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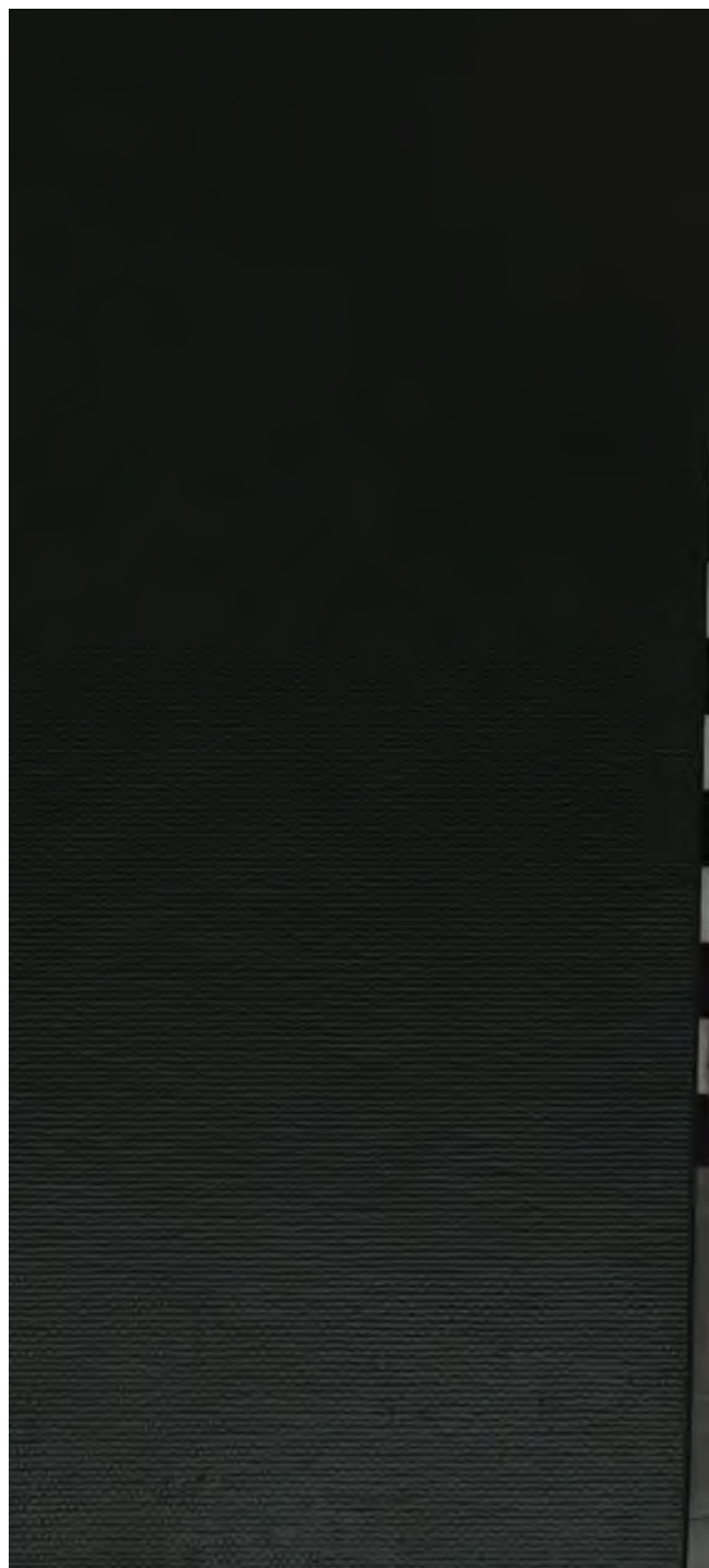
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THE
G R E E K G R A M M A R

OF

FREDERICK THIERSCH,

TRANSLATED FROM THE GERMAN,

WITH BRIEF REMARKS,

BY D. K. SANDFORD, ESQ.

**M.A. OF CHRIST-CHURCH, OXFORD, AND PROFESSOR OF
GREEK IN THE UNIVERSITY OF GLASGOW.**

**WILLIAM BLACKWOOD, EDINBURGH: AND
T. CADELL, STRAND, LONDON.
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1830

G. RICHARDSON, PRINTER, GLASGOW.

TO THE REVEREND
DR. DAVY,
MASTER OF CAIUS COLLEGE, CAMBRIDGE,

&c.

&c.

&c.

MY DEAR SIR,

I beg leave to inscribe the following pages to you, the friend of PORSON, and the favourer of every undertaking, which is intended to guide and to assist the labours of the classical student.

In the course of a most interesting, and to me a most instructive conversation, which I had the pleasure of holding with you some years ago, you first suggested to me the expediency of translating into English the work, by which the name of Thiersch has been raised to deserved eminence among the scholars of Germany.

Had I adhered to my primary design of abridging the original, the translation now offered to the public might have been much earlier accomplished. But I soon found that any considerable curtailment of the matter given by the author, must have at once obscured its plainness, and injured the coherence of its several parts. In a few places only have I shortened an expression, or suppressed a superfluous reference.

Trusting that an examination of this volume will not cause you to regret the advice which has led to its appearance,

I have the honour to be,

My dear Sir,

Very faithfully yours,

D. K. SANDFORD.

COLLEGE OF GLASGOW, }
MAY 20, 1830. }



P R E F A C E.

Is that be the best Grammar which will answer most of those questions likely to be put by an intelligent and inquisitive student, the Greek Grammar of Thiersch need not fear a comparison with any work of the same nature hitherto published. Nor is it only a copious book of reference on grammatical points, but it embraces likewise a minute and comprehensive view of the whole growth and texture of the Grecian language. The philosophic principles of speech which it unfolds, are for the most part at once simple and ingenious, while the laborious accumulation of facts and examples, on which the author has bestowed unsparring efforts, sets in a strong light the true groundwork of all sound and useful scholarship. It were well for philology if speculation would always be content to proceed upon a method of induction, equally extensive and elaborate with that which is here observed.

The translator of *Buttmann's Grammar*, while he allows that, "considered as an historical analysis of the language, the Grammar of Professor Thiersch may be thought to deserve the preference," remarks, at the same time, that it is, as the title of the original indicates, "a Grammar not so much of the classical language, as it appears in the mass of writers, as of that earlier form of it which is called the elder, the Homeric, or the Epic dialect." An extract from the preface of Thiersch will show, however,—what a single glance at the table of contents will confirm,—that the scope of his work is by no means, in reality, so confined: "This Grammar treats, like all that are meant for elementary instruction, of the COMMON DIALECT,—in the next place,

* Griechische Grammatik *vorzüglich* des Homerischen Dialects.

somewhat largely (for reasons which the book itself will explain) of the HOMERIC. All that remains to be said of the OTHER DIALECTS is comprised in an Appendix."

But, while the information conveyed by this work, concerning *all* the principal forms of the Greek tongue, is uncommonly full and accurate, the author has wisely bestowed a singular degree of care upon the language of Homer. Not because Homer should be studied, as Buttmann's translator affirms, "*almost as a work of another language*," but because, on the contrary, a thorough knowledge of the Homeric dialect is indispensably necessary for those, who desire to comprehend, in their whole depth and compass, the Grecian tongue and literature. And, although a superficial acquaintance with the productions of THE POET is no rare attainment, there is little reason to doubt the correctness with which the eminent Dean Cyril Jackson, in a letter to Professor Dalzel, speaks of "*the few men who understand Homer*."

It must be allowed that, in that part of his work which treats of Construction, the author has drawn his examples too exclusively from the Homeric poems. But this defect will be remedied in the translation, in which I shall endeavour to comprise a complete system of Grecian syntax, from the Homeric down to the Hellenistic dialect.

Subjoined to the Appendix are such remarks, as I judged it right to make, either for the further elucidation of important topics, or for the correction of that which seemed to be erroneous.

I have to acknowledge the liberal conduct of the Rev. William Foster Barham, Fellow of Trinity College, Cambridge, who, after having commenced and announced a translation of Thiersch's Grammar, immediately gave up his design, on being informed that I had made some progress in the same undertaking. His kind and courteous manner of doing so was worthy of the distinguished Body to which he has the honour to belong.

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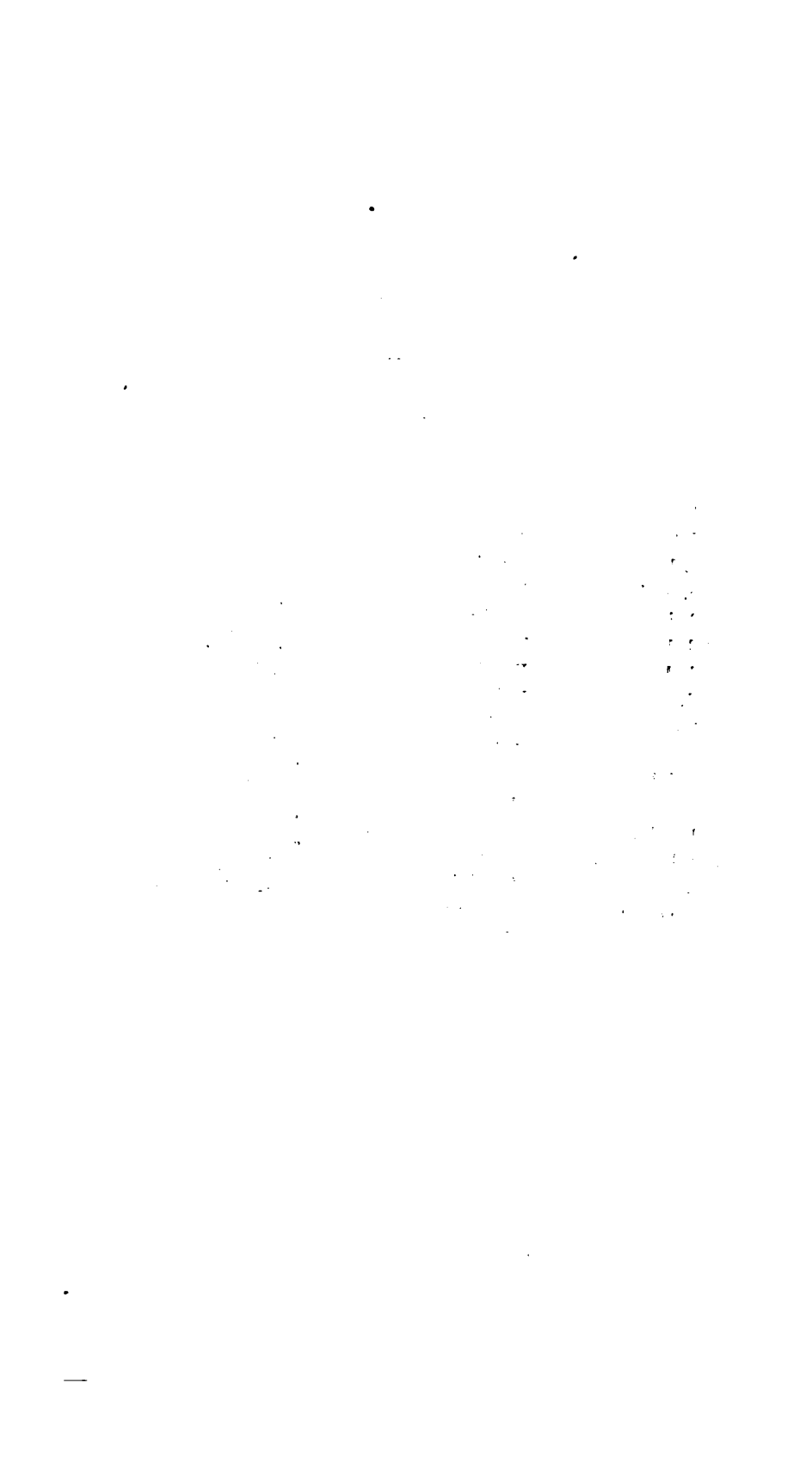
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ERRATA.

The following are the most important errors of the press.

P. vii, l. 11,	.	for (<i>Zena</i>)	.	read (<i>Zend</i>).
xv, l. 24,	.	— <i>is</i>	.	— <i>are</i> .
29, l. 8,	.	— <i>JUNTA</i>	.	— <i>JUNTAS</i> .
39, l. 15,	.	— <i>su</i> and <i>au</i>	.	— <i>ev</i> and <i>av</i> or <i>ef</i> and <i>af</i> .
ib., n. †, l. 2,	.	— <i>Phalerous</i>	.	— <i>Phalereus</i> .
64, l. 11,	.	— <i>χρυσος</i>	.	— <i>χρυσιος</i> .
66, l. 12,	.	— <i>λαγίω, λαγώ,</i>	.	— <i>λαγίως, λαγώς.</i>
75, l. 13,	.	— <i>Κάγῳ</i>	.	— <i>Κάγῳ</i> .
96, l. 2 from end,	.	— <i>Μούση</i>	.	— <i>Μούση</i> .
103, l. 6,	.	— <i>ιτησίαι</i>	.	— <i>ιτησίαι</i> .
106, l. 23,	.	— <i>ἀνώγειος</i>	.	— <i>ἀνώγειος</i> .
114, l. 15,	.	— <i>ῥις</i>	.	— <i>ῥις</i> .
123, l. 6 from end,	.	— <i>Acc.</i>	.	— <i>Acc. plur.</i>
139, l. 2 from end,	.	— <i>from their cases form</i>	.	— <i>form their cases from.</i>
187, l. 16,	.	— <i>ισήξω</i>	.	— <i>ισήξω</i> .
441, l. 15,	.	— <i>ἀπηχίειδ'</i>	.	— <i>ἀπηχίειδ'.</i>
496, note, l. 2,	.	— <i>augment</i>	.	— <i>argument.</i>
Remarks, p. 7, l. 8,	.	— <i>Pausanius</i>	.	— <i>Pausanias.</i>



PRELIMINARY REMARKS.

§ I.

OF SPEECH GENERALLY, AND THE SIGNS OF SPEECH.

1. Speech, in its widest sense, is the expression of that, which passes in the mind, through means of external signs.⁽¹⁾ In a closer sense, it is the expression of that, which passes in the mind, through means of *open* and of *articulate* sounds (*soni articulati*).

2. Sounds are articulate, when they do not, like the notes of birds, come freely from the breast, but must pass through the compression of the vocal organs.

3. The *free-coming* or *open* sounds are called *vowels* (*φωνήεντα*, scil. *γράμματα*, *vocales* scil. *literæ*), the sounds produced by compression of the organs are called *consonants* (*σύμφωνα*), the signs of both are *letters* (*γράμματα*, *literæ*, *στοιχεῖα*, *elementa*); the whole body of letters is *the alphabet* (*litteratura*).

Obs.—The *letters* also are termed *vowels* or *consonants*, as they denote a *free-coming sound*, or a sound produced by *compression of the organs*. Hence we are accustomed to understand by the word *vowel*, something twofold; first, *the sounds*, and then *their signs*: so, by the word *consonant*, not only the *sounds* so called, but also *their signs*. No consonant can be spoken or heard without some auxiliary sound, though this auxiliary may be only a kind of hiss, hum, or breathing, perceptible in the enunciation of the consonant.

4. The vowels are formed, in different parts of the mouth and throat, in the following order : a, e, o, u, i, so that *a* is sounded deepest in the throat, *i* (*English e*) most outwardly upon the lips : a, e, o, may be called the *posterior* vowels, u, i, the *anterior*.

5. The consonants are formed either between the lips ; p, b, ph (*p sounds*) : or between the tongue and the palate ; k, g, ch (*k sounds*) : or between the point of the tongue and the teeth ; t, d, th, (*t sounds*).—Besides these there are the separate sounds, l, m, n, r, s.

Obs. 1.—The above mentioned consonants are termed *p, k, and t sounds*, because the sound, heard in their enunciation, is mixed with one or other of these. Former Grammarians have named, according to the organ employed in their formation, the *p sounds* *labials* (*labiales*), the *k sounds* *palatals* (*palatinae*), the *t sounds* *dentals* or *linguals* (*linguales*), and have joined with these last the letters l, n, r, s, but m with the *labials*. These appellations, however, are inaccurate, and combine things heterogenous in their nature.

Obs. 2.—L, m, n, r, s, are called *semivowels* (*ἡμίφωνα, semivocales*), because their sound is less perfect than that of the vowels ; and the *p, k, and t sounds* are called *mutes* (*ἄφωνα, mutæ*), because they are more tuneless and disagreeable in sound than the semivowels.*

6. Vowels, pronounced by themselves or in combination with consonants, create syllables (*συλλαβαί*). Syllables by themselves or in connection with other syllables, produce words (*ὀνόματα, λέξεις, nomina*). Words are the audible signs of ideas ; an idea is a mental image of that which is the subject of perception or of thought.

Obs.—These signs, in the primitive language of man, were not *arbitrary*, but the forms of *embodied emotion*—the mind's feelings incor-

* So Dionysius the Thracian, p. 631, Bekker., l. 20, ὥστε ἀφωνα λέγμεν τραγωδὸν τὸν κατέφωνον.—The matter is otherwise explained by Dionysius Halicarn. de Comp. Verb., §. XIV, p. 158, Schaefer. ^(R)

porate in sound. Thus, in German, compare the *sound* and *meaning* of such words as *schoeben* (wave, fluctuate), *sehnen* (long for), with *Klang* (a sound), *Sturm* (a storm), *Donner* (thunder); or *Weh* (woe), *Leben* (life), *Liebe* (love), and *Schleichen* (slink), *Schlange* (snake), *steigen* (rise, soar), *Stange* (pole, stake). ^(R)

§ II.

OF THE KINDS OF WORDS.

1. The first things, which the human mind observes in the external world, are *substances*: *heaven, sun, mountain, field, &c.* The words, employed to denote these, are called *nouns substantive* (*ὀνόματα οὐσιαστικά, nomina substantiva*)—*substantive* as the signs of independent ideas.

Obs.—The substantive serves to denote either a single object: *Cæsus, Bucephalus, Italy, Ætna, the Rhine, &c.*; or a whole class of objects, *rose, flower, horse, beast, animal, &c.*

2. The next things, observed in the external world, are *properties* in substances, e. g. in the rose, that it is *red, fragrant, fresh, full*; in the horse, that it is *wild, swift, strong, &c.* The words, which denote these properties, are called *names of property or quality*.

3. In order to ascribe a property to a substance, i. e. to express that a property is found in a substance, use is made of a peculiar mark of connection (*copula*), viz. the word *to be*—the rose *is* red, *is* fresh, *is* blooming—the horse *is* wild, *is* strong, *is* swift.

4. In these expressions is contained the first act of the understanding, a simple judgment. If the property, thus ascribed to a substance, be united in expression to the substance, it is called an *adjective* or *epithet* (*ὀνόμα ἐπίθετον, or ἐπίθετικόν, nomen adjectivum*). *The horse is strong*, hence *the strong horse*. *The day is hot*, hence *the hot day*.

5. The *properties*, however, are not *necessary* and *permanent* in the substance, but subject to perpetual change.

That rose was once blooming ; it is now faded ; and will soon be withered.

6. The *copula*, therefore, must determine whether a property once existed in a substance, now exists, or will hereafter exist in it ; that is, the copula expresses *time*, is a *time-word*, e. g. the horse *was* strong, *is* strong, *will be* strong.

7. The transition of a substance from one property to another is marked by a second copula, *to become* (Germ. *werden*). *The rose becomes faded, has become faded, will become faded.*—Thus *to be* and *to become* denote the continuance of a substance in connection with a property, or its transition into another.

8. When the *copula* and the *name of property* are combined in one word, the *verb* (ῥῆμα, *verbum*) is *formed*. E. g. *Caius is alive* becomes *Caius lives*.

Obs. Thus the verb always includes two things—the expression of a *property*, and the expression of *time*, combining the meanings of the name of property and the copula. The *copula* is also sometimes called the *substantive verb* (ῥῆμα ὑπαρκτικόν).

9. To a word, whether adjective or verb, expressive of a property, other properties may be ascribed, e. g. *the swift horse, the very swift horse, the wind blows, the wind fiercely blows*. The words, thus employed to denote the properties of adjectives and verbs, are called *adverbs* (ἐπιρρήματα),—a name which expresses only their connection with *verbs*.

Obs. Thus the adjective and the adverb are essentially the same, both being *names of property*. Hence, in German, they take the same form in a simple sentence: *die Bluethe ist weiss*, ("the blossom is white") and *der Baum blueth weiss* ("the tree blossoms white"); whereas, in sentences like the first of these, the ancient languages regard the name of property as already united to the substantive: *ἄθος ἰστί λευκόν, flos albus est (die Bluethe ist eine weisse)*.

10. Every property can also become of itself an object of our consideration, i. e. an independent idea or substantive: e. g. *the red rose—the redness of the rose*. Hence substantives

arise, which are derived from adjectives or verbs (*abstract nouns*).

Obs. 1. Recapitulation.—On reviewing what has been here stated, we perceive the human mind employed in observing substances and their properties—in combining these together—and in distinguishing new properties as attached to the properties themselves.

Obs. 2.—Thus the necessary and essential parts of speech appear to be the *substantive*, the *name of property* under its two forms (adjective and adverb), and the *copula*. The verb is a combination of the two last. ^(R)

Obs. 3.—All other sorts of words, the *article*, *numeral*, *pronoun*, *preposition*, *particle*, *interjection*, are more or less convenient in language, and will be explained in their proper places.

The Substantive and the Adjective, with the subdivisions of words attached to them, may be included under the common appellation of noun (name).

§ III.

OF LANGUAGE, DISCOURSE, DIALECTS, AND THE AFFINITY OF LANGUAGES.

1. All the words, invented or adopted by a people for the expression of thought, in their various forms and combinations, compose the *tongue* or *language* (*γλῶσσα*, *lingua*) of that people.

2. Out of the combination of words arise *propositions* (*ῥήσεις*, *sententiæ*), out of the combination of propositions arises *speech* or *discourse* (*λόγος*, *sermo*, *oratio*). Thus the parts of discourse are propositions, and, to go farther back, the different sorts of words, which, in this relation, are called *parts of speech* (*μέρη τοῦ λόγου*, *partes orationis*).

Obs.—Thus it appears that *speech* or *discourse* is language applied to use: this is the universal form, which lies at the basis of all *languages*, and its laws are those of the human understanding. It is, therefore, in all nations, substantially the same, however much their languages may differ.

3. Language, as the immediate expression of the conceptions and emotions of the mind, will manifest the different dispositions, not only of whole nations, but even of individuals, by its hardness and softness, its roughness and smoothness, nay by the use of words and turns of phraseology for particular ideas and perceptions. We may thus conclude, that with the origin of a language its intrinsic difference from other tongues would arise; since not even any two individuals view things exactly in the same way.

4. This difference must be yet more developed, when *families* grow into *tribes*—when these separate, and the language of each tribe is subject to the influence of *habitation*, *bodily constitution*, *mode of life*, and *intercourse with strangers*. Through the combined operation of these causes, the tongue of a people acquires, in the mouth of its different tribes, a different character, which displays itself in *tone*, in *formation*, in the *connection* and *use of words*, in the *richness* or *poverty*, *force* or *weakness* of expression. The peculiarities of this *character*, taken together, compose the *dialect* (διαλέκτος) of the tribe. The dialects will be as numerous as the different tribes: and, again, each dialect may have its subdivisions.

5. When the differences of the dialects are so wide, that the tribes no longer understand one another, their dialects rank as different languages, which have more or less in common among them—are related in a nearer or more distant degree. Modern inquiries have made it manifest that the countless diversities of dialect and language may be reduced to a few primitive tongues, which came, with mankind, out of the cradle of the human race, and have multiplied in proportion to the diffusion of the species.

INTRODUCTION.

OF THE GREEK LANGUAGE, AND ITS DIALECTS.

§ IV.

OF THE ORIGIN OF THE GREEK TONGUE, ITS AFFINITY WITH OTHER TONGUES, AND ITS FIRST IMPROVEMENT.

1. From the original seat of the human species amid the mountains of Asia, the primitive tribes, with a language radically one and the same, migrated in all directions. They brought this language, under different shapes, to India (*Sanscrit*), to Persia (*Zena*), and to Colchis. The Colchian branch of the still increasing population separated, like the others, into many lesser branches, which spread through Asia Minor, on to Germany, Thrace, and Greece, and were, from many quarters, re-united in Italy.

2. From the common origin of these tribes the affinity of their tongues is derived—an affinity more remote between Sanscrit, Zend, and the languages of the Colchian branch, more near among these tongues themselves, the Armenian, German, Greek, and Latin.

3. The Greek tongue (*φωνή* or *γλῶσσα Ἑλληνική*) was spoken by those families, which, having wandered through Thrace into Greece, united with others, which passed over from Asia,—formed the Greek nation (*Ἕλληνες*, *Græci*), and spread, in colonies from the mother-country, over nearly all the coasts of the Mediterranean sea.

4. The Grecian people, although composed of very different elements, early acquired a remarkable unity. The national character and mental improvement which Asiatic settlers, and especially those comprised under the *Pelasgian*

name (Πελασγοί, "those come over the sea"^(R)), introduced into their country, took a deep root by the aid of religious observances, particularly at Delphi and Dodona, and were widely and impartially diffused through means of Epic song.—Of Pelasgian origin were the states in the north of the Peloponnesus (Πελασγοὶ αἰγιαλείς*), Argos,† Athens,‡ Bœotia, Phocis, Eubœa,|| Dodona,¶ &c. Under Ion the name of the Pelasgians on the coast passed into that of *Ionians* (Ἰάονες, Ἴωνες), under Cecrops the name of the inhabitants of Attica into that of *Athenians*. As these tribes had a common origin, so they had at first a common language,—for instance the language of Attica and Argos was once the same.** Out of this original tongue the language of Epic poetry next arose. No wonder that the Epic language, thus sprung from a root so widely extended, and enlarged under the control of uniform principles, raised itself early to the rank of a tongue, in a certain sense universal and national, and that Epic poetry was composed in it by the most distinct branches of the Grecian people.—In order to avoid mistake, it is best to name that first matured dialect *the Epic*, also *the Homeric* after the Poet, whom the Greeks esteemed the greatest in heroic song, and whom they frequently term *the Poet* without any further appellation.

5. When the Dorians (Δωριεῖς, Δωριεῖς)—equally of Pelasgian descent††—under the leading of the Heraclidæ, poured down from the mountainous regions of Thessaly, and seized upon the Peloponnesus, the Ionians, in the general revolution, were driven from their seats. They at first united themselves, together with other fugitives from the

* Herod., VII, 94.

† Πελασγὸν Ἀργείων ἴδος. Eur. Orest., 1246.

‡ Herod., I, 57. Πελασγοὶ Κρανιοί. Herod., VIII, 44.

|| Dion. Hal. Archæol., I, 18, compare Apoll. Rhod., I, 1024, and the Scholiast on that line.

¶ Strabo, VII, p. 327.

** Pausanias, II, 37. Before the descent of the Heraclidæ τὴν αὐτὴν ἀφίσαν Ἀθηναίους αἱ Ἀργεῖοι φωνήν.

†† Herod., I, 56.

Peloponnesus, to the kindred people of Attica, and passed thence across the sea to Asia, where they combined with other Pelasgian tribes,* and founded the Ionian states.—Even before this period migrations by land from Greece into the Northern parts of Asia Minor had commenced. The emigrants found Pelasgian inhabitants in that region also; and coalescing with them assumed the name of Æolians (Αἰολεῖς, Αἰολεῖς).†—At a later date Dorians from the Peloponnesus spread over the islands to the southern coasts of Asia, where their colonies grew up beside the rest.

6. Epic song continued to flourish among the separated tribes of the Greek nation. In Europe, in addition to the poems of HESIOD, and those which pass under his name, appeared the numerous rhapsodies of the THEBAIS, ATTHIS, MINYAS, &c. In Ionia, whither it had accompanied the emigrants, HOMER attained the chief renown; but, besides the *Iliad* and the *Odyssey*, later, although still very early times, beheld the production of the *Cyprian* verses, the lay of the *fall of Troy*, the *return of the Heroes*, &c. In all of these, the old national language, and that form of it which was moulded to the behests of Epic song, prevailed.

7. The young nation, thus descended from a mixture of barbarous and Pelasgian families, had now separated itself from those Pelasgians who remained free from intermixture, and did not keep pace with the progress of civilization.‡ These were even, after the lapse of some centuries, described as a foreign people with a peculiar language,|| while the other tribes (in the time of Homer still without a common name,) were at last included under the denomination of *Hellenes* (Ἕλληνες, τὸ Ἑλληνικὸν ἔθνος). Among these the Dorian tribe (τὸ Δωρικὸν) was distinguished from the Ionian (Ἰωνικὸν), and the whole of the rest of the population was comprised

* Menecrates in Strabo, XIII, p. 922.

† Herod., VII, 95.

‡ Herod., I, 58. τὸ Ἑλληνικὸν—ἀποσχισθὲν ἀπὸ τοῦ Πελασγικοῦ.

|| Herod., I, 58. τὸ Πελασγικὸν ἔθνος ἐν βάρεσιν, and 57, ἦσαν οἱ Πελασγοὶ βάρεσιν γλῶσσαν ἰέντες.

under the name of Æolian (*Αἰολικόν*). To the Ionian tribe belonged, besides the Ionians in Asia Minor, the inhabitants of Attica as far as Megara, of Eubœa and the surrounding islands, together with the colonies of this race, which extended chiefly in an Eastern direction, even to the other side of the Euxine sea; to the Dorian those states, which the Dorians had founded in their mother country, in the Peloponnesus, and thence over the islands as far as the South of Asia Minor, but more especially towards the West on the shores of Italy and Sicily.—Besides the original Æolians in Asia Minor, most of the dwellers in Thessaly, Phocis, Bœotia, and Northwards as far as Dodona,—also those parts of the Peloponnesus not occupied by the Doric race, as Elis, Arcadia, Achaia,—and, in short, whatever belonged not to the two other tribes, were Æolian. It must be observed, however, that this inclusion of so many different branches under the Æolic name did not universally prevail until after the epoch of Alexander, and that, even then, the name of the Dorians still frequently extended itself at the expense of the Æolians. As long as the Doric race maintained a decided political superiority, such states as were under their authority or influence, were, together with their language, frequently denominated Dorian.*

8. The universal dominion of the Epic dialect over composition declined, together with that of the Epos itself, in the age when the several states of Greece acquired independence; yet it continued to influence all the dialects which, after it, were employed as written language, and in the production of new kinds of poetry. Up to this period the other dialects had remained without cultivation; now, however, they advanced their several pretensions, while an active spirit of improvement awoke in the young states, and it was esteemed a token of freedom to make use of that form of speech, which the national descent, or union with others, had naturalised in each, not only for familiar intercourse, but also in written

* Strabo, VIII, p. 514, C., δοκοῦσι δὲ διαρίξιν ἅπαντες διὰ τῇ συμῶσαι ἱπικράτεια.

monuments.—Of such dialects there was a prodigious number. Herodotus enumerates four of them among the Asiatic Ionians,* and Strabo asserts, that, even in his time, the language of each settlement was distinct from that of the others.† Hence it cannot be asked *how many dialects of the Greek tongue there were*, but *how many, after the Epic, acquired, by means of written works, a permanent existence, and have thus come to our knowledge.*

§ V.

OF THE ORIGIN AND THE PECULIARITIES OF THE DORIC AND ÆOLIC DIALECTS.

1. The most ancient forms of the Pelasgic-Greek language are preserved in the Latin, and in certain words and phrases of the Spartan tongue. The ancestors of the Spartans, Pelasgic Dorians, disdained the improvement of their language,‡ as much as they prevented the mixture of their population, by expelling or reducing to slavery the inhabitants of the country, of which they had taken forcible possession. Their language, likewise, was not that form, that had been already polished in the service of poetry, although derived from the Pelasgian root, but the crude speech of their progenitors, which maintained its place in their territory, although the Epic dialect was as little unknown to them, as to any other race of

* B. I, 142. He calls them *χαρακτῆρας γλώσσης*.

† B. VIII, p. 514, C. *σχεδὸν ὅ ἐτι καὶ νῦν κατὰ πόλεις ἄλλω ἄλλως διαλέγονται.*

‡ How closely the Spartan tongue adhered to the Pelasgic may be perceived even in the few monuments of that dialect still extant. E. g. the use of the R in the decree of the Lacedæmonians against Timotheus, (*Boethius de Musica* I, 1). *Timotheor ho Milesior paraginomenor—lymaenetae tar akoar ton neon dia te tar polychordar kae tar kaenotatar ton melear*, agrees with the same use in the Latin-Pelasgic Inscription in *Spon. Miscell.*, p. 87. *Lepirior Santirpior Duir Jor Jousfer Dertier Dierier Votir Jarer &c.*

Greeks. The rest of the Dorians preserved their primitive tongue less pure, and approached more nearly to the Epic form, in proportion as they receded from their own. There remained to them, at least in their written productions, much in common with Epic Greek, and much in common among themselves, gradually developed in composition, and constituting the character of the Dorian dialect (*ἡ Δαρίς, ἡ Δαρική διάλεκτος*). In this there were displayed the peculiarities of a bold, and originally a mountain race, incited by their earnest temperament and deep feelings, to the creation of the higher kind of lyric poetry, and of a serious and manly philosophy. Peculiar to this dialect is the frequent use of the vowel A (*πλαταιασμός*). The songs of several lyric bards, the writings of the Pythagorean philosophy, and the old Sicilian Comedy were composed in it. The Attic lyric poetry, also, in the tragic dramas, assumed several of its full-toned and sonorous forms.

Obs.—Even in common discourse the strength and weight of the *platismus* induced the Athenians to retain, in certain instances, the sound of A: e. g. when the name of Ceres was employed as an exclamation of astonishment: *ὦ Δάματερ* for *ὦ Δήμητερ*. *

2. Like the Spartans, the Æolians kept the old language pretty close to its primitive form, and thus, in many points, their dialect concurred with the Doric; indeed, so much so, that many considered the Æolian dialect (*ἡ Αἰολίς, ἡ Αἰολική διάλεκτος*) identical with the Doric.† There exists, however, not identity, but a strong affinity between them. The Æolic was almost confined, in use, to the lyric poetry of the Æolians, and has come to our knowledge only in some fragments of this poetry, in a few inscriptions, and in the observations of Grammarians. From these we perceive that it varied, like the Doric, according to the age and country of the poet, e. g. it was different in the songs of Alcæus and Sappho of Lesbos, and of Corinna the Bœotian,—and must, indeed, have been

* Comp. Eustath. ad. Il., p. 12, l. 8.

† Strabo, VIII, p. 333. Τὴν Δωρίδα τῇ Αἰολίδι τὴν αὐτὴν φασκέν.

as different as the extraction of the Bœotians, Thessalians, Ætolians, and others, who were included, by the later Greeks, under the Æolic name.—The strangeness of its forms, and its wide departure from the universally-understood Epic dialect, made it scarcely intelligible to those of the Grecians who were not Æolian.* Such was the ground upon which Pindar, the poet of all Greece, sacrificed most of its peculiarities, and retained only those which were common to the Dorians also,⁽⁸⁾ while, on the other hand, he adhered, in many particulars, to the Epic dialect.

§ VI.

OF THE ORIGIN AND THE PECULIARITIES OF THE IONIC AND ATTIC DIALECTS.

1. The Ionians, in the formation of their dialect, kept more closely than the other Greeks to the language of the Epos, so that the Epic language itself has been taken for Ionic. For this a handle was given also by the fact, that Epic song was cultivated with the greatest success in the bosom of the Ionian states, and that the sort of poetry, which owed its birth to the Ionians, namely the *Elegy* (which passed from them into the compositions of Tyrtæus, Callinus, Solon, Mimnermus and others), remained faithful to Epic forms, as well as the *philosophic Epos*, which after the *Heroic* of Homer and the *Ethic* of Hesiod, was produced in the first schools of philosophy. That only, however, can be properly termed *Ionic*, which was included under one of the four Ionian dialects enumerated by Herodotus. In one of these Herodotus himself and Hippocrates composed; † whose

* Thus Dionysius Halicar., in his *τῶν ἀρχαίων κρίσις*, Opp. Tom., V, p. 421, § 8. Ed. Reiske, praises in Alcæus the *clearness* of his forms of speech, *so far as it is not obscured by his dialect* (σχηματισμούς μετὰ σαφήνειας—ὅσον αὐτῆς μὴ τῇ διαλέκτῳ κεκάνωται).

† Very probably in that of the *Carian* Ionians of Miletus, Myus, and Priene, since both these writers sprang from Dorian settlements in

dialect, in conformity with the above-mentioned view of the subject, has been characterised as *New Ionic* in opposition to the Epic language as *Old Ionic*.—In the Epic language there is visibly a strong endeavour to make the primitive forms of the ancient tongue sonorous by the use of vowels and rhythmical by the aid of peculiar inflections, without, however, deviating from a moderate degree of strength, and becoming too effeminate. Thus it frequently contracts concurring vowels, and strengthens feeble syllables by the assumption of consonants. Through these tendencies, taken together, was attained that powerful fulness of tone, which constitutes the characteristic of this dialect, created and matured by the exigencies of heroic song.

2. The genuine Ionic (*new Ionic*) dialect so far transgressed the rule of the Epic language, that, avoiding strength of sound, it accumulated without contraction, in its forms of words, the greatest possible number of vowels, it weakened the force of syllables by the insertion of fresh sounds, and it terminated words as much as possible in soft and feeble syllables; so that, in its musical richness and mellowness of tone, it bears the true impress of a people, who, under the mildest of all climates, abandoned themselves to a life of voluptuous enjoyment.

3. Very different from this was the formation of a dialect, originally resembling the Epic language—that of the Athenians (ἡ Ἀθηῖς, ἡ Ἀττικὴ διάλεκτος). Their ruder soil, and less favourable skies, which guarded against effeminacy,—the union of all the Attic tribes under the constitution of one city,—the influx of foreigners, who, from the earliest times, were brought, by political revolutions, to Athens, or were attracted thither by the intercourse of trade,—all these circumstances wrought a mighty effect upon the growth and genius of their language. They acquired, in this also, an independent character of solidity relieved by grace, both in

Caria, since the kind of composition (Logography), in which Herodotus wrote, was formed by *Milesians* (Cadmus, Hecateus), and lastly since much that was peculiar to the Carians has passed into their dialect, e. g. the forms *ἑωυτοῦ*, *τρώμα*. Comp. Mattaire, *Introd.*, p. xxxvi.

the forms of words and the structure of discourse, equally remote from the antique stiffness of the strong Doric, and from the effeminacy of the Ionian. Many traces of the Epic dialect still appear in the oldest Attic writers, for instance in *ÆSCHYLUS*,^(R) which, however, soon gave way in order to make room for that peculiar character of speech, which we find in *SOPHOCLES*, *EURIPIDES*, *ARISTOPHANES*, *THUCYDIDES*, *PLATO*, and other authors.

4. The Dialects, thus formed, varied, in the progress of time, in many respects, so that almost every age has its own peculiarities in the language of each race. The Dorism of Theocritus is different from that of the older Doric compositions: in Attic there is a distinction drawn between the form above described, as the *Old Attic*, and the *New Attic* of the orators and the authors of the new Comedy.—It is proper to treat these varieties, not as separate dialects, but as different ages of the same dialect.*

§ VII.

OF THE USE OF THE DIALECTS.

1. The difference of the Greek dialects lay not merely in occasional forms and sounds of words, but penetrated to the very core of the language; so that even the structure and connection of sentences and the whole character of expression is various, although the same fundamental rules of speech prevail in all the dialects. A marked difference in the modes of thinking and of feeling could alone produce this discrepance; while that strong direction, which the improvement of the nation by means of Epic poetry had impressed upon the national mind, and that permanent influence, which the Epic dialect maintained over the language, could alone preserve, notwithstanding the wide divergence of its several branches, the unity of the Grecian genius in the most opposite productions, through which, in them, as in the productions of nature,

* Sturz on Mattaire, *Introd.*, p. xxxv, note 2.

the greatest harmony and the greatest difference are at once perceptible.—It would have been impossible to copy the peculiar style of Epic narration in the Attic dialect. The agreeable style, copious in expression, and loose in the connection of parts and sentences, in which the work of Herodotus is written, harmonises as exactly with the genius of the Ionic dialect, as the concise, sententious, and closely-connected style of Thucydides with that of the Attic. The Doric dialect is as essential to the gravity and dignity of the higher lyric poetry, as is the milder Epic to the soft and soothing strain of the elegy.

2. As each tribe had moulded, after a peculiar fashion, its mental character and its language, so also did it regulate its favourite mode of Poetry, of Philosophy, and of Historical narration. The dialect, in which this was composed, became the *standard form* for this kind of composition,—since, indeed, the one was essentially related to the other. Hence it came to pass, that Herodotus, a Dorian, wrote in Ionic, that Pythagoras, an Ionian, wrote in Doric—the genius of the Doric dialect agreeing with the depth and gravity of his philosophy ;—farther, that Solon, although an Athenian,^(B) in the composition of his elegies employs the Ionic dialect; that the tragic authors of Athens, in their lyric songs, incline to Doric; that all poems of an Epic character, down to a late age, follow, in most respects, the dialect of Homer. Although every state and every citizen asserted the right to make an universal use of their own dialect, yet this was abandoned in writing, as soon as another dialect had become peculiarly allotted to that kind of composition, which a writer happened to cultivate.

§ VIII.

OF THE DECLINE OF THE DIALECTS.

1. As long as liberty endured, each state employed its native dialect. The Attic, raised to the highest rank by the greatest number of eminent writers, was the language of the Macedonian court, and hence it spread over the Macedonian

conquests in Syria and Egypt. This circumstance—and still more its extreme refinement, and the renown of Athens, which long continued, with her schools of philosophy and rhetoric, to be the capital of Grecian cultivation—gave to it, from the era of Alexander the Great, the predominance over the other dialects. The other dialects, in process of time, under the Roman dominion, were gradually dropped by the educated classes, and confined to the use of the common people. In the second and third centuries they disappeared entirely from writing—even upon monuments and coins.

2. In the universal language, to which the Attic dialect was raised, a distinction was however drawn between some forms peculiar to Attica and others in general usage. Hence the opposition of one part as Attic (*Ἀττικόν*), to the other as common (*Κοινόν*). The universal language—or common dialect—is assumed as the basis of Greek grammars.

3. Through the Macedonian conquests in Asia, the Greek tongue was forced upon the attention of some nations that had formerly spoken oriental languages. Induced to write in Greek, while they thought in their native tongues, they created a Greek dialect, with Hebrew, Syriac, and Chaldaic turns of expression, and many peculiarities, which proceeded partly from the Macedonian mode of speech. In this dialect were the documents of the Jewish religion translated, and those of the Christian faith composed, so that it may be conveniently termed the *Ecclesiastical dialect*.

4. While the other dialects disappeared from written composition, the common dialect continued, down to the fifteenth century, especially at the court of Constantinople, to be the language of the learned, although the common people, from the date of the introduction of Christianity, gradually lost the use of the ancient Greek. During that period the learned (that is to say, the Sophists, Rhetoricians, Grammarians, and even the fathers of the Church) were busily endeavouring, by the continual perusal and imitation of the Attics, to defend the purity of the language against those inroads, which the ecclesiastical Greek was continually making.

5. When, however, after the ruin of the empire in the fifteenth century, together with the existence of the national

speech expired also the care and discipline, by which that existence had been prolonged, and when the Church became the only bond that kept the enslaved people in a state of union, the influence of the ecclesiastical dialect spread uncontrolled over all classes. As formerly the Homeric language had arisen, so now there appeared a tongue, fundamentally uniform—intelligible to the clergy, and even to the laity, who were accustomed to its use in public instruction, and in the services of religion—to which the different tribes and provinces attached many words, preserved from the earliest times in the mouths of the vulgar, though never employed in writing, and many peculiarities, which the influence of foreign tongues, particularly the Latin, and more recently the Turkish and Italian, had introduced.

6. Out of these elements, then, arose that peculiar dialect—the Romaic or Modern Greek *—which is indeed far removed from the old language, but not far enough to rank as a separate tongue. Throughout the much-divided people of Greece—and in spite of their numberless dialects—this language is essentially uniform, having, in the ecclesiastical dialect, an universal basis. As early as the sixteenth century it was employed as a written tongue, and has acquired, in our times, no slight degree of copiousness and cultivation by means of numerous works in all departments of literature.

7. Meanwhile, the ancient Greek, although lost as a national language, was understood and written by some of the learned in all succeeding ages. Handed down by the schools of Athos, Naxos, Chios, and others that were never wholly suppressed, it has appeared, in more recent days (like Latin among the western nations), as the learned tongue of the Greeks. And thus, to compute from the date of the Homeric poems, in which it first acquired a stable form, this language has been employed for the written productions of human genius, during a space of nearly three thousand years.

* Called *νέα*, *καθολικουμένη*, also *γραικική διάλεκτος*, and *ῥωμαῖα*, *scil. γράμματα*, as the people from being subject to the Roman-Byzantine empire were named *ῥωμαῖοι*.

§ IX.

RECAPITULATION.

1. In the Greek tongue, the EPIC or HOMERIC dialect was first matured. Allied to this, the IONIC afterwards was formed; the two being frequently contrasted as *old* and *new Ionic*. To this branch belongs also the ATTIC in its several ages.

2. Next to the Ionians the ÆOLIANS formed their dialect in Asia (Sappho, Alcæus), then in Bœotia (Pindar,^(B) Corinna); the DORIANS also acquired a written dialect, especially those of the colonies (the Pythagoreans, Theocritus).

3. The selection of that which is common to the Attic and the other Dialects constitutes the COMMON dialect.

4. Next in order stands the ECCLESIASTICAL dialect, from which, in the last place, the ROMAIC is derived.

5. Order of the Dialects :

	Epic,	
Ionic,		Attic,
	Æolic,	
in Asia;		in Bœotia,
	Doric,	
of the Pythagoreans,		of Theocritus,
Common, Ecclesiastical,		Romaic.

§ X.


OF THE PLAN OF THIS GRAMMAR.

1. We have explained the nature of language and of discourse in general—the rise of cognate languages—and the origin of dialects. It was next shown whence the Greek tongue arose—with what other tongues it is connected—and how, in the course of its existence, it gave birth to a series of dialects, and has reached our knowledge in written works.

2. In entering upon the study of any language, the whole

body of its signs for ideas,—the department of the Lexicon,—is, in a certain sense, taken for granted: not as if it were already impressed upon the mind, but merely as an object not properly belonging to grammar,—from which, however, grammar borrows, as occasion may demand, so much as is necessary for the understanding of her rules, or as stands in need of her assistance.

3. The words being taken for granted, grammar will enquire according to what laws they are formed and subjected to those inflections, which speech requires, in order to betoken all relations, in which a word can stand.

4. This done, grammar will next teach the rules, according to which the words of any given tongue are combined together,  the expression of perceptions, thoughts, and emotions.

5. On these principles, this grammar is composed of two parts, or books, the first of which treats of *the forms of words*, the second of *Syntax*.

6. At the foundation of both of these parts lies the knowledge of those symbols, by which the sound of words, the manner of intonation, and the division of sentences are represented (*letters, accents, marks of punctuation*);—which will, therefore, be considered, in their proper places, in the first Book.

7. In explaining the forms of words, this grammar will confine itself, for the sake of simplicity, in the first place, to the COMMON dialect, since this cannot conveniently be deprived of its right to constitute the groundwork in the acquisition of the Greek tongue. The Homeric dialect will next be examined, and then those forms, in which the other dialects differ from the language of Homer.

BOOK FIRST.

FORMS OF WORDS.

PART FIRST.

OF NOUNS.

INTRODUCTION.

OF THE LETTERS USED BY THE GREEKS.

§ XI.


THE ALPHABET.

1. The characters now commonly used in Greek orthography are, according to their forms, order, and power, the following four-and-twenty :—

Large.	Small.	Sound.	Name.	English Name.
Α,	α,	a,	"Αλφα,	Alpha.
Β,	β,	b,	Βῆτα,	Beta.
Γ,	γ,	g <i>hard</i> ,	Γάμμα,	Gamma.
Δ,	δ,	d,	Δέλτα,	Delta.
Ε,	ε,	ě,	"Ε ψιλόν,*	Epsilon.
Ζ,	ζ,	z (<i>sd</i>),	Ζῆτα,	Sdelta. ^(B)
Η,	η,	ē, †	Ἡτα,	Eta.
Θ,	θ,	th,	Θῆτα,	Theta.
Ι,	ι,	i (<i>English e</i>),	Ἰῶτα,	Iota.

* Single or smooth E.

† Pronounced like *a* in *here*.

Large.	Small.	Sound.	Name.	English Name.
K,	κ,	k,	Κάππα,	Kappa.
Λ,	λ,	l,	Λάμβδα,	Lambda.
M,	μ,	m,	Μῦ,	My.
N,	ν,	n,	Νῦ,	Ny.
Ξ,	ξ,	x,	Ξι,	Xi.
O,	ο,	ō,	Ὅ μικρόν,*	Omīcron.
Π,	π,	p,	Πι,	Pi.
P,		r,	Ρῶ,	Rho.
Σ, C, (R)		s,	Σίγμα,	Sigma.
T,	τ,	t,	Ταῦ,	Tau.
Υ,	υ,	u,	Ὑ ψιλόν,†	Upsilon.
Φ,	φ,	ph,	Φι,	Phi.
X,	χ,	ch,	Χι,	Chi.
Ψ,	ψ,	ps,	Ψι,	Psi.
Ω,	ω,	ō,	Ὠ μέγα,‡	Omega.

2. Σ at the end of words, or in composition, takes the form of ς; *πρός, προσφέρω*; ^(R) thus too, *δυσσέβεια*, but *πράσσειν*, where both sigmas belong to an uncompounded word.

3. The following characters are likewise occasionally used, especially in the older editions: ε, ϛ, θ, π, ρ, γ, ζ, i. e. β, γ, δ, π, ς, τ, στ.

4. Even in recent editions we find the combination of ο and υ into ς, and of στ into ς, which latter character is called, on account of its sound, *sti* or *stigma*, and is even used as a mark of number for 6, because a letter not altogether unlike it in form, once stood in the sixth place of the alphabet,—of which hereafter.

§ XII.

OF THE HISTORY OF THE GREEK ALPHABET AND ORTHOGRAPHY.

1. An ancient Grecian tradition declared, that an oriental settler (Cadmus) from Phœnicia introduced the knowledge of

* Little O.

† Smooth U.

‡ Large O.

letters into Greece.* The Phœnician alphabet was, with slight variations, that of the Samaritans and Jews. The circumstance that these three alphabets agree with the Grecian in the names, order, and to a remarkable degree also in the shapes of the letters, bestows on the traditional derivation of the latter from the east the certainty of a historical fact.

2. The primeval or Cadmean alphabet of the Greeks wanted these nine letters, Ζ, Η, Θ, Ξ, Φ, Χ, Ψ, Ω, so that it consisted of only fifteen characters, an equal number with that of the old Hebrew,† and old Latin,‡—all these coinciding in the following order :—

CHARACTERS.

Hebrew Names.	Hebrew.	Greek.	Latin.
Aleph,	א	Α,	A.
Beth,	ב	Β,	B.
Gimel,	ג	Γ,	G.
Daleth,	ד	Δ,	D.
He,	ה	Ε,	E.
Jod,	י	Ι,	I.
Caph,	כ	Κ,	K.
Lamed,	ל	Λ,	L.
Mem,	מ	Μ,	M.
Nun,	נ	Ν,	N.
Ain,	ע	Ο,	O.
Pe,	פ	Π,	P.
Resch,	ר	Ρ,	R.
Schin,	ש	Σ,	S.
Thau,	ת	Τ,	T.

* Hence they are called *γράμματα φοινικία* by Herod., V. 58, and *Καδμήϊα*, ib. 59. Otherwise *φοινίκια*, *φοινικιά*, and even *πιλασγικά*, since the Pelasgians first received them from the Phœnicians.^(R)

† *Hug* on the invention of alphabetical writing, p. 38.

‡ Montfaucon in *Dissert. de literis Græcis et Latinis*, § 35, in his *Palmography*, p. 561.

3. These fifteen letters served, in the East, only as consonants and marks of aspiration; but Aleph, He, Jod, Ain (Oin), i. e. Alpha, Epsilon, Iota, Omicron, were unsuited to the Greek tongue as marks of aspiration, and therefore furnished a mode of designating the sounds perceptible in their names (a, e, i, o), by which means the Greek alphabet, in its very commencement, obtained a marked advantage over the oriental.

4. Meanwhile, after the introduction of the alphabet into Greece, its limits were extended in the East: the seven letters,

Vau, Zain, Cheth, Teth, Samech, Tzade, Koph,

ו ז ח ט ס צ ק

were formed, through which the oriental alphabet was increased to the number of twenty-two characters.

5. Out of this additional number the Vau was first adopted by the Greeks. As a new comer it was placed at the end,^(B) originally as an aspirated consonant, which force it has retained in Latin, VIDI, AIVOM, &c.; also in the name of the Ionic colony Elea (*Velia*) in Lucania, which is written, on coins, ΤΕΛΗ, and by Herodotus * Τελη (better with *υ* than *υ*). The pronunciation was then weakened into that of *υ* (*υ ψιλόν*), lat. u, and thus the aspirated consonant passed into a vowel.

6. After the Υ, the letters Ζ, Η, Θ, wandered into Greece. With a trivial alteration of the names, Tzade, Cheth, Teth, into Zeta, Eta, Theta, they were arranged, in the Greek alphabet, according to the same order, which had been observed in the oriental.

Obs.—H perhaps originally approximated, in *pronunciation* also, to Cheth, and had the sound of ch. Thus the liver is named in Hebrew, *Chapar*, Greek *ήπαρ*, which was written ΗΕΠΑΡ (HA-

* B. I, 167. The name ΤΕΛΗ upon some coins, compared with the fuller ΤΕΛΗΤΩΝ upon others, may perhaps be the beginning of the appellative ΤΕΛΗΤΗΣ; however, the name of the town is certain from Herodotus. In Stephanus Byz. under ΕΛΕΑ it is corrupted into ΒΥΛΗ.

ΠΑΡ). Next it was weakened into the aspirate *h*, which force it continued always to possess in Latin, and in Greek for many centuries.

7. To the letters thus introduced, the Greeks added, at a later period, and from their own invention, first Φ and Χ. The precise time and manner of this addition are not known, but it must have been in a remote age, since both are found in the oldest inscriptions.* Indeed, of the alphabet, to which Φ and Χ were wanting, only a single monument remains in an inscription, brought from the island *Melos* to Venice, and added to the collection of the family of Nani (*columna Naniana*).† It gives ΕΚΠΗΑΝΤΟΙ, i. e. Ἐκπᾶντα, Α-ΜΕΝΠΗΕΣ, ἀμεμφες, and ΕΠΕΥΚΗΟΜΕΝΟΣ, ἐπευχόμενος, thus ΠΗ for φ and ΚΗ for χ, like *ph* and *ch* in Latin; yet it does not necessarily follow, that this must be older than all which have Φ and Χ, since it is possible that the Melians, Spartan colony, and as such faithful to ancient usages, retained the simplest alphabet, after it had been already increased elsewhere.

8. The alphabet received its final completion from Simonides of Chios about the time of the Persian war. He added Ξ, Ψ, and Ω, and gave to Η its present destination. Thus the alphabet was increased by him to the number of twenty-four letters.

9. The full alphabet of Simonides was adopted by the Ionians, and, among them, probably first by the Samians.

* E. G. in the inscription of Sigeum, ΦΑΝΟΔΙΚΟ, ΠΑΣΧΟ,—of Delos, ΦΕΛΑΣ,—of Petilia, ΤΥΧΑ, ΑΓΑΘΑΡΧΟΣ,—of Elis, ΑΡΧΟΙ, ΕΝΕΛΟΙΤΟ, ΓΡΑΦΕΑ. In the tales of later days, the early extension of the alphabet was ascribed to *Palamedes*.

† Having personally inspected this inscription, in the close of the year 1822, at Venice, in the Palazzo Tiepolo, to which the greater part of the antiquities of the Nani collection has been transferred, I retract the doubt, expressed in the second edition of this Grammar, as to its genuineness, and give it hereafter according to my copy.

At Athens it was admitted into public monuments, for the first time, in the^(R) second year after the Peloponnessian war, under the Archon Euclides, B.C. 403, Ol. 94, 2.*—Thus the Greek alphabet had, at different periods, fifteen, sixteen, nineteen, twenty-one, and twenty-four of the characters still remaining.

* That *Simonides* completed the alphabet is affirmed by *Suidas*, art. *Σιμωνίδης*, and by *Pliny*, *H. N.*, c. 56, &c. Comp. *Valcken. ad Schol. Eur. Phœn.*, p. 687. Only *Andron* in *Suidas*, v. *Σαμίων ὁ δῆμος*, T. III, p. 279 (perhaps the Alexandrian, of whom *Athenæus*, IV, c. 25, p. 184, B., mentions the *Χρονικά*), pronounces otherwise: *παρὰ Σαμίοις εὗρίθη πρώτους τὰ καὶ γράμματα ὑπὸ Καλλιστράτου ὡς Ἀδρων ἐν τρίποδι*. Of the men who, under the name of *Callistratus*, have reached our knowledge, that one only is of sufficient antiquity who, according to *Hesychius*, v. *Ἀρμοδίου μέλος*, composed the famous Scolion in praise of *Harmodius* and *Aristogiton* (to which even *Aristophanes* alludes in his *Acharnians*, v. 980), but not the Alexandrian Grammarian, to whom *Tzetzes*, *Chil.*, XI., 6, ascribes the invention: *παρὰ Σαμίοις εὗρηκα πρῶτον ἀναγνωσθῆναι διὰ γραμματικοῦ τινος τὴν κλῆσιν Καλλιστράτου*. Did this elder *Callistratus*, probably a Samian, but attached, as his Scolion shows, to the Attic interest, first bring the full alphabet into use among the Athenians? In the same place of *Suidas* it is mentioned out of *Theopompus*, that *Archinus*, under the archonship of *Euclides*, persuaded the Athenians to make use of the Ionic letters: *τοὺς δὲ Ἀθηναίους ἔπεισε χρῆσθαι τῶν Ἰώνων γράμμασιν Ἀρχίνους ὁ Ἀθηναῖος ἐπὶ ἄρχοντος Εὐκλείδου . . . περὶ τοῦ πείσαντος ἱστορεῖ Θεόπομπος*. Other writers also mention the archon *Euclides* in relation to this subject. Compare *Corsini Fasti Attici Olymp.*, CLXXXIV. And that this, and not a more ancient *Euclides*, the son of *Molon*, *Olymp.* 88, 1, is meant, may be proved from inscriptions of later date than *Olymp.* 88, 1, which retain the old Attic alphabet. The latest of this description with a certain date, is, so far as I know, that from the *Erectheum* (*Walpole's Memoirs relating to Turkey*, p. 580), during the archonship of *Diocles*, Ol. 92, 4,^(R) that is twenty-three years after the elder *Euclides*, and only five years before the younger.—With regard to the transaction alluded to by *Theopompus*, the term *persuasion* (*ἔπεισε*) can scarcely refer to any thing but a public proposal (*ψήφισμα*), and we may suppose, that, by a decree of the people, the full alphabet was thenceforward admitted into public acts and monuments, having previously gained admission into ordinary use.

Obs. 1.—Among these letters are not reckoned those, which retained their places only as marks of number (*γράμματα ἰσσημα*): the ΒαϚ^(B) in the sixth place between E and Z, answering to the Latin F, and afterwards called the Digamma—to be seen on the Elean tablet and other monuments,—the Κόππα or *Κοπή*, between Π and P, answering to the Latin Q—to be seen upon the coins of Crotona, Corinth, &c.,—lastly the Σάν or *Σαμπή*, a hissing sound, answering to the Hebrew Schin, but removed in Greek to the end of the alphabet.* The forms of the Digamma and Koppa in inscriptions are *F* or *Λ*,^(B) *Q* or *Q*; of Sampi the form is *λ*.

Obs. 2.—The old Attic alphabet, which is preserved in a very considerable number of inscriptions,† thus comprised the following twenty-one letters, H included as a mark of aspiration:—

A, B, Γ, Δ, E, Z, H, Θ, I, K, Λ, M, N, O, Π, P, Σ, Τ, Υ, Φ, X.

It wanted characters for the long vowels H and Ω, instead of which E O were used, and for the double consonants Ψ and Ξ, the place of which was supplied always by Φ Σ and X Σ (not B Σ, Γ Σ, or the like).^(B) Also it was not yet common to employ the dipthong ου in writing, so that simple O stood for the sounds O, ΟΥ, Ω, e. g. in the Potidean inscription:— ‡

ΑΙΘΕΡ ΜΕΜ ΦΣΥΧΑΣ ΥΠΕΔΕΧΣΑΤΟ . . . ΕΧΘΡΟΝ ΔΟΙ
ΜΕΝ ΕΧΟΣΙ ΤΑΦΟ ΜΕΡΟΣ . . . ΑΝΔΡΑΣ ΜΕΜ ΠΟΛΙΣ
ΗΕΔΕ ΠΟΘΕΙ.

i. e. αἰθήρ μὲν ψυχὰς ὑπεδέξατο . . . ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος
. . . ἀνδρας μὲν πόλις ἦδε ποθεῖ . . .

* Compare Boeckh's *Public Economy of Athens*, Part II, p. 384 (*of original*).

† Compare the *Collection of Boeckh for the Public Economy of Athens*, and in the *Sylloge Inscriptionum* of Osann, Jena, 1822.

‡ P. 18 of Osann.

10. The Orientals wrote, as is well known, from right to left; with the Greeks the direction from left to right (*ἐκ δεξιᾶν, ἐκ ἀριστερᾶν*) obtained the preference, clearly for the sake of a *propitious* direction (*ominis causa*). In this manner we find very ancient inscriptions, as the Melian and the Elean,* written, after it had been long the fashion to write with both directions alternately, or *βοοστροφῶν* (*turning like oxen in the process of ploughing*). Specimens of the last-mentioned mode of writing are found in both the Sigeian inscriptions;† and thus too were the laws of Solon written. Coins, and the oldest works of art, e. g. the Scarabæus with the heroes before Thebes in the collection of Stosch, have often the alternate mode of writing.^(R)

11. The characters have undergone considerable changes since their introduction into Greece. The most ancient upon the inscriptions of Sigeum, Melos, and Elis, and upon many coins, correspond almost entirely with the Etruscan, and with those which have been recently discovered upon a Phrygian monument; but their forms vary in different states, and even sometimes in the same state. The medals of Agrigentum alone display eight different forms of the letter A, from which again several on the medals of Laus, Metapont, and Caulonia differ.

12. Greek writing acquired a greater degree of uniformity in the Attic alphabet, and transmitted the characters, established during the time of the Peloponnesian war, without any remarkable changes, down to the manuscripts of the Christian centuries. But together with the erect characters used upon stone and in the more careful MSS., there was formed for ordinary use a *cursive* ‡ character, the influence of which, during the time of the Romans, affected the form of many letters even in the monumental writings of the Greeks, ||

* Class. Journ., Vol. XIII, p. 113.

† Now in the British Museum.

‡ Several documents written in this character upon papyrus have been found in Egypt. Comp. Boeckh's *Illustration of an Egyptian document on papyrus in the Greek cursive character*. Berlin, 1821.

|| In many inscriptions. For example one in the court of the *Rondanini*

ed, towards the eighth century, expelled the erect characters most entirely from MSS. The most uniform and elegant shape of the cursive characters is found in the MSS. of the seventh and twelfth centuries; but this afterwards passed, especially in the fourteenth and fifteenth centuries, into the more convenient but less sightly form of the Greek writing at the present day. In the commencement of Greek *printing* some licitous endeavours were made, particularly by the JUNTA

Florence, to imitate the beautiful manuscript of earlier ages; Aldus and his followers, however, who took the later MSS. as their model, obtained the mastery, and after their example the characters of the fifteenth and sixteenth centuries are universally recognised as the basis of Greek typography.

13. Like the characters, the orthography of the earliest monuments is uncertain and defective. Upon the Scaramus, * with the heroes before Thebes, the name *Tydeus* is written ΤΥΤΕ; *Polynices*, ΦΥΑΝΙΓΕΣ; *Amphiaræus*, ΜΦΤΙΑΡΕ; *Adrastus*, ΑΤΡΕΣΘΕ; *Parthenopæus*, ΑΡΘΑΝΑΠΠΑΕ. Elsewhere we find ΑΧΕΛΕ, ΕΛΙΝΑ, for *Achilles*, *Helena*, Ε for ΕΙ, as still later Ο for ΟΥ, upon coins. Thus too ΔΑΝΚΑΕ for *Zancle*, for *Gelas* sometimes ΓΕΛΑΣ, sometimes ΕΛΑΣ, and according to the Ionic alphabet, before its complete diffusion, ΠΗΓΙΝΟΝ, ΩΟΝ. The name of *Acragas* varies between ΑΚΡΑΓΑΣ and ΑΚΡΑΙΑΣ, that of *Temessa* between ΘΕΜ and ΤΕΜ; the name of the *Naxians* in Sicily is ΝΑΧΙΟΝ for ΝΑΞΙΟΝ, as the Latins have continued to use X for CS, S (DIXIT, AUXIT). Much of this variety indicates a difference of pronunciation, but on the whole it proves that orthography, among the Greeks, as with other nations, required fulness and certainty only in process of time. (R)

place, has in the upper half, containing the enumeration of names, the ancient forms, but in the lower, containing a distich, the forms altered to the cursive character, especially Ε Χ Ω

* According to the engraving given in Pea's translation of Winckelmann's History of Art, Part I, p. 162. (R)

OF THE VOWELS.

§ XIII.

OF THE MEASUREMENT OF THE VOWELS IN RESPECT
OF TIME.

1. The shortest portion of time, which serves for the enunciation of a sound, is called *a time* (χρόνος, *tempus*, *mora*).

2. A *short* vowel is that for the enunciation of which the shortest portion of time is sufficient, as *e* in *men*, or *i* in *thin*; a *long* vowel is that, which requires twice as much time, or more, in the enunciation, as *e* in *scene*, *i* in *fine*.

3. Every sound can be enounced in *single* or *double* time, i. e. as short or long: thus, *a* in *glass* and *grave*, *e* in *men* and *scene*, *i* in *thin* and *fine*, *o* in *shot* and *stone*, *u* in *tun* and *tune* (better shown in the German *imher* and *Blüt*). *One time* or the *short* sound is marked by ˘, *two times* or the *long* by ˉ.

A perfect alphabet should have different characters for the long and short vowels.

4. The characters of the short vowels (φανήντα βραχέα, *vocales breves*) in Greek are ε, ο, α, ι, υ, of the long (μακρά, *longa*), η, ω, ᾱ, ῑ, ῡ.

5. Hence it appears that the Greek tongue has for the *e* and *o* sounds alone, specific marks to betoken when they are short or in single time (ε, ο), and when long or in double time (η, ω). Α, ι, υ, serve to mark both the short and the long sounds appertaining to these characters. They are called *twofold* (δίχρονα, i. e. double with regard to time, *ancipites*), and it must be determined in some other way than by their figure whether they mark the *long* or *short* sound in a word, e. g. in ἰστᾱσι and δεικνῡσι α and υ are long; but in ἰστᾱμεν, δεικνῡμεν, short, upon grounds to be explained in the sequel.*

* We must guard against the notion, that the *ancipites* are *doubtful*

Obs.—Long vowels may be regarded as the double of short. Thus from ἄϊλος came δῆλος, from χίος, χῆς, from Δι, Δί. (See Hermann de Emend. rat. Græc. grammat. p. 49.) ^(R)

§ XIV.

OF THE PRONUNCIATION OF THE VOWELS.

1. The pronunciation of the Greek tongue may be learned truly from the comparison of words which languages yet have in common with Greek, partly through Greek words, which appear in Latin, and Latin words which

were—a notion arising from confounding the signs A, I, Y, with their sounds. A want of accuracy and of clearness in our first conceptions easily introduces errors into the exposition of language. The notion alluded to has even found its way into Wolf's *Prefatio novæ Editionis Iliad.*, p. LXIX: "Etenim sunt, qui ne distinguere quidem sciant, quæ mensuræ syllabarum ex natura vocalium nascentur, quæ accrescant adveniens causis. Alii scire non videntur, quam vim habeant vocales ancipites, ipsis maximam libertatem tenera lingua ad facilitatem versus pangendi concessit." (We cannot properly talk of *ancipites* before the invention of marks for long *e* and *o*, and after that invention the language was no longer *tenera*). "Ita, sicut semper corripitur *α* in *ᾱ*γω, *ι* in *ῖ*να, *υ* in *ῡ*πίρ, extra producuntur eadem in *ῑάων*, *νίκη*, *θυμός*" (but the *α*, *ι*, and *υ* sounds are here quite as different as *e* in *ἔμοι* and *ἡμῖν*, *ο* in *ἰμοι* and *ἑμῖ*, only that there is a want of separate marks to discriminate them), "sic in tabulis permultis hæ vocales variant mensuram: πᾶν, πᾶμπαν; κοινή, ἰήσι; φιλασθαι et φιλεῖν; ἰδρυσιν, ἰδρυε." (The vowel-characters (*hæ vocales*) do not, however, alter their quantity, but the sound expressed by them is sometimes long, sometimes short, is as different in *ἰδρῦσι* and *ῖ*ς as the *ο* in *ἐχρύσσει* and *ἐχρύσει*; only the deficiency of alphabetic marks necessitates us to express the two different vowels by the same character, and *κοινή* stands related to *κοινήσι* exactly as *ἀργῆτι* κατανῶ to *ῖτι* δημῶ, where the difference of the marks for the long sound of *e* and short sound excludes all doubt and indistinctness. Thus, then, *ᾱ* and *ι* and *ῖ*, *ῡ* and *υ* differ neither in kind nor use, from *ῖ* and *ῡ*, *ῑ* and *ω*, what the language allows to the one sound, it allows also to the rest.)

appear in Greek, partly through imitations of natural sounds left us by the ancients, ⁽²⁾ together with *plays upon words* and other hints; and, lastly, that of the consonants may be gathered from the modes in which the modern Greeks pronounce them.

2. A may be observed to agree in many words of the three tongues (*Greek, Latin, English*), as *πατήρ*, pater, father, *δράκων*, draco, dragon, *κλαγγή*, clangor, clang, *ἄξων*, axis, axle. Compare also *ἄξινη*, with *axe*, *ιστάναί* with *stand*, &c. E is our ē, as *ἑπτα*, septem, seven. O is our ō, as *ὄργανον*, organum, organ. I is pronounced sometimes as ī in English, thus *λίνον*, linen, but, when long, as ē in English. Υ resembles the German ue, as *κύσαι*, kuessen, *μύλη*, muehle. ⁽²⁾ The Latins made it y in their words of later adoption, as *πυξίς*, pyxis, *λύρα*, lyra; but in those which were originally common to both tongues, it is u, as *δύο*, duo, *κύβος*, cubus, *σὺς*, sus, *μῦς*, mus. In the pronunciation of the modern Greeks it sounds like e.

3. The Ω of the Greek answers to our ō, as in *alōne*; but the pronunciation of H involves considerable difficulty. As a sign for double E it should correspond exactly with the long e of Latin and German, and the ae of the latter tongue. Thus it appears in *Θρήνος* (*lamentation*), Germ. thraene (*tear*), *κηρός*, Lat. cera, *τάπητες*, Germ. tapeten; and shortened in *κίστη*, Germ. kiste, *ὠδή*, Germ. ode, *αὐγή* (*beam of light*), Germ. auge (*the eye*). Cratinus expressed the cry of sheep by βή, βή,* and Plato says, that anciently ε† was used instead of η. Thus, in the Potidean inscription of 432, B.C. ΑΙΘΕΡ, ΠΙΣΤΟΤΑΤΕΝ, ΗΕΔΕ, ΑΘΕΝΑΙΟΝ, i. e. αἰθήρ, πιστοτάτην, ἥδε, Ἀθηναίων. The Romans wrote in all

* In a verse preserved by Ælius Dionysius, which Eustathius quotes, p. 1721, l. 16, Ἰστίον δὲ, ὅτι μάλιστα τὸ βῆ φωνῆς προβάτων ἰστί σημαντικὸν καὶ φέρεται παρὰ Διόδωρον Διονυσίῳ καὶ χρῆσις Κρατίνου τοιαύτη·

Ὁ δ' ἡλίθιος ὥσπερ πρόβατον βῆ βῆ λέγων βαδιζει.

Comp. p. 768, 13, where it is remarked in addition that the word is to be written βῆ, not βαί (βῆ, οὐ μὴν βαί). So also, ibid. p. 592, 18.

† In the Cratylus, p. 426, c. οὐ γὰρ ἡ ἐχρῶμεθα, ἀλλὰ εἰς τὸ παλαιόν.

uses *e* for *η*, having no separate character for long *e*, Δημοσθένης, *Demosthenes*, Ἥβη, *Hebe*, &c. In the time of Dionysius of Halicarnassus the pronunciation of *η* was still undisturbed, since he teaches* to form its sound *at the root of the tongue* (περὶ τῆς βάσιν τῆς γλώσσης), whereas he directs the sound of *i* to be formed outwards *about the teeth* (περὶ τοὺς ὀδόντας). Lastly, Plutarch expresses the long *e* of Latin by *η*, as, Ῥῆξ for *rex*, in the life of Cicero; Ῥῆγας for *reges*, in that of Numa; ποτῆς for *potens*; σαπῆς, *sapiens*; μαιῶς and ἰουνιῶς for *maiores* and *juniores*, &c.†

4. On the other hand, it must not be overlooked, that in the same word, *E* and *I* are frequently exchanged by different tribes or in different provinces; thus, *Friede*, Thuring. *Frēde*; *stehn*, *gehn*, Thuring. *stth*, *gth*; *Helena* is *ΕΛΙΝΑ* upon a stone cut in the oldest style of engraving,‡ and the town *Teanum* is *TIANO* on its medals.|| Lastly, Plato¶ expressly asserts that the early Greeks made copious use of *I*, and that *the women* also employed it much, “who, for the most part, remained faithful to the ancient pronunciation.” He quotes, as an example, ἡμέραν, which the ancients pronounced *ιμέραν* and *έμέραν*. In his own time, however, the sound of *ε* or *η* had supplanted the early *I*, as being more weighty and sonorous (αἷς δὲ μεγαλοπρεπέστερα ὄντα). We perceive from this, that, in the earliest times, the *I* sound

* De Compos. Verb., C. 14, p. 76, Reiske.

† However, Scipio is written Σκηπίων, *Fab.* 25 (but Σκηπίων, *Sylla* 28), and *Namitor* is written Νομήτωρ, *Rom.* 3, but evidently only for the sake of bringing the names nearer to the Greek analogy; so *Palilia* is made Παλήλια, on account of its derivation from *Pales*. On the other hand, the Latin *I* is always rendered by the Greek *I*: Κρισπίος, Ἄλκιος, ὠγρους, *nigros*, φεῖρε, *ferire*, &c.

‡ In Eckhel's *Choix de pierres gravées*, Pl. XL. Eckhel there adduces from old Italian monuments, *Agele* (*Agile*, *Agiles*), *Alizander*, *Mircurius*. Comp. *Plutarch. Ant.*, 59, Διλίκια.—Ποσιόλους, *Puteolos*. *Acta Apost.*, 28, 13.—Ἰλίκιον, *Ellicium*. *Plutarch. Num.* 15.—Οὐνδῆξ, ἀρίγνυψ, i. e. *vindex*, *princeps*.

|| *Mionnet Description des Médailles antiques*, T. I, p. 126.

¶ *Cratylus*, p. 418, B.

was originally heard in words with η , in the place of which the E sound entered into the pronunciation when fully matured. Hence probably it comes that Plautus,* imitating the common pronunciation, expresses $\lambda\eta\rho\alpha\iota$ by *liroe*. The I sound, in a later age, not only maintained its right, but even spread universally over the whole province of H, so that in the present pronunciation of the Greeks no long E is any more heard. How soon after Plutarch this change of pronunciation occurred, can scarcely be determined. Even in the Copto-Greek alphabet, made up out of the Coptic at Alexandria, the letters Beta, Zeta, Eta, Theta, are named Bida, Zida, Chida, Thida, and $\epsilon\lambda\epsilon\eta\sigma\sigma\alpha\iota$ must have been already pronounced *elaison*, when the $\kappa\upsilon\rho\iota\epsilon\ \epsilon\lambda\epsilon\eta\sigma\sigma\alpha\iota$ (*kyriè elaison*) came into the service of the Latin church.

§ XV.

OF THE DIPHTHONGS.

1. A diphthong is formed when one of the posterior vowels, α , ϵ , \circ (§ I, 4), is blended in pronunciation with one of the anterior, ι , υ , or υ with ι , so as to produce a single sound. —The *posterior* vowels of the Greek alphabet are, α , ϵ , ι , \circ , ω ; the *anterior*, υ , ι . Hence are formed,

ϵ , with E long	$\epsilon\iota$, with E long	$\epsilon\upsilon$	\circ , with O long	$\circ\iota$, with O long	$\circ\upsilon$	α , with A long	$\alpha\iota$, with A long	$\alpha\upsilon$	υ , with Y long	$\upsilon\iota$	$\upsilon\upsilon$
η , with E long	$\eta\iota$, with E long	$\eta\upsilon$	ω , with O long	$\omega\iota$, with O long	$\omega\upsilon$	$\bar{\alpha}$, with A long	$\bar{\alpha}\iota$, with A long	$\bar{\alpha}\upsilon$	$\bar{\upsilon}$, with Y long	$\bar{\upsilon}\iota$	$\bar{\upsilon}\upsilon$

2. Whether the second or subjunctive sound in a diphthong (ι , υ) be long or short is not considered. But if the first or prepositive vowel be short, the diphthongs are called *proper* or *pure* ($\kappa\alpha\theta\alpha\rho\acute{\alpha}$, *puræ*), if it be long, *improper* or *impure*.

Proper, $\alpha\upsilon$, $\alpha\iota$, $\epsilon\upsilon$, $\epsilon\iota$, $\circ\upsilon$, $\circ\iota$, $\upsilon\iota$.

Improper, $\bar{\alpha}\upsilon$, $\bar{\alpha}\iota$, $\eta\upsilon$, $\eta\iota$, $\omega\upsilon$, $\omega\iota$, $\bar{\upsilon}\iota$.

Examples, $\alpha\upsilon\tau\acute{\alpha}\rho$, $\epsilon\mu\acute{\alpha}\iota$, $\phi\acute{\upsilon}\gamma\epsilon\iota$, $\circ\upsilon\tau\circ\iota$, $\nu\acute{\iota}\circ\varsigma$.—

Ναῦς , $\tau\iota\mu\acute{\alpha}$, $\kappa\acute{\eta}\upsilon\zeta$, $\delta\omega\upsilon\mu\alpha$, $\epsilon\mu\acute{\alpha}$, $\mu\upsilon\tau\alpha$.—

* Pœn. Act., I, scen. I, v. 9.

Obs. 1.—Two vowels pronounced separately, as in βοή, do not constitute a diphthong; and if the latter vowel be *i* or *u*, its separation from the former is marked by points over it (*διαίσεις, puncta diæreses*), as ῥις, αῦπος.

Obs. 2.—A diphthong, as well as a single vowel, is also called *pure*, when no preceding consonant adheres to it (*καθὰ δὲ λέγεται ὅταν δύο φωνήενται ἐν αὐτῇ συλλαβῇ μὴδὲν μισοσυλλαβῇ σύμφωναν*, Theodos. τ. γραμμ. p. 109, l. 6, *Goettling*), e. g. *η* in βοή, *υ* in αἶς; otherwise it is called *impure*: *α* in ρθ-ρά, *ω* in ε-μῶ—denominations which have been transferred to words, so that we call those *pure* (*καθαρόν, purum*), before the termination of which a vowel stands, as, τιμά-ω, φιλέ-ω, the rest *impure*, as, λείπ-ω, λόγ-ος.

Obs. 3.—Diphthongs arise in language by various processes. Sometimes consonants are attenuated into vowels, as *ῥίος* (Lat. *vinum*) into *ῥιός*, κλάψω into κλαῖω, κελίψω into κελύσω (so, in German, *Frauen becomes Frauen*); sometimes they entirely disappear between two vowels, as *δρῖμαι*, *δίτομαι* (compare *ῥίς*, *ῥις*, *ovis*), and hence *διτομαι*,—and thus *βασιλήῤῥιον*, *βασιλήῤῥιον*, *βασιλεῖον*, &c. Sometimes the radical vowel, *α*, *ι*, *ο*, is dwelt upon, *extended*, so that the sound of *i* or *u* has time to be heard after it, as, *τυφῖσι*, *τυφῖαι*, *ῥῖος*, *κῖος*, *παρά*, *παρά*, *κλαῖω*, *κλαίω*. In the same manner in the German words, *klein*, *Stein*, *Neige*, *gemein*, &c., the dialect of Thuringia retains the *e*, *klén*, *Stén*, *Nége*, *gemén*. One branch of the Bavarian dialect has *klán*, *Stán*, another *klain*, *Stain*, like *τύψας*, *γράψας*, Doric, *τύψας*, *γράψας*, &c.—On the other hand the German *wō*, *sō*, *frōh*, retaining the *o*, become in Thuringish, *wū*, *sū*, *frūh*, as *ῥος* (*ῥῥη*), *ῥοῖο*, are changed into *οῦρος* (*αῦρη*), *οῦῖο*.—Sometimes, to the original sound of *i*, fulness is given by the insertion of *ι*, thus compare the old imperf. *ἔλπον* with *ἔλιπον*, *σῆχος*, *ἔσυχον*, &c. (in the same way as the Latin *vinum*, *scribere*, *benedictus*, are in German *Wein*, *schreiben*, *gebenedeiet*; while, on the contrary, *mein*, *dein*, *Zeit*, have retained in Suabia the primitive sounds, *min*, *din*, *Zit*.—Thus, too, *i* has extended itself into *ai* and *oi*, in the old pronominal forms, *μι*, *σι*, *ι* (*ῥι*), which changed into *μαι*, *σαι*, (*ῥαι*), are the termina-

At Athens it was admitted into public monuments, for the first time, in the ^(R) second year after the Peloponnessian war, under the Archon Euclides, B.C. 403, Ol. 94, 2.*—Thus the Greek alphabet had, at different periods, fifteen, sixteen, nineteen, twenty-one, and twenty-four of the characters still remaining.

* That *Simonides* completed the alphabet is affirmed by *Suidas*, art. *Σιμωνίδης*, and by *Pliny*, *H. N.*, c. 56, &c. Comp. *Valcken. ad Schol. Eur. Phœn.*, p. 687. Only *Andron* in *Suidas*, v. *Σαμίων ὁ δῆμος*, T. III, p. 279 (perhaps the Alexandrian, of whom *Athenæus*, IV, c. 25, p. 184, B., mentions the *Χρονικά*), pronounces otherwise: *παρὰ Σαμίους εὗρέθη πρώτους τὰ καὶ γράμματα ὑπὸ Καλλιστράτου ὡς Ἀνδρῶν ἐν τρεῖσιν*. Of the men who, under the name of *Callistratus*, have reached our knowledge, that one only is of sufficient antiquity who, according to *Hesychius*, v. *Ἀρμοδίου μίλος*, composed the famous Scolion in praise of *Harmodius* and *Aristogiton* (to which even *Aristophanes* alludes in his *Acharnians*, v. 980), but not the Alexandrian Grammarian, to whom *Tzetzès*, *Chil.*, XI., 6, ascribes the invention: *παρὰ Σαμίους εὗρηκα πρῶτον ἀναγνωσθῆναι διὰ γραμματικοῦ τινος τὴν κλῆσιν Καλλιστράτου*. Did this elder *Callistratus*, probably a Samian, but attached, as his Scolion shows, to the Attic interest, first bring the full alphabet into use among the Athenians? In the same place of *Suidas* it is mentioned out of *Theopompus*, that *Archinus*, under the archonship of *Euclides*, persuaded the Athenians to make use of the Ionic letters: *τοὺς δὲ Ἀθηναίους ἔπεισε χρῆσθαι τῶν Ἰώνων γράμμασιν Ἀρχίνους ὁ Ἀθηναῖος ἐπὶ ἄρχοντος Εὐκλείδου . . . περὶ τοῦ πείσαντος ἱστορεῖ Θεόπομπος*. Other writers also mention the archon *Euclides* in relation to this subject. Compare *Corsini Fasti Attici Olymp.*, CLXXXIV. And that this, and not a more ancient *Euclides*, the son of *Molon*, *Olymp.* 88, 1, is meant, may be proved from inscriptions of later date than *Olymp.* 88, 1, which retain the old Attic alphabet. The latest of this description with a certain date, is, so far as I know, that from the *Erectheum* (*Walpole's Memoirs relating to Turkey*, p. 580), during the archonship of *Diocles*, Ol. 92, 4, ^(R) that is twenty-three years after the elder *Euclides*, and only five years before the younger.—With regard to the transaction alluded to by *Theopompus*, the term *persuasion* (*ἱεσις*) can scarcely refer to any thing but a public proposal (*ψήφισμα*), and we may suppose, that, by a decree of the people, the full alphabet was thenceforward admitted into public acts and monuments, having previously gained admission into ordinary use.

Obs. 1.—Among these letters are not reckoned those, which retained their places only as marks of number (*γράμματα ἰσσημα*): the Βαϰ^(R) in the sixth place between E and Z, answering to the Latin F, and afterwards called the Digamma—to be seen on the Elean tablet and other monuments,—the Κόππα or *Koppa*, between Π and P, answering to the Latin Q—to be seen upon the coins of Crotona, Corinth, &c.,—lastly the Σάν or *Σαμπί*, a hissing sound, answering to the Hebrew Schin, but removed in Greek to the end of the alphabet.* The forms of the Digamma and Koppa in inscriptions are Ϝ or Ϛ, ^(R) Ϟ or ϟ; of Sampi the form is Ϡ.

Obs. 2.—The old Attic alphabet, which is preserved in a very considerable number of inscriptions,† thus comprised the following twenty-one letters, H included as a mark of aspiration:—

Α, Β, Γ, Δ, Ε, Ζ, Η, Θ, Ι, Κ, Λ, Μ, Ν, Ο, Π, Ρ, Σ, Τ, Υ, Φ, Χ.

It wanted characters for the long vowels Η and Ω, instead of which Ε Ο were used, and for the double consonants Ψ and Ξ, the place of which was supplied always by Φ Ξ and Χ Ξ (not Β Ξ, Γ Ξ, or the like).^(R) Also it was not yet common to employ the diphthong ου in writing, so that simple Ο stood for the sounds Ο, ΟΥ, Ω, e.g. in the Potidean inscription:— ‡

ΑΙΘΕΡ ΜΕΜ ΦΣΥΧΑΣ ΥΠΕΔΕΧΣΑΤΟ . . . ΕΧΘΡΟΝ ΔΟΙ
ΜΕΝ ΕΧΟΣΙ ΤΑΦΟ ΜΕΡΟΣ . . . ΑΝΔΡΑΣ ΜΕΜ ΠΟΛΙΣ
ΗΕΔΕ ΠΟΘΕΙ.

i. e. αἰθήρ μὲν ψυχὰς ὑπεδέξατο . . . ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος
. . . ἄνδρας μὲν πόλις ἦδε ποθεῖ . . .

* Compare Boeckh's *Public Economy of Athens*, Part II, p. 384 (*of the original*).

† Compare the Collection of Boeckh for the *Public Economy of Athens*, and in the *Sylloge Inscriptionum* of Osann, Jena, 1822.

‡ P. 18 of Osann.

happen all at once.† The *improper* diphthong *æ* gives only *æ*, as *Θεῶντες*, Lat. *Thracæ*, to show that the *i* is here lost in pronunciation.

3. *Ei* had originally the sound of both letters as in *εἰς* (German *eins*); this is clearly shown by the interjection *εἰα*, *ἦ εἰα*, which has been preserved in the Latin *eia*, and the German *ei* (like English *i* in *fine*). Still it seems that another mode of pronunciation, in which sometimes *ε*, sometimes *ι*, predominated, afterwards prevailed, since, by the Latins, it is changed sometimes into *e*, sometimes into *i*; thus, *Πολύκλειτος*, *Λυκεῖον*, Polycletus, Lyceum, but *Ιφιγένεια*, *Νεῖλος*, Iphigenia, Nilus,* &c. The change into *I* had occurred so early as the 3d century before Christ. Thus Callimachus (as quoted above) makes *ἔχῃ* the echo of *ναίχῃ*. In the time of Augustus, TIMAI is written upon medals TEIMAI, and Isocrates is ΕΙΣΟΚΡΑΤΗΣ upon a bust, of which the date cannot be much lower.† Hence Plutarch writes *Papirius*, *Παπίριος*, vit. Camill. but *Παπίριος*, vit. *Æm.*, *idus*, *εἰδούς*, vit. *Cam.* and elsewhere. So the names of *Faustina*, *Sabina*, *Antoninus*, are generally written upon medals with EI. In several words *ει* is preserved as *ej*, again between vowels, *Κεῖος*, *Cejus*, *Τεῖος*, *tejus*, to show that the true sound still remained in the Greek.^(R)

The improper diphthong *ηι* was expressed by the Latins

* Thus, even in the time of Louis XIV, *François*, *Anglois*, *Suedois*, *Danois*, &c., were pronounced *oa*. Custom has changed the first two into *Français*, *Anglais* (*æ*), but left the others still with the sound of *oa*. That, however, the pronunciation *oi*, according to the letters, was still more ancient, is clear from this, that the Germans have taken *Französ* from the French form. We may conclude that, upon the whole, the French tongue, like the English, originally was pronounced according to the import of its Latin characters.

† So in Suabisch *ei* is pronounced with the sound of *e* before *i* in those words, which in Thuringian have *e* instead of *ei*, as *klein*, *Blain*, *Slein*, but with the sound of *i* first, where *ei* is found in Thuringian also, *fein*, *mein*, *Schein*.

‡ Visconti *Iconographie grecque*, T. I, p. 48, n. 2.

through means of e without i, as *Θεῖσσα*, *Thressa*, Ovid. Her. 19, 100; but through means of ei where both sounds were separately heard, as *Θεῖισσα*, *Threissa*, Virg. Æn. I, 316. In this instance the diphthong is resolved.

4. The Diphthongs, *ευ*, *ηυ*, *αυ*, *ωυ*, arose out of *ἔφ*, *ἦφ*, *ἄφ*, *ᾠφ*, by the attenuation of the F sound, and were, therefore, gently sounded as in *αὐγή*, Germ. *auge* (sound of *ou* in Eng. *our*). Even in the time of the Romans the sound remained open, as in *εὐρος*, *Eurus*, *ναύκληρος*, *naucclerus*, *Augustus*, *Αὐγουστος*, *Claudius*, *Κλαύδιος*; but with some traces of the *shut* sound, where the *υ* stood between vowels, as *Ενα*, *Evander*, *Evangelium* for *εὐα*, *Εὐανδρος*, *εὐαγγέλιον*. So we find both *faveo* and *fautor*, *lavo* and *lautus*, *navarchus* and *nauta* (*ναύαρχος*, *ναύτης*). In a later age—the exact date is not ascertained—the original pronunciation *ευ* and *αυ* returned universally, so that the sounds *eu* and *au*, as diphthongs, have disappeared from the speech of the modern Greeks.

5. That *οι* was originally pronounced *οι* seems to be shewn by its formation out of *οφι*, since, after the ejection of *φ*, both letters must probably have been heard, although blended into one sound, *ὀφίωμα*, *οἶωμα*, *οἶμαι*. It was only by degrees that *ofiomai* could pass through *oimai* into *oemae* or *imae*. *Οἶκος*, “house,” has retained its sound in *woik*, “roof,” a word found amid the valleys of the Alps, and especially at Ziller. With the Romans *οι* was sounded *oe*, thus *εὐοῖ*, *evoe*, *μορχός*, *moechus*, *Οινεύς*, *Eneus*, *σχοῖνος*, *schoenus*, &c.; but the sound of *oe* must have been clear, and similar to the I sound, as appears from the well-known confusion of *λοιμός* with *λιμός*,* and from the final change of *οι* into *ι* in the modern Greek.† (R)

* Thucyd., II, 54.

† At what period this took place is scarcely ascertained. Demetrius Phalerous, *περὶ ἐρμηνείας*, § 73. distinguishes in *οἶην* not only the characters, but also the sounds (*ἡ τῶ οἶην οὐ μόνον διαφέροντα τὰ γράμματα ἴσθιν, ἀλλὰ καὶ αἱ ἤχαι*), only, however, on account of the breathings (*ὁ μὲν δασύς, ὁ δὲ ψαλός*), and in the 5th century after Christ, *Cajus Solinus* expresses *μαῖραν* by *miram*. Comp. Anastas. Gregor. de Græc., pronunc. p. 147.

That *ou* was ever sounded *separately*, like *ou* ^(R) in *ταυροῦ*, *οἰαυροῦ*, can scarcely be supposed. In the old Attic alphabet its sound is marked by simple *o*, as, in the Potidean inscription, ΕΧΟΣΙ ΤΑΦΟ ΜΕΡΟΣ, i. e. ἔχουσι τάφου μέρος, yet there is no ground for considering it other than a diphthong, since it has a sure analogy in the series, *au*, *eu*, *yu*, and *ou*, and since there is fair room for its sound in the progress of intonation from *o* to *u*.

Ωυ is related to *ou* as *yu* to *eu*, and was perhaps sounded like *ou* in the English word *house*.

In *α* the sound of *i* was not altogether lost; since, although *ὠδή* becomes *ode*, Eng. *ode*, yet *τραγῳδία*, *κωμῳδία*, *κιθαρῳδός*, and similar words were expressed by *tragædia*, *comædia*, *citharædus*, &c.

6. In *υῖ* both sounds were clearly heard, and even in *υῖ* the *iota* was not wholly suppressed, as appears from the Latin orthography in "*Ἀρπυιαι*, *Harpyniæ*, &c. ; however, the diphthong *ui* never stood before consonants. Hence forms which would have required *ui* before a consonant, as *δρυῖσω* from *δρυῖν*, were not in use. (*Eustath. ad Il. p. 938, l. 43. Comp. p. 1047, l. 54, and p. 1224, l. 58.*)

§ XVII.

OF THE PRESENT MODES OF PRONOUNCING THE GREEK VOWELS.

1. When the knowledge of Greek was spread, by means of Grecian emigrants, over the western countries of Europe, their pronunciation was universally adopted, since they were at once the descendants of the ancient Greeks, and the teachers of the Greek language. After their example *αι* was pronounced as *æ* (like the English *a* in *ale*), *ευ*, *αυ* received the sound of *ef*, *af*, and *η*, *ι*, *οι*, *υ*, *υι*, that of *i* (the English *i*).

2. It was, however, soon observed that this mode of pronunciation militated against the directions of the ancients and the nature of orthography; hence, at the instigation of

ERASMUS, a return was made to the more ancient method of pronouncing η as *e* long (like the English \bar{a} in *hare*), υ as *y* (like u in the French *tu*), and the diphthongs *open* as *ai*, *eu*, *au*, *ei*, *oi*; while others, after the example of REUCHLIN, adhered to the pronunciation of the modern Greeks. These two modes were distinguished as *Erasmian* and *Reuchlinian*, also as *Etacism* and *Iotacism*, according to the predominant sound in each.

Obs.—The French and English follow in most particulars the Erasmian method; yet they mix with it many sounds of their own languages. E.g. $\epsilon\upsilon\phi\rho\omicron\sigma\upsilon\eta$ is pronounced in France, *cephrosinè*; in England, *euphrósune*; in Germany, *Reuchlin. evrosini, Éram. euphrosyne*.

3. From the preceding observations it is evident, that the change of double into single sounds began very early, but was completed only by degrees and by different people at different times. Hence the constantly recurring question as to the genuine pronunciation of Greek has no sense, unless it be put definitely with regard to *place* and *time*; e.g. what was the pronunciation of Greek at *Athens* in the time of *Pericles*?

Those who follow *Etacism* in all respects run some hazard of speaking Greek after a fashion, which never wholly prevailed in any age; whereas, *Iotacism* has at least the warrant of a thousand years in its favour, and the example of the surviving descendants of the ancient Greeks. *Agreeableness of sound* cannot be adduced as a ground of decision, since to any one, accustomed to one of the two modes of pronouncing, the other appears ludicrous and offensive, and a modern Greek, with whom one should speak after the rule of Etacism, would be no less embarrassed than a Frenchman, who should hear his language spoken according to the power of the individual letters, as *Mon-si-eur est de Bor-de-aux*.

4. On the other hand it must not be overlooked, that *Iotacism* adds difficulty to elementary instruction, since it includes the most different letters and syllables under the single *I* sound. Perhaps the safest mode of pronunciation

would be not to wander, with Erasmus, into the indefinite region of *the best* and *the true* pronunciation, but to adhere to that, which prevailed during the time of the first Roman Emperors, and which may be learned, as we have seen, from the writings of that period: the more so because we are assured by Pliny that the Romans felt and expressed with accuracy the power of the Greek letters.* For farther confirmation of this method it would be necessary to make a complete collection of all the Greek words, written in Latin, and all the Latin words, written in Greek, to be found in the works of that epoch. Meanwhile let it suffice to subjoin a passage from Homer according to these three different modes of pronunciation.

Π. α, 605.

Αὐτὰρ ἐπεὶ κατέδου λαμπρὸν φάος ἡλίοιο,
Οἱ μὲν κακκίοντες ἔβαν οἰκόνδε ἑκαστος,
Ἦρχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυῆις
Ἦφαιστος ποίησ' ἰδυίησι πραπίδεσσιν.

Reuchlinian.†

(R) Aftar epi katedi lampron faos iellio,
Hi men kakkiontes eban ikonde hekastos,
Hichi hekastô dôma periklitos Amphigiiis
Hifaestos piis' idiïisi prapidessin.

Roman.

Autar epi† catedy lampron phaos êeliooe,
Hi men cakkiontes eban oeconde hecastos,
Hechi hecasto doma periclytos Amphigyëis
Hiphaestos poees' idyiesi prapidessin.

* Plin. *H. N.*, VII, c. LVI, where after an enumeration of the Greek letters he says, *quarum omnium vis in nostris recognoscitur*.

† Also the modern Greek pronunciation; except that then, dropping the rough breathing, pronounce t for *Ht*, *ichi*, *chastos*.

‡ *Eni* sounded, in the Roman method, epi as related to *ἐπί*. So *ι* sounded t, compare *σι*, *ει*, *ηι*, as *αι*, *ηε*.

Erasmian.

Autar epei katedy lampron faos êlioio,
 Hoi men kakkeiontes eban oikonde hekastos,
 Hêchi hekasto doma periklytos Amfigyêis
 Hêfaistos poiês' eidyîesi prapidessin.

Obs.—The execution of the plan above proposed has certainly its difficulties, since, according to the present condition of these studies, it could not become universal, nor entirely suppress the Etacismus, and thus might only increase confusion. If it remain, therefore, to choose between the other two, the author, accustomed to both, readily acknowledges that he should give the preference by far, as an entire system, to the Renschlinian or modern Greek method of pronunciation; not merely upon the grounds already stated, but also because in the dialect of Greek now extant, especially in the mouths of the educated, it gives to the language a clear and delightful harmony. Even in the best days of Greece, likewise, the pronunciation must have tended strongly to Iotacism, since this so early obtained an universal prevalence that H inclined to the sound of Iota, and though in *ω* and *ιι* the *ο* and *ι* were heard so far as to distinguish the diphthong sound from I, all the others were early reduced to the shut sound.

§ XVIII.

OF THE BREATHINGS.

1. No vowel can be pronounced without the aid of some breathing (*πνεῦμα, προσῳδία, spiritus, aspiratio*), more or less strong.

2. One breathing, marked thus ('), attaches itself, as if spontaneously, without any exertion of the lungs, to the sound pronounced, as in the enunciation of *αἶ', οἰκοῖό', οἶῶμαι*. On this account it is called *the smooth (spiritus lenis, πνεῦμα ψιλόν, προσῳδία ψιλή)*, the word marked by it is called in Greek *ψιλούμενον (ψιλοῦσθαι)*.

3. Although this breathing belongs to vowels in the other parts of words as well as at their beginning, its symbol is placed only above initial vowels, as ἀεὶ, ἀγάλματα.

4. The other breathing, marked thus (´), is breathed out from the chest itself at the beginning of words, resembling our *h* in force and use, and is called the *hard* or *rough* (δασύν, *asper*, προσῳδία δασύα), and the word marked by it is named in Greek δασυνόμενον (δασύνεσθαι).

Obs.—The consonant *ρ* likewise cannot be pronounced without a strong breathing, and receives therefore in Greek the *spiritus asper* at the beginning of words, as ῥέω, ῥυτός, which in Latin is placed after *R*, ῥήτωρ, *rhetor*. In the case of a *ρ*, prefixed to another, the breathing is softened and becomes the *lenis*, ἀρρηκτός, ἔρπον. The older Grammarians likewise placed the *lenis* over *ρ* after a smooth or middle mute, Ἀρτίς, πατήρ, λάζος,—as well as in the collocation of vowels, υῖς, λαῖς (*Villoison Prolegg. ad Il.*, p. IV), but the *asper* after an aspirate, θρέας, θρήνην, χρέας, to betoken the strengthened breathing of the *ρ* in this case.

5. Υ at the beginning of words has always the rough breathing, ὑάκινθος, ὑάλος, ὕβρις, ὑγιής, ὑγρός, υἱός, ὕλη, ὕμνος, ὑπερ, &c.

Obs. 1.—The Æolic dialect forms an exception from the above remark, and, in the Homeric, the words ὕμμι, ὕμμε, ὕμμες.

Obs. 2.—The old Grammarians marked this breathing also in compound words; thus, not only ἔημι, ἵστημι, as we write them, but also ἐφίστημι, μελήδεός αἶνου, αἰκῶν, &c.; so they wrote εὐρύαλος, ἐκρύαλος, φίλιντος as adjectives, but Εὐρύαλος, Ὀκρύαλος, Φιλίππος as proper names, since in the latter the breathing was softened.*

6. In diphthongs the breathings are marked over the

* *Villoison ut sup.*, p. II, l. 45. *Schol. Venet.*, II. i, 16A, 289, 338, &c.

second vowel, thus *εὔρον*, *οἶμας* (but *οῖμας*), except when an improper diphthong has the iota adscribed, thus, "Αἰδής as well as αἰδής.

Obs. 1.—Originally the rough breathing alone was marked, and even this not always, e.g. ΔΟΙ for ΔΗΟΙ, nor before Τ: thus ΤΠΕ-ΔΕΧΣΑΤΟ in the Potidean inscription. After another use was found, in the Ionic alphabet, for its first symbol (Η), even the rough breathing had no mark. On the monuments of later date we find Ο, ΟΙ, ΙΠΠΙΑΡΧΟΥ, ΤΠΟ, ΗΜΙΣΤ,* &c. On the other hand, upon vases of *magna Græcia* are seen †ΗΡΑ, †ΗΡΑΚΛΕΙΣ, and so †ΗΡΑΚΛΕΙΔΑΣ †ΙΣΤΙΕΙΩ in an inscription discovered in Calabria.† Hence it appears, that, by the Italian Greeks, †, the half Η, was used as the mark of the aspirate. The Grammarians added the other half † as a mark of the smooth breathing, and † † passed through the forms, † † into ' ', after the twelfth century.

Obs. 2.—The oldest form of the language seems, instead of the aspirate, to have had universally the sounds *f, qu, w, v, ch*, &c., which gradually, in the popular dialects, passed into the rough breathing, and through it into the smooth. Hence, on the most ancient monuments, Η is prefixed to some words, which, more recently, had only the *spiritus lenis*: ΗΕΛΠΙΣ, i. e. *ελπίς* in the Potidean inscription, and ΗΕΘΜΟΝ, i. e. *ἥθμον*, in the Sigeon. In the verb *ἔχω* the aspirate has remained only in the future *ἔξω* and parts allied to it; and so in the forms *ἴσθηκα*, *ἰσθήκαν*, from the root *στυ* (*στυῆναι*). By degrees all Greek words, like those above quoted, have lost the rough breathing, so that it has entirely disappeared from the speech of the modern Greeks, as *h* from Italian.

* Spon *Inscriptt.*, p. 86, of the German edition of his *Journey*.

† Fischer on Weller, I, p. 239.

§ XIX.

OF THE ÆOLIC DIGAMMA.

1. Besides the rough breathing there was in several dialects another sound, somewhat similar in nature, formed between the lips, and having the same relation to *f*, *ph*, *v*, that the aspirate bears to *ch*, *g*, *k*; and which, from its influence on the formation of words, must be treated of even in an examination of the common dialect.

2. It was originally a full and strong consonant, and its symbols (*F*, *F'*) called Digamma, or Æolic Digamma in Greek, and *Ef* in Latin, occupied the sixth place in either alphabet. The pronunciation retained in Latin evinces with what power it was originally endowed in Greek, in *Ῥέργον*, *Ῥέτος*, *Ῥάναξ*, &c.

Obs.—It was called *digamma* (also *digammum* or *digammos*), because its character resembles a double gamma, Æolic because it was retained in the alphabet principally by those branches, which are considered of Æolic descent. This name was invented by the grammarians: the proper name, as before stated, was *Βαῦ*.

3. In the dialects which retained the digamma, its sound was soon softened down, and Dionysius of Halicarnassus calls it the syllable *ou* written with a single letter.* In his time, therefore, it answered to the Latin *V*, which is expressed by *ou*, *Ουιλία*, *Velia*, *Ουιλήριος* *Valerius*, or to the English *wh*, sounded like *uh*. Compare *Ῥίαις*, *ver*, *Ῥίς*, *vis*, *Ῥέγων*, Germ. *werk*, Eng. *work*.

4. Between two vowels the digamma was still more attenuated, and passed, even with the Æolians, into *u*; thus, *αὔης*, *αὔως*, common *ἀής*, *ἡώς*.† Compare *faveo*, *fautor*, *lavo*, *lautus*, &c.

* *Antiqq. Rom. B. I. p. 52, Ed. Reiske*, τὴν ου συλλαβὴν ἐνι στοιχείῳ γραφομένην.

† *Schol. ad Pind. Pyth.*, 2, 52, Ἐπειοὶ (the Æolians) γὰρ, ἰὰν ὦσι δύο φωνήεντα, μεταξὺ ἐντίθεισιν τὸ υ, ὡς ἐπὶ τοῦ ἀῆρ καὶ αὔως.

Obs. 1.—Originally this letter seems to have been universal between two vowels, and remained in many words even of the Attic and common dialects as *υ*, especially where followed by a consonant. Thus from *χίω*, *χέω*, from *κλάω*, *κλαύσομαι*, from *νῆις* (*nāis*), *ναῖσι*, &c. Compare in Latin, *amaverunt*, i.e. *amaFerunt*, *amaerunt*, *amarunt*, &c, like *χίω*, *χέω*, *χίω*.

In Æolic the digamma served also for the rough breathing, which had no place in that dialect.

Obs. 2.—How this labial sound appeared also as *β* and *φ*, e.g. *ἀζηδὸνα*, *βρέδα*, for *ἀηδὸνα*, *ῥέδα*,—*ῥύμος* from *ῥύω* (traces of which remain in *γαμζρός*, *μσημζρία* of the Attic and common dialects); how it was dropped in the shape of *φ*, e.g. *θλάσας* from *φθλάσας* (also, with *θ* dropped *φλάσας*)—compare *θῦξ*, *θήξ*, *φῆξ* (*fera*), and *βήξ*—these, and other topics relating to the same subject, will be fully discussed under the *Homeric Dialect*.

OF THE CONSONANTS.

§ XX.

DIVISION OF THE CONSONANTS.

The consonants in the full Greek Alphabet are 17, and,

1. In the alphabetic order, *β*, *γ*, *δ*, *ζ*, *θ*, *κ*, *λ*, *μ*, *ν*, *ξ*, *π*, *ρ*, *σ*, *τ*, *φ*, *χ*, *ψ*.

2. According to their power,

a. The mutes, *β*, *γ*, *δ*, *θ*, *κ*, *π*, *τ*, *φ*, *χ*.

In separate order.

p sound, *π*, *β*, *φ*.

k sound, *κ*, *γ*, *χ*.

t sound, *τ*, *δ*, *θ*.

- b. The semi-vowels, λ, μ, ν, ρ, σ.
 (Taking away σ, the liquids (ῥγρά, *liquidæ*) are λ, μ, ν, ρ).*
- c. The double consonants, ζ, ξ, ψ (called double because they combine two consonants in one,—a p, k, or t, sound with σ: SD, KS, PS).

3. Recapitulation :

Mutes.		
π, β, φ,	κ, γ, χ,	τ, δ, θ,
p sound.	k sound.	t sound.
Semi-vowels.		
λ, μ, ν, ρ (liquids), and σ.		
Double.		
ζ, ξ, ψ.		

§ XXI.

OF THE MUTE CONSONANTS.

1. The three elementary mute sounds, viz. π, κ, τ, were pronounced without any sensible aspiration, and hence called *smooth* (ψιλά, *tenues*). When their short and abrupt enunciation is softened by a gentle breathing, the *middle* mutes (μέσα, *mediæ*) β, γ, δ are formed : and when this breathing is strengthened the *aspirate* (δασία, *asperæ* or *aspiratæ*) φ, χ, θ are produced.

2. The *smooth* may be marked thus, $\overset{1}{\pi}, \overset{1}{\kappa}, \overset{1}{\tau}$, the *middle* thus, $\overset{2}{\beta}, \overset{2}{\gamma}, \overset{2}{\delta}$, and the *aspirate* thus, $\overset{3}{\phi}, \overset{3}{\chi}, \overset{3}{\theta}$.

3. Thus the mutes are related,

according to sound :

p sound ; π, β, φ,

k sound ; κ, γ, χ,

t sound ; τ, δ, θ.

according to breathing :

smooth ; $\overset{1}{\pi}, \overset{1}{\kappa}, \overset{1}{\tau}$,

middle ; $\overset{2}{\beta}, \overset{2}{\gamma}, \overset{2}{\delta}$,

aspirate ; $\overset{3}{\phi}, \overset{3}{\chi}, \overset{3}{\theta}$.

* Called also immutable (ἀμετάβολα, *immutabiles*), since they are not altered in the formation of cases and tenses.

4. When a p sound or a k sound comes before a t sound, it must be of the same order as to the *breathing*, e. g. ¹¹τεν-¹¹παι, ²²πεπλ²²κται, ³³ράβ³³δος, ³³συλλ³³ηδ³³ην, ³³ἐν³³γρ³³αφ³³θην, ³³ἐν³³υχ³³θην. Hence the following changes take place :

²¹ τεν ³¹ ριβ ³¹ ται	into	¹¹ τεν ¹¹ ριπ ¹¹ ται,	²¹ λελ ³¹ εγ ³¹ ται	into	¹¹ λελ ¹¹ εκ ¹¹ ται,
¹² ἰστ ¹² ραφ ¹² ται	—	²² ἰστ ²² ραπ ²² ται,	¹² βεβ ¹² ρεχ ¹² ται	—	²² βεβ ²² ρεκ ²² ται,
³² ράπ ¹³ δος	—	²² ράβ ³³ δος,	³² ὀκ ¹³ δοος	—	²² ὀγ ³³ δοος,
¹³ ἐπι ¹³ γρ ¹³ αφ ¹³ θην	—	³³ ἐπι ³³ γρ ³³ αδ ³³ θην,	¹³ ἐπι ¹³ β ¹³ ρεχ ¹³ θην	—	³³ ἐπι ³³ β ³³ ρεκ ³³ θην,
²³ ἐν ²³ υχ ²³ θην	—	³³ ἐν ³³ φ ³³ θην,	²³ ἐπ ²³ λ ²³ εκ ²³ θην	—	³³ ἐπ ³³ λ ³³ εκ ³³ θην,
²³ τρ ²³ ιβ ²³ θ ²³ ησομαι	—	³³ τρ ³³ ιβ ³³ θ ³³ ησομαι,	²³ λεγ ²³ θ ²³ ησομαι	—	³³ λεχ ³³ θ ³³ ησομαι.

Obs.—'Εκ, "out of," forms an exception in compound words, thus, *ἐκ-δίδωμι, ἐκ-θίω.*

5. One t sound before another is commonly changed into σ, thus, not *ἐπιείθην* but *ἐπέισθην*, not *πέφραδται* but *πέφρασται*.

Obs. 1.—A t sound before a p or k sound is unknown to the Greek tongue; so also a k sound before a p, or a p sound before a k. Hence the following collocations never occur:

τπ, τκ, τφ, τκ, τγ, τχ,	κπ, κκ, κφ,	πκ, πγ, πχ,
δπ, δκ, δφ, δκ, δγ, δχ,	γπ, γκ, γφ,	βκ, βγ, βχ,
θπ, θκ, θφ, θκ, θγ, θχ,	χπ, χκ, χφ,	φκ, φγ, φχ.

The only exception is κ of the preposition *ἐκ*, in compound words, as, *ἐκπίπτω, ἐκκαίνω, ἐκφέρω, &c.*

Obs. 2.—In 'Αγζάτανα a k sound and p sound come together, but this is a Persian word, and on account of the harsh sound is usually written, 'Εκζάτανα,* after the analogy of *ἐκκαίνω*.

* From *Herodian*, in τῷ περὶ συντάξεως στοιχείων, acc. to *Steph. Byz.*, v. 'Αγζάτανα. Comp. *Lobeck. ad Phrynich.*, p. 484.

6. A mute may be doubled, e. g. ἴππος, ταράττω, κάεεσσι, Homeric; μᾶδδα, Doric; but, if it be an aspirate, the first is changed into its own smooth; thus, not

Σαφφῶ, Βάχχος, Ἀθθίς, but

Σαπφῶ, Βάχχος, Ἀθθίς.

7. The same change takes place when two aspirates stand alone in two consecutive syllables; thus,

not φεφίλῃκα but πεφίλῃκα,

not ἀχάχῃμαι but ἀπάχῃμαι,

not δάφος but τάφος.

Obs. 1.—Thus the rule does not include those forms, in which one of the aspirates is united with another consonant: ἰδίλχθην, πυθίσθαι, ὠφθώθην, θαφθίς, ἀπίφθισθεν, κορινθίδι, ἀμυρφορέις, and the Θ separated by *eu* in νοτυθῆναι; but it does include those with *P* after the aspirate in the former syllable: τρέχω, τραφῆναι, τρέφω, τρέχεις, πέφρικα, πεχρῶσακα, and with Θ*N*, τίθηκα.

Obs. 2.—The change does not occur in the case of Φ and Χ before Θ: φάθι, χυθῆναι, πανταχῶθεν, &c., nor in compound words, as ἐρυνθοθήρας, a bird-catcher, ἰφυρή, a wool (so ἰφυραίνω), ἀνθοφόρος, flower-bearing, except in ἐπιχυρία, an armistice, from ἔχω and χύειρ.

8. If the latter aspirate, which caused the change, disappear, the former resumes its proper shape: δάφος becomes τάφος, a grave, but δάπτω, I bury. So τρέφω, θρέψω, θρέψαι, θρέμματα, and thus we find τρέχω, τροχος, together with θρέξιν, θρέξαι; τρέχεις with θρέξ, θρέξι.

Obs. 1.—Of three aspirates thus placed consecutively the first only is changed, as τίθαφα for θίθαφα; and, when the syllable θι is added in inflection, the last: τύφθητι, γράφθητι, for τύφθηθι, γράφθηθι.

Obs. 2.—Likewise the *spiritus asper* disappears in the first syllable, when Χ stands in the next: thus not in ἴθεν, ἴθι, ἴθεν, but for ἔχω, ἔχω, and re-appears when Χ is changed: ἔχω, ἔξω.

§ XXII.

THE MUTES BEFORE Σ.

1. When a p sound comes before σ, the two produce ψ.
Hence ψ may contain the sounds,

πσ,	βσ,	or	φσ.
For βλέπω,	τρίβω,		γράφω,
write βλέψω,	τρίψω.		γράφω.

2. When a k sound comes before σ, the two produce ξ.
Hence ξ may contain the sounds,

κσ,	γσ,	or	χσ.
For κλέω,	λέγω,		βρέχω,
write κλέξω,	λέξω,		βρέξω.

3. When a t sound comes before σ, it is thrown away.
Hence,

for άύτω,	ίριδω,	πιθω,
write άύτω,	ίρίσω,	πίσω.

Obs.—The coalition of letters in N. 1, 2, is grounded partly on the ejection of the breathing, as the pronunciation, a comparison with the Latin mode of writing scrib-o, scripsi, and the old Greek orthography, e.g. δέσσει from δέχομαι in the Melian inscription, demonstrate.

§ XXIII.

THE MUTES BEFORE Μ.

1. When a p sound comes before μ, it is changed into μ.
Thus,

for πίνυμαι,	τίτριβμαι,	γίγγραφμαι,
write τέτυμμαι,	τίτρυμμαι,	γίγγραμμμαι.

2. When a k sound comes before a μ, it is changed into γ. Thus,

for κέκλημαι,	βέβρεχμαι,
write τέκλημαι,	βέβεργμαι.

Hence, λέλεγμαi, from λέγω, remains unchanged.

3. When a t sound comes before a μ , it is changed into σ . Thus,

for $\eta\nu\tau\mu\alpha\iota$,	$\eta\rho\epsilon\iota\delta\mu\alpha\iota$,	$\pi\acute{\epsilon}\pi\tau\iota\theta\mu\alpha\iota$,
write $\eta\nu\sigma\mu\alpha\iota$,	$\eta\rho\epsilon\iota\sigma\mu\alpha\iota$,	$\pi\acute{\epsilon}\pi\tau\iota\sigma\mu\alpha\iota$.

Obs.—These rules have some exceptions in substantive forms, e. g. $\acute{\alpha}\pi\mu\acute{\eta}$, point, $\pi\acute{o}\tau\mu\omicron\varsigma$, fate.

§ XXIV.

OF THE LETTER N.

1. N before a p sound, and likewise before ψ , takes the shape of μ . Thus,

for $\lambda\nu\pi\acute{\alpha}\nu\omega$,	$\lambda\alpha\nu\beta\acute{\alpha}\nu\omega$,	$\epsilon\nu\phi\acute{\upsilon}\varsigma$,	$\epsilon\nu\psi\upsilon\chi\omicron\varsigma$,
write $\lambda\iota\mu\pi\acute{\alpha}\nu\omega$,	$\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$,	$\epsilon\mu\phi\acute{\upsilon}\varsigma$,	$\epsilon\mu\psi\upsilon\chi\omicron\varsigma$.

2. N before a k sound, and likewise before ξ , is changed into γ , and pronounced as *ng* in the syllables *ang, ung, &c.* Thus,

for $\epsilon\nu\kappa\epsilon\iota\mu\alpha\iota$,	$\phi\upsilon\nu\gamma\acute{\alpha}\nu\omega$,	$\tau\upsilon\nu\chi\acute{\alpha}\nu\omega$,	$\pi\lambda\acute{\alpha}\nu\epsilon\omega$,
write $\epsilon\gamma\kappa\epsilon\iota\mu\alpha\iota$,	$\phi\upsilon\gamma\gamma\acute{\alpha}\nu\omega$,	$\tau\upsilon\gamma\chi\acute{\alpha}\nu\omega$,	$\pi\lambda\acute{\alpha}\gamma\epsilon\omega$.

3. N before a t sound remains unaltered: $\epsilon\nu\tau\acute{o}\varsigma$, $\sigma\upsilon\nu\delta\acute{\iota}\omega$, $\epsilon\phi\acute{\alpha}\nu\theta\eta\nu$.

4. N before another liquid is changed into the same. Thus,

for $\epsilon\nu\mu\acute{\epsilon}\nu\omega$,	$\sigma\upsilon\nu\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$,	$\sigma\upsilon\nu\rho\acute{\alpha}\pi\tau\omega$,
write $\epsilon\mu\mu\acute{\epsilon}\nu\omega$,	$\sigma\upsilon\lambda\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$,	$\sigma\upsilon\rho\rho\acute{\alpha}\pi\tau\omega$.

5. The same pronunciation appears to be proper, where ν stands at the end of a word: thus,

$\tau\acute{o}\nu\ \pi\acute{o}\lambda\epsilon\mu\omicron\nu\ \kappa\alpha\iota\ \tau\eta\nu\ \mu\acute{\alpha}\chi\eta\nu\ \phi\epsilon\acute{\upsilon}\gamma\epsilon\nu$,
 should probably be pronounced as if written,
 $\tau\acute{o}\mu\ \pi\acute{o}\lambda\epsilon\mu\omicron\gamma\ \kappa\alpha\iota\ \tau\eta\mu\ \mu\acute{\alpha}\chi\eta\mu\ \phi\epsilon\acute{\upsilon}\gamma\epsilon\nu$.

Obs.—On the old Attic monuments even the writing corresponds with this pronunciation. Thus, in the Potidean inscription, MEM ΦΣΤ-ΧΑΣ, i. e. $\mu\acute{\epsilon}\mu\ (\mu\acute{\epsilon}\nu)\ \psi\upsilon\chi\acute{\alpha}\varsigma$, and MEM ΠΟΛΙΣ, i. e. $\mu\acute{\epsilon}\mu\ (\mu\acute{\epsilon}\nu)\ \pi\acute{o}\lambda\iota\varsigma$. So also in the most ancient MSS., as $\epsilon\mu\ \mu\acute{\iota}\sigma\phi$ in the *Codex Alexandrinus* (Valck. ad Phœniss., p. 222). On the other hand, the Elean inscription exhibits N retained, even in the middle of words, before

Π and Μ: ΤΟΙ ΔΙ ΟΛΥΜΠΙΟΙ, for τῷ Δι' Ὀλυμπίῳ, and ΣΥΝ-
ΜΑΧΙΑ, for συμμαχία.

6. N before Σ or Ζ is usually thrown away. Thus, not δαίμονσι, συνζυγία, but δαίμοσι, συζυγία.

Obs. 1.—N is retained before σ only in a few words, as, Τίρης, ἔλμης, εἴφανσαι. In συν it is ejected only when another consonant after σ follows it, e. g. Ζ (i. e. σδ) συζυγία, Σ (στ) in συστρέφω. Otherwise it passes into Σ, συσσιύω, συσσιτία.

Obs. 2.—P at the beginning of a word is doubled, when a short vowel is prefixed: ῥηκτός, ἄρρηκτος; ῥίω, ἔρρειον.

§ XXV.

OF THE LETTER Σ.

1. When σ would stand between two consonants, it is ejected. Thus,

from λελείπσθων,	τετρίψθαι,	λελέγσθωσαν,
come λελείπθων,	τετρίψθαι,	λελέγθωσαν,
that is, λελείφθων,	τετρίφθαι,	λελέχθωσαν.

And so from ἡγγέλσθαι, ἡγγέλθαι, from πέφανσθον, πέφανθον, or πέφασθον.

2. When a single t sound, or ν by itself, is ejected before σ, the vowel remaining suffers no alteration. Thus,

ἐλπιδσι,	κορυθσι,	μειζονσι,	δαιμονσι, give
ἐλπῖσι,	κορυῖσι,	μείζονσι,	δαίμοσι.

3. But when a t sound and ν together are ejected before σ, the vowel remaining, if short, is changed into a diphthong (ε into ει and ο into ου), and, if an anceps, is lengthened. The long vowels (η, ω,) are left unchanged. Thus,

τυφθεντσι becomes τυφθεισι,	τυψαντσι, becomes τύψᾱσι,
σπεινδσω ————— σπείσω,	γιγαντσι, ————— γίγᾱσι,
λεοντσι ————— λείουσι,	δεικνυντσι, ————— δεικνῦσι,
τυκτοντσι ————— τύπτουσι.	τυκτανντσι, ————— τύπτασι.

Obs.—In some instances this alteration takes place when *v* only has been ejected; thus, *iv*; (Germ. *eins*), *ἄς*, *εἰλαῖς*, *μαλαῖς*, *τάλας*, *μίλας*.^(R) Thus too in *ἰσπινδ-μαι*, *ἰσπινσμαι*, *ἰσπυσμαι*, from *εἰπινδω*, I pour out, where *v* is dropped, and *δ* is changed into *σ*.

OF SYLLABLES.

§ XXVI.

OF THE ORIGIN AND EXTENT OF SYLLABLES.

1. A syllable is formed of a vowel, single or double, simple or diphthong, pronounced either alone or in connection with consonants.

2. The ~~essence~~, and as it were the soul of the syllable, is the vowel sound, which, when consonants precede it, breaks out from the compression of the organs, and merges in the same, when consonants follow it.

3. The consonant before the vowel is either single, as in *γῆ*, *σῆ*, *τά*, &c., or compound. In the latter case there must be (*a.*) a *p* or *k* sound before a *t* sound, (*b.*) a *σ* before a mute, (*c.*) a mute before a liquid, (*d.*) a *σ* before a mute together with a liquid.

<i>a.</i> πτ,	βδ,	φθ,
κτ,	..	χθ.
<i>b.</i> σπ,	σβ,	σφ,
σκ,	..	σχ,
στ,	ζ,	σθ, with ψ and ξ: as,

πτ-ρά, βδ-λυρός, φθ-νός, κτῆ-μα, χθ-νός, στί-ος, σθέν-νυμι, σφ-δρα, σκά-φος, σχῆ-μα, στί-νω, ζω-ή, σθ-νός, ψι-θυρίζω, ξί-νός, &c.

c. d.	πλ,	..	πν,	πρ,	|	κλ,	κμ,	κν,	κρ,
	βλ,	..	..	βρ,	|	σκλ,			
	φλ,	..	..	φρ,	|	γλ,	..	γν,	γρ,
				σφρ,	|	χλ,	..	χν,	χρ,
			τλ,	τμ,	..	τρ,			
						στρ,			
			..	δμ,	δν,	δρ,			
			θλ,	..	θν,	θρ:	as,		

πλέ-ω, πτό-η, πρα-ύς, βλέ-πω, βρο-τός, φλο-γός, φρά-ζω, σφρα-γίζω, κλαί-ω, σκλη-ρός, κμη-τός,* κνί-ζω, κρά-ζω, γλύ-φω, γνῶ-σις, γρά-φω, χλαῖ-να, χνό-ος, χρῆ-μα, τλη-τός, τμῆ-μα, τρί-ω, στρα-τός, δμη-τός, δυο-φερός, δεά-ω, θλί-βω, θνη-τός, θρό-ος. Add the combination, σμ, as in σμικρός, σμύχαι, &c., and μν, as in μνήμη, &c.

Obse.—The collocations, of which the places are marked by dots, viz. γδ, σγ, πμ, βμ, βν, φμ, φν, γμ, χμ, τν, δλ, θμ, are not used at the beginning of a word.

§ XXVII.

OF THE COLLOCATION OF SYLLABLES.

1. When several syllables come together, they are either *open*, i. e. without any consonant interposed between their

* The collocation κμ at the beginning of a word belongs to κμήτος and κμίλθρα. The latter, according to Herodian in the E. M., v. κμίλθρα, was adduced by *Pamphilus in ταῖς γλώσσαις*, and explained by δοκαί; thus, κμίλθρον, same as μίλαθρον, from ancient or foreign usage. In Schneider, v. κμίλθρον, it is called *pamphylian*. Is this not from that *Pamphilus*, who was the scholar of Aristarchus?—Κμήτα is found in Hesychius, T. II, p. 283, explained by πτωκμίνα, πτωκμίνα, but condemned by the E. M., v. κμίλθρον, where the collocation κμ at the beginning of a word, and the use of the simple form of πολύκμητος are denied. The κμῶ, κμῶ of the Grammarians are arbitrary assumptions of an obsolete form.

c. When σ follows the liquid λ , ν ,* or ρ :

$\alpha\lambda\sigma\sigma$, $\pi\acute{\epsilon}\phi\alpha\nu\text{-}\sigma\alpha\iota$, $\alpha\acute{\rho}\sigma\eta\nu$; or where it follows a mute with a liquid in $\lambda\sigma\varsigma$, $\rho\chi\varsigma$, $\nu\gamma\varsigma$ ($\gamma\xi$); as, $\epsilon\pi\alpha\lambda\text{-}\xi\iota\varsigma$, $\eta\rho\text{-}\xi\alpha\tau\omicron$, $\sigma\acute{\alpha}\lambda\pi\iota\gamma\text{-}\xi\iota$.

d. When a liquid comes after a liquid in the following collocations: λ , $\lambda\lambda$, $\lambda\mu$, $\lambda\nu$, ..

μ , .. $\mu\mu$,

ν , $\nu\lambda$, $\nu\mu$, $\nu\nu$, $\nu\rho$.

ρ , .. $\rho\mu$, $\rho\nu$, $\rho\rho$.

$\beta\acute{\alpha}\lambda\text{-}\lambda\omega$, $\alpha\lambda\text{-}\mu\alpha$, $\pi\acute{\iota}\lambda\text{-}\nu\alpha\mu\alpha\iota$, $\beta\lambda\acute{\epsilon}\mu\text{-}\mu\alpha$, $\sigma\upsilon\nu\text{-}\lambda\alpha\beta\acute{\eta}$ ($\sigma\upsilon\lambda\text{-}\lambda\alpha\beta\acute{\eta}$), $\epsilon\nu\text{-}\mu\acute{\epsilon}\nu\omega$ ($\epsilon\mu\text{-}\mu\acute{\epsilon}\nu\omega$), $\epsilon\nu\text{-}\nu\upsilon\mu\iota$, $\sigma\upsilon\nu\text{-}\rho\acute{\alpha}\pi\tau\omega$ ($\sigma\upsilon\rho\text{-}\rho\acute{\alpha}\pi\tau\omega$), $\xi\rho\text{-}\mu\alpha$, $\xi\rho\text{-}\nu\omicron\varsigma$, $\alpha\rho\text{-}\rho\eta\nu$.

e. When a mute stands between liquids in the following collocations:

ρ , $\mu\pi\rho$, $\mu\beta\rho$, ...

κ ,

τ , $\nu\tau\rho$, $\nu\delta\rho$, $\nu\theta\rho$, and $\rho\theta\rho$,

$\lambda\alpha\mu\text{-}\pi\rho\acute{\omicron}\varsigma$, $\gamma\alpha\mu\text{-}\beta\rho\acute{\omicron}\varsigma$, $\kappa\acute{\epsilon}\nu\text{-}\tau\rho\omicron\nu$, $\alpha\nu\text{-}\delta\rho\acute{\omicron}\varsigma$, $\alpha\nu\text{-}\theta\rho\omega\pi\omicron\varsigma$, $\alpha\rho\text{-}\theta\rho\omicron\nu$.

5. In the ancient inscriptions upon stone, the words were divided merely according to the convenience of space, without regard to syllables and letters; so that, e.g. in the Sigeian, even the aspirate is divided from its word, H-ΕΡΜΟΚΡΑΤΟΣ. The later Grammarians, observing the manner in which consonants unite themselves with vowels, laid down the following universal rule:—All consonants, which can be pronounced together, belong to the vowel which they precede, and compose with it one syllable; but those which cannot be pronounced together, are distributed between the syllables, according to the division required by the pronunciation; hence $\omicron\gamma\delta\omicron\omicron\varsigma$, $\iota\delta\mu\epsilon\nu$, $\beta\acute{\alpha}\kappa\tau\rho\omicron\nu$, but instead of $\alpha\lambda\lambda\omicron\varsigma$, $\tau\acute{\epsilon}\rho\pi\omega$, $\gamma\alpha\mu\beta\rho\omicron\varsigma$,— $\alpha\lambda\text{-}\lambda\omicron\varsigma$, $\tau\acute{\epsilon}\rho\text{-}\pi\omega$, $\gamma\alpha\mu\text{-}\beta\rho\omicron\varsigma$.^(R)

§ XXVIII.

OF THE MEASUREMENT OF SYLLABLES.

1. In the measurement of a syllable regard is had to its

* In the few forms in which ν is retained before σ .

vowel and to the following consonant or consonants. Thus, in ἰ-χθρός, in the measurement of the syllable -χθρος, only the *o* and the *c* are regarded: the initial letters χθρ affect the preceding syllable *ε*:- in the measurement, of χθον in χθονός, only *o* and *ν*.

Obs.—The nature of syllables in respect of *length* or *shortness*, is called their *quantity* (ποσότης, *quantitas*).

2. A syllable is short, when its vowel is *single* or *short* (*ε, ο, ᾱ ῑ, ῥ,*) and has a single consonant, or no consonant, following it: ἐλίπον, ὄθεν, ὄ, πολὺφᾶτος.

3. A syllable is long *by nature*, when its vowel is *double*, i.e. either a *long* vowel (*η, ω, ᾱ, ῑ, ῥ,*) or a diphthong: ποῖαν ἦ ταῦτ' ἦ κείν' ὅτε γα.

4. It is long *by position*, when it has a short vowel, but followed by more than one consonant: σάλπιγξ, ὄχθος, ἰχθρός. *Thus a syllable acquires length always by means of something double or two-fold.*

Obs.—The cases, in which two consonants (*a mute and liquid,*) do not produce *position*, belong rather to the constitution of *verses* than of *speech*. They vary according to age and dialect, and, for this reason, appertain to the *usage of the Poets in respect of quantity and language*.

§ XXIX.

OF THE SHORTENING OF LONG SYLLABLES.

1. If a long syllable be to be shortened, it must have been short originally, so that its double or long vowel is re-changed into the single or short.

2. Thus, in the case of a long vowel, or doubled consonant, ἥθειλον, ἴκον, βάλλον, ὅπότε, become ἔθειλον, ἑκον, βᾶλλον, ὀπότε.

3. If η has arisen out of α , then, in the process of abbreviation, α re-appears:

$\eta\delta$, $\mu\eta\theta$, $\sigma\eta$, $\beta\eta$, $\phi\eta$, become
 $\alpha\delta$, $\mu\alpha\theta$, $\sigma\alpha$, $\beta\alpha$, $\phi\alpha$.

4. When, in other cases, abbreviation is possible, then of the double letters *the last*—but of ζ (i. e. $\sigma\delta$), ϵ before a mute, and $\epsilon\nu$, the *first*—is thrown away.

The syllables marked with a stroke in

$\pi\bar{\epsilon}\iota\omega$, $\tau\bar{\epsilon}\iota\nu$, $\pi\bar{\nu}\sigma\eta$, $\acute{\alpha}\kappa\bar{o}\nu$, $\acute{\alpha}\epsilon\rho$, $\kappa\epsilon\rho\delta\bar{\alpha}\iota\nu$, $\tau\bar{\epsilon}\mu\nu$, $\tau\bar{\upsilon}\pi\tau$, become shortened,
 $\pi\epsilon\omega$, $\tau\epsilon\nu$, $\pi\nu\eta$, $\acute{\alpha}\kappa\omicron$, $\acute{\alpha}\rho$, $\kappa\epsilon\rho\delta\alpha\nu$, $\tau\epsilon\mu$, $\tau\upsilon\pi$. But
 $\lambda\acute{\epsilon}\iota\pi$, $\sigma\tau\acute{\epsilon}\iota\chi$, $\pi\acute{\epsilon}\iota\theta$, $\pi\acute{\epsilon}\upsilon\theta$, $\phi\acute{\epsilon}\iota\gamma$, $\phi\acute{\epsilon}\alpha\zeta$, become shortened,
 $\lambda\iota\pi$, $\sigma\tau\epsilon\chi$, $\pi\iota\theta$, $\pi\upsilon\theta$, $\phi\upsilon\gamma$, $\phi\epsilon\alpha\delta$.

OF WORDS.

§ XXX.

OF THE ORIGIN AND EXTENT OF WORDS.

1. When a syllable is used for the expression of a thought, or when several syllables are combined for this purpose, a *word* is formed. A word is,

- a. Monosyllabic: $\zeta\epsilon$, strength, $\kappa\alpha\acute{\iota}$, and, $\delta\acute{\eta}\epsilon\rho$, beast, $\pi\omicron\upsilon\zeta$, foot.
- b. Dissyllabic, through inflection or derivation from one of the former: $\delta\eta\rho\acute{o}\varsigma$, $\pi\omicron\sigma\acute{\iota}\nu$, $\pi\acute{o}\delta\alpha\varsigma$, by *inflection*; $\iota\sigma\chi\acute{\upsilon}\varsigma$, strength, $\delta\acute{\eta}\epsilon\alpha$, chase, by *derivation* ($\pi\alpha\rho\alpha\gamma\omega\gamma\acute{\eta}$).
- c. Polysyllabic, through the same means: $\iota\sigma\chi\upsilon\rho\acute{o}\varsigma$, strong, $\iota\sigma\chi\upsilon\rho\acute{o}\upsilon\sigma\theta\alpha\iota$, to make one's self strong, $\iota\sigma\chi\upsilon\rho\acute{\iota}\zeta\epsilon\sigma\theta\alpha\iota$, to display strength, &c.

2. Since, in expression, several thoughts are often blended into one, the same thing happens to words as the signs of thought, and hence arise *compound words*. $\Delta\acute{\epsilon}\omicron\mu\omicron\varsigma$, a running,

and σύν, together, give for *running together*, συνδρομή. Νόμος, law, and Δίδωμι, to give (to ordain), produce νομοθέτης, a lawgiver, &c.

Obs.—How language proceeds in the derivation of words from one another, and in their combination, will be shown hereafter in a separate section.

§ XXXI.

OF THE ROOTS OF WORDS.

1. Since no thought stands independently, but always in some sort of relation, or, according to the phrase of grammar, always in some *case*, in some *person*, and the like, hence to the original basis of the word, letters and syllables are added, in order to represent these *cases*, *persons*, &c.

2. Thus the word is subject to certain alterations, and its *root* is that part which lies as the basis of these alterations. E. g. we find *ἡρώς*, *ἡρώς*, *ἡρώς*, *ἡρώς*, &c. At the bottom of all these forms lies *ἡρ*, which is, therefore, *the root* of the word.

Obs. 1.—The syllables which remain, after taking away the mutable portion of the word, are called the *radical syllables*, the others may be called the *formal syllables*, i. e. those which are used for the alterations of the word, and the production of the necessary forms.

Obs. 2.—Thus from *ἡλπίδος*, *ἡλπίδα*, *ἡλπίδων*, we extract *ἡλπίδ* as *the root*. Since, then, we find *ἡλπίς*, *ἡλπίσι*, we must conclude that the *δ* has been expelled by *ς*, and that these forms were once *ἡλπίδς*, *ἡλπίδα*.

Obs. 3.—Even from this, it is apparent that the root of a word is scarcely ever found pure, but must be almost always separated from some appended letters or syllables. It is not, therefore, to be treated as something existing independently, nor should forms, such as *ἡλπίδ*, *λσιπ*, be considered as *integral*, but we should accustom ourselves to extract, from the different shapes of a word,

that part which is common to all, as the root, and steadily to contemplate it in this light, provided that, at the same time, the *mutable* part, in all its peculiarities, and under all the laws of its combination and its changes—i. e. *the formal part of grammar*—be thoroughly conceived and understood.

§ XXXII.

OF MULTIFARIOUS ROOTS.

1. We must often assume a double root. We find, for example, *χερός*, *χέρα*, and likewise *χειρί*, *χειρας*; hence the roots are *χερ* and *χειρ*.—In the same way, when we compare the forms *νός*, *φαίνων*, *ἀκούων*, *κερδαίνων*, with *νέεσσι*, *φανεῖν*, *ἀκοῦν*, *κερδανεῖν*, we thus discover double roots, *νη* and *νι*, *φαιν* and *φαν*, *ἀκου* and *ἀκο*, *κερδαιν* and *κερδαν*.

2. When two roots are thus apparent, we may call, for the sake of distinction, that of which the final syllable is long, the *long root*, and the other, the *short root*, thus *φαιν*, *ἀκου*, *κερδαιν*, are *long*, *φαν*, *ἀκο*, *κερδαν*, are *short*.

3. As the short *syllables*, so also the short *roots* are the original, and the long have been formed out of them by the addition or elongation of vowels, and by the insertion of consonants, e. g. from *χερ* (whence the old nominative, * *χέρης*), the hand, comes *χείρ* by the extension of *ε*; from *τιμ* comes *τιμν* by the insertion of *ν*, and so on.

§ XXXIII.

OF THE CHANGE OF LONG ROOTS INTO SHORT.

A long root may be changed into a short one when the final syllable is capable of abbreviation, and, according to § XXIX,

* Timocreon in Hephaestion, p. 4, Gaiss., where we should probably read τῷ συμβουλευεῖν χέρη ἀπο, κούς δὲ πάρα.

Ἐρμαι, ἀγγέλλ, πλω, βασιλεῖ, αἰε, λιπ, become
Ἐρμε, ἀγγέλ, πλο, βασιλε, αἰε, λιπ.

§ XXXIV.

OF THE TERMINATION OF WORDS.

1. The syllables, which, for the expression of an idea, are combined in the *roots* of words, sometimes through accidental circumstances remain unaltered, but generally undergo, in order to assume the shape of perfect words, manifold changes in the termination, according to their ending in a vowel, a mute, or a liquid.

2. Those roots, which end in a short vowel, double it in feminine words, τιμα, τιμή, honour, ἀρετα, * ἀρετή, virtue, ἦχο, ηχώ, sound. In masculine words they assume a σ, νεανια, νεανίας, a youth, προφητα, προφήτης, a prophet; εἰς is weakened into εως, thus βασιλε, βασιλεῖς, βασιλεύς, a king, ἱερα, ἱερεῖς, ἱερεύς, a priest.

3. Those, which end in a mute, lose it in the denomination of neuters, σώματ, μέλιτ, become τὸ σῶμα, body, τὸ μέλι, honey.

Obs. 1.—The reason is, because every mute attaches itself to the syllable following (§ XXVII, 2); hence it is unsupported, and must be thrown away when nothing follows it.

Obs. 2.—Some of this sort take ρ into the root, before which τ is equally ejected, ἡματ, ἡμαρ, τὸ ἡμαρ, day, ὄνιατ, τὸ ὄνιαρ, benefit, τὰ ὀνιάτα, refreshments.—If we compare γρα, the root of γραῦς, with the Germ. *grau*, originally *grau*, Lat. *gravis*, it will appear that the *v* sound once belonged to the root.

4. But, in the denomination of masculines or feminines, a root so ending assumes σ, before which the *t* sounds are

* As perceived e. g. in the Homeric οὐκ ἀρετᾷ κακὰ ἔργα, i. e. ἀρετάσι, Od., 9, 329. (R)

ejected, the p and k sounds coalesce with it into ψ, ξ (§ XXII), *ἐρωτ*, *ἐρωτε*, *ὁ ἔρω*, love, *ἐλπιδ*, *ἐλπίδς*, *ἡ ἐλπίς*, hope, *κορυθ*, *κορυθς*, *ἡ κόρυς*, helmet, *λαϊλαπ*, *λαϊλαπς*, *ἡ λαϊλαψ*, tempest, *πτέρυγ*, *πτέρυγς*, *ἡ πτέρυξ*, wing.

5. When the root ends in ρ or ν, it doubles the vowel before either of these letters, if short, except in most *neuters*, *ῥήτορ*, *ὁ ῥήτωρ*, orator, *δαίμων*, *ὁ δαίμων*, divinity, *φρεν*, *ἡ φρεν*, mind, but *ἀλκαρ*, *τὸ ἀλκαρ*, defence, yet *πυρ*, *τὸ πῦρ*, fire, gen. *πυρός*.

Obs.—N after ι is generally suppressed by σ: *Ἐν*, *ἡ Ἐν*, shore, also *ἡ Ἐίς* (*Ἐίς*).

6. In the *formal* syllables (§ XXXI. 2, obs. 1), *σιν*, *φιν*, *εν*, in the particles *κέν*, *νύν*, and in *θεν* also with the poets for the sake of the verse, the ν is thrown away before a following consonant, except when a break in the sense, marked by a point or pause, occurs: *φρεσὶν ἀγαθαῖς* and *φρεσὶ κακαῖς*, *εἶπεν αὐτοῖς* and *εἶπε τοῖς*, *νόσφιν ἐταίρων* and *νόσφι φίλων*, *ἄλλοθι δ' ἄλλος* and *ἄλλοθεν ἄλλος*. This inconstant letter was called the ν *παραγωγικόν* or *φιλικυστικόν*, because it was the general opinion, that it did not properly belong to the syllables, at the end of which it is found, but was placed there in order to draw together (*ἐφελκύειν*, *παραγίγειν*,) the vowels of two words, and so to connect the words. (R)

Obs. 1.—This ν is not found in the demonstrative termination *σί* or *ί* of the pronouns: *αὐτοσί*, not *αὐτοσίν*, this here, *αὐτωσί*, *τοδί*, *αὐτηί*, &c., nor in *ἐσσί*, thou art, although in *ἐστίν*, he is, *εἰσίν*, they are, nor in the lengthened forms, *οὐχί*, *καίχι*.

Obs. 2.—*Οὕτως* loses its final consonant, in like manner, before consonants, *οὕτως ἔλεγεν* and *οὕτω λέγει*, but *λέγει οὕτως* before the greater stops. Thus too, *ἐξ*: *ἐξ ἰμοῦ*, and *ἐκ σοῦ*, but after its case, *ἰμοῦ ἐξ*. In *ἄχρς* and *μέχρς* the practice varies, even before vowels: *μέχρς ἔλθῃ*, *ἄχρς οὐδ*, and *ἄχρς οὐ*.

Obs. 3.—*Μή*, not, before *ἔτι*, still, and *οὐ*, not, before every vowel, assume a x: *μη-κ-έτι*, always as one word, *μηκίτι*, no longer, *οὐκίτι* or *οὐκ ἔτι*, *οὐκ ἰμοί ἀλλά σι*, *οὐ σοι ἀλλ' ἰμοί*. Not at the end of a sentence: *ἰμοί μὲν, σοι δ' οὐ*. (R)

§ XXXV.

OF THE CHANGES ON WORDS THROUGH THE
COLLISION OF VOWELS.

1. When *open syllables* (§ XXVII. 1,) collide,—whether in the middle of words, through the ejection of breathings and consonants, which stood between the vowels, or at the end and beginning of words in their collocation,—the separate vowels are reduced to one sound, and that in various modes.

2. When two open sounds are thus combined in the *middle of a word*, it is called *contraction* (*συναίσεις, contractio*), e.g. αἰοιδή, ἀοδή; χρυσός, χρυσοῦς.

3. When of two words which stand *open* together, the open vowels are reduced to one sound, and thus the words are more closely connected, this is called *synalæphe* (*συναλοιφή*). It embraces three kinds :

a. *Crasis* (*κράσις*), when both vowels are *mixed* (*κράννυνται*), in one sound; e.g. τοὶ αἶν in τᾶν, τὸ ἐμὸν in τοῦμὸν, &c. The coalition is marked by a sign similar to the soft breathing (*coronis*), over the new syllable thus produced: τὰ ἐμα, τὰμά; τὸ ὄνομα, τοῦνομα; which sign, however, may be omitted, where it would conflict with the rough breathing; ἃ ἐγά, ἀγά; ὁ ἐμός, οὔμός; ὁ ἀνής, ἀνής.

Obs.—Crisis produces always a *long* sound, and causes the *aspiration* of a mute, which stands before an aspirated vowel: τοῦ ὕδατος, ὕδατος; τὸ ἱμάτιον, ἱμάτιον.

b. *Elision* (*ἐκθλιψις*), when the first vowel is entirely suppressed. Its sign is the *coronis* in place of the ejected sound, βούλομαι ἐγά, βούλομ' ἐγά; ἦν δὲ οὔτος, ἦν δ' οὔτος,—called the *apostrophe*.

Obs. 1.—Here also an aspirated vowel affects a preceding mute: ἴθις οὔτος, ἴθιχ' οὔτος; νύκτα ὅλην (νύκτ' ὅλην, νύκθ' ὅλην), νύχθ' ὅλην.

Obs. 2.—The *middle* mutes, β, γ, δ, resist aspiration: thus, δέ and γί are not altered on account of a following aspirate; ἐγὼ δ' ἐρῶ, ἐγὼ γ' ἐρῶ. They had the power of *suppressing* the aspirate following them; hence it comes, that in the Potidean inscription, l. 7, we find ΕΧΘΡΟΝ Δ ΟΙ ΜΕΝ, i. e. ἐχθρῶν δ' οἱ μὲν; whereas, out of connection with δέ, the rough breathing in ΗΟΙΑΕ, i. e. οἶδε, keeps its place, and that, with the Æolians, even the digamma was suppressed after δέ. When ϑ' and χ' are found, they come from τί and κί, which aspiration affects also οὐκ: οὐχ ἀνδάνει, but not ἐκ, since this before a vowel retains ξ, ἔξ ἀλόε.

c. *Aphæresis*, when the second vowel is taken away (ἀφαιρεῖται). This also is marked by the apostrophe in the place of the banished vowel: βούλομαι ἐγώ, βούλωμαι γώ, and is often found instead of elision.

§ XXXVI.

OF CONTRACTION.

1. The contraction (*συναίσεις, contractio,*) is *proper*, when two open sounds coalesce into one, which contains both, e. g. τεῖχεῖ, τεῖχῃ; γήραϊ, γήρα (γήραι); ἥχοϊ, ἥχοι; and so δέαιος, δῆλος; χῆϊος, χῆος.

2. It is *improper*, when one of the combined vowels overpowers the sound of the other, in which case it often changes its own sound and quantity. In φιλέειν, φιλεῖν, διπλόι, διπλοῖ, the letters ε, ο, are suppressed by the more powerful tones of ει, οι, without an alteration of tone in the latter. The same thing happens to α, ε, ο, in πόλεας, πόλεις; τιμάειν, τιμᾶν; εὖνοον, εὖνουν; yet so that in consequence of the ejection of these sounds the remaining ε is extended into ει, ο into ου, and the α is doubled, τιμάειν, τιμᾶν.^(R) A like duplication occurs in the case of ο after the ejection of α in τιμάοιμι, τιμᾶμι.

Obs. 1.—It is of importance, with respect to the formation of words, clearly to understand this difference between proper and improper contraction, and to distinguish from both the ejection of vowels.

The one difference is as certain as the other ; since in the ω of $\pi\acute{o}\lambda\epsilon\iota\varsigma$, from $\pi\acute{o}\lambda\alpha\varsigma$, how could the α be included as well as the ϵ and ι , or a double \circ in ω ? or in $\text{'}\Delta\pi\acute{o}\lambda\lambda\omega$, what becomes of the α of $\text{'}\Delta\pi\acute{o}\lambda\lambda\alpha\alpha$, if it be not ejected?

Obs. 2.—Contractions differ not only among themselves, but likewise according to the *dialects*. Thus, Μουσάων becomes in the common dialect, Μουσῶν ; in Homeric, Μουσῶν ; in the Doric, Μουσῶν ; ἐρίλευν in the common, ἐρίλων ; Dor. ἐρίλων .

3. If a short vowel, α , ϵ , \circ , come after a long, especially η , ω , it is frequently ejected without causing any change in the preceding long, ἤρωα , ἤρω ; $\text{'}\Delta\pi\acute{o}\lambda\lambda\alpha\alpha$ ($\text{'}\Delta\pi\acute{o}\lambda\lambda\alpha$), $\text{'}\Delta\pi\acute{o}\lambda\lambda\omega$; λαγῶο , λαγῶ ; νεανίαε , νεανία .

§ XXXVII.

1. TABLE OF CONTRACTIONS USUAL IN THE COMMON DIALECT.

	A	E H	O Ω	I T
A	$\alpha\alpha$ $\bar{\alpha}$ $\alpha\alpha\iota$ α	$\alpha\epsilon$ $\bar{\alpha}$, $\alpha\epsilon\iota$ α $\alpha\eta$ α , $\alpha\eta\iota$ α	$\alpha\circ$ ω , $\alpha\omega\iota$ ω $\alpha\omega\upsilon$ ω , $\alpha\omega\omega$	$\bar{\alpha}\bar{\iota}$ $\alpha\iota$, $\bar{\alpha}\bar{\iota}\iota$ α $\bar{\alpha}\bar{\upsilon}$ $\alpha\upsilon$, $\bar{\alpha}\bar{\upsilon}\iota$ $\alpha\upsilon$
E	$\epsilon\alpha$ η $\bar{\alpha}$ $\epsilon\alpha\iota$ η $\epsilon\iota$ $\epsilon\alpha\epsilon$ $\epsilon\iota\epsilon$	$\epsilon\epsilon$ η $\epsilon\iota$, $\epsilon\epsilon\iota$ $\epsilon\iota$ $\epsilon\epsilon\epsilon$ $\eta\epsilon$ $\epsilon\iota\epsilon$ $\epsilon\eta$ η , $\epsilon\eta\iota$ η	$\epsilon\circ$ $\omega\upsilon$, $\epsilon\omega\iota$ ω $\epsilon\omega\upsilon$ $\omega\upsilon$ $\epsilon\omega$ ω , $\epsilon\omega\iota$ ω	$\bar{\epsilon}\bar{\iota}$ $\epsilon\iota$ $\bar{\epsilon}\bar{\upsilon}$ $\epsilon\upsilon$
O	$\circ\alpha$ $\epsilon\upsilon$ η α $\circ\alpha\iota$ $\alpha\iota$	$\circ\epsilon$ $\omega\upsilon$ $\circ\epsilon\iota$ $\omega\upsilon$ ω $\circ\eta$ ω η $\circ\eta\iota$ ω $\omega\iota$	$\circ\circ$ $\omega\upsilon$ $\circ\omega\iota$ $\omega\iota$ $\circ\omega\upsilon$ $\omega\upsilon$ $\circ\omega$ ω , $\circ\omega\iota$ ω	$\bar{\omega}\bar{\iota}$ $\omega\iota$
H	$\eta\alpha\iota$ η	$\eta\epsilon$ η $\eta\epsilon\iota$ $\eta\iota$		$\bar{\eta}\bar{\iota}$ $\eta\iota$ $\bar{\eta}\bar{\upsilon}$ $\eta\upsilon$
Ω	$\omega\alpha$ ω		$\omega\circ$ ω	$\bar{\omega}\bar{\iota}$ $\omega\iota$
I	$\iota\alpha\epsilon$ $\iota\epsilon$	$\iota\epsilon\epsilon$ $\iota\epsilon$		$\bar{\iota}\bar{\iota}$ $\iota\iota$
T	$\tau\alpha\epsilon$ $\tau\epsilon$	$\tau\epsilon\epsilon$ $\tau\epsilon$		

2. From this table it appears generally,

a. That in the collision of A and E sounds, the vowel which precedes the other, remains predominant in the contracted syllable, although its shape may be modified e. g. *λείπειν*, *λείπη* or *λείπει*; *τίμαίε*, *τίμαῖ*; *πόλλας*, *πόλλεις*; except in *εα*, which, in the first two declensions, is contracted into *α*; *ὁστίεα*, *ὁστέα*; *βορρίεας*, *βορρήας*.

b. That, where an O sound appears, it maintains itself, in contraction, against all A and E sounds, *νόε*, *νοῦ*; *ὁστίον*, *ὁστοῦν*; *βόας*, *βοῦς*; *τιμάοιμι*, *τιμῶμι*; *φιλέουσι*, *φιλοῦσι*; except that, in adjectives, *οη* becomes *η*; *ἀπλόη*, *ἀπλῇ*, and *οα* sometimes *α*; *ἀπλόα*, *ἀπλᾶ*; also *ἀπλόαι*, *ἀπλαι*.

§ XXXVIII.

OF CRASIS.

1. Crasis, like *synæresis*, is *proper*, when the two open sounds are by it combined into one, e. g. *τὰ ἀγαθά*, *τάγαθά* (where *α̃ α̃ = α̃*), or *τὸ ὕδαρ*, *δοῦδαρ*, *τὸ ἰωάτιον*, *δοίματιον*; it is *improper*, when one of the colliding vowels overpowers the other. The remaining vowel, in this case, either changes its sound by elongation, as *τά ἐμά*, *τᾶμά*, and extension, as *τὸ ὄνομα*, *τοῦνομα*, or the prevailing sound continues unaltered; *καὶ εὐθύς*, *κεῖθύς*; *καὶ οὐ*, *κού*.

2. Crasis, in *prose*, is confined to very few examples; but in the poets it has ampler limits, though it varies according to the different kinds and ages of their poetry, and may therefore, with reference to them, be better discussed under the dialects.

3. Crasis, in *prose*, is most usually found with forms of the article *ὁ*, *ἡ*, *τὸ*, especially those which have a short vowel, and it unites *αα* into *ᾱ*: *τὰ ἀγαθά*, *τάγαθά*; *τὰ ἀναγκαῖα*, *τᾶναγκαῖα*; *τὰ αὐτὰ*, *ταῦτά*: *ας* into *ᾱ*; *τὰ ἐκί*, *τᾶκί*; *τὰ ἰαντία*, *τᾶναντία*: *οα* into *α*; *ὁ ἀνὴρ*, *ἀνήρ*; so *ἄνθρωπος*, *ἄδελφος*; *τὸ αὐτὸ*, *ταυτό*: *οι* into *ου*; *τὸ ἑμὸν*, *τοιμὸν*; *τὸ ἰαντίον*, *τοιναντίον*; *τὸ ἑμπαλιν*, *τοῦμπαλιν*; *τὸ ἔσχατον*, *τοῦσχατον*; an exception is found in *ὁ ἥτις*, *ᾗτις*, since this word maintains its old form, *ᾗτις*, in crasis: *Διᾗτις*,

ῥάτρεα, &c.; oo into ου; τὸ ὄνομα, τοῦνομα; τὸ ὀπίσω, τοῦπίσω.

4. *A diphthong or long vowel with a short*: thus, αι in the conjunction καὶ with α, καὶγαβός, καῖδικος, καῖν; with ε, καὶ ἐγὼ, καῖγὰ; καῖκειθεν, καῖνταυθα; before ει, καῖτα for καὶ εἶτα; before ου, κοῦδέν, κοῦ; η before α in ἐπίδη αἶν ἐπίδάν; οι before α in μέντοι αἶν, μέντάν, ἀδελφοί for οἱ ἀδελφοί in the Sigeian inscription; ου before α and αυ, τοῦγάλματος,* τάνθρώπου,† ταῦτομάτου;‡ before ε, in τοῦμοῦ;|| ω before α and οι; before α, in ἀγαθί for ᾧ ἀγαθί; before αι, in ἐγῶμαι for ἐγὼ οἶμαι.¶

Obs. 1.—This list shows that here, besides proper and improper crasis, also *ecthlipsis*, e. g. κοῦδέν, κοῦ, ταῦτομάτου, τάνθρώπου, and *aphæresis* in τοῦμοῦ for τοῦ ἡμοῦ, ἀγαθί for ᾧ ἀγαθί are included. The mixture of crasis and *ecthlipsis* is seen likewise in τοῦμόν and τὰμά, for τὸ ἡμόν and τὰ ἡμά, since in both instances the vowel ε is ejected, and the remaining vowels, α, ᾱ, are lengthened into ου, ᾱ. Even a mixture of crasis and *aphæresis* is observable in ἐγῶμαι, where the ω of the former word is extended, ᾱ, and the ε of the latter οἶμαι is taken away. Nor is it less clear that there is no essential difference between *synæresis* and *synalæphe*, since in both the same appearances of the combination, extension, and ejection of colliding open sounds display themselves.

Obs. 2.—After the example of several inscriptions, e. g. the Sigeian, which has ΚΑΓΩ, ΚΑΠΙΣΤΑΤΩΝ, for καὶ ἐγὼ, καὶ ἐπίστατον, and ΗΑΔΕΛΦΟΙ for οἱ ἀδελφοί, but ΗΑΙΣΟΠΙΟΣ, i. e. ᾧ σωπός for ᾧ Αἴσωπος, recent critics, especially Dawes** and Porson, have revived

* ΠΙΟΣ ΤΟΓΑΜΑΤΟΣ according to the old Attic orthography in the inscription from the Pandrosium, l. 75, in *Walpole*, p. 585.

† Demosthen., p. 450, B. *Wolf*.

‡ Thucyd., II, 77; but there two of Bekker's MSS. give τοῦ αὐτομάτου.

|| Isocrates, p. 838. *Ed. Wolf*.

¶ Plato Euthyphr., p. 2, B.

** *Dawes Miscell. Crit.*, p. 123. "Ex scriptura ista . . . discant velim futuri scriptorum *Atticorum*" (why this expression? Is the inscription *Attic*?) "editores καγὼ καῖτα &c. representare."

the practice of omitting in crasis a single iota, when it stands in the *former* word, *καὶ ἀγαθόν, καγαθόν, καὶ ἰγώ, καγώ*, so that here also crasis and ecthlipsis are blended, and of writing it when found in the *latter*, *ἰγὼ σῆμαι, ἰγῶμαι*; of course also when it is in both words, *καὶ ἄρα, κᾶρα*. Yet there are reasons of doubt as to the soundness of this rule. To the Sigean inscription some others are opposed, e.g. the Elean, at least its equal in antiquity, which combines *τῷ ἡραῦθα*, by crasis, *TOINTAY*, i.e. *τῶνται*.^(B) Likewise the modern Greeks in the crasis of *καὶ*, write *ι* alone and allow *α* to disappear, e.g. *καὶ ἄνθη, κιάνη*, to show that the iota continues to be sounded. Lastly, there is no natural ground for the ecthlipsis, since the supposition, that, e.g. in *KAI ETΩ, AE*, could not be blended by crasis, unless *ι* were previously ejected, depends upon an inaccurate view of the crasis, which in this instance is evidently *improper*, not combining *AE*, above shown to be impossible, but expunging *E*, and extending *A*.

Obs. 3.—The use of crasis in prose is extremely fluctuating, so that there is scarcely an instance in which it is constant (except perhaps *μίστάν* and *ἰσιδάν*, for *ἰσιδῇ ἄν*, in the latter of which words even the mark of crasis has gone out of use as unnecessary). Hence there is a variation in the case of *αι* in the verbs compounded with *πρό*, *πρόεχον* and *πρόυχον*, *προεχώρησι* and *πρόυχώρησι*, *προεθυμοῦντο* and *πρόθυμοῦντο* in Thucydides. *

§ XXXIX.

OF ELISION AND APOSTROPHE.

1. Elision unites two *open* words, by taking away the *nal* syllable of the first. Thus, *ἀλλὰ οὐκ, ἀλλ' οὐκ*.
2. The preceding and elided vowel is in prose always a short vowel: *α, ε, ο, ι, †* not *υ*. Thus,

* *Poppo de elocutione Thucyd., Part I of his edit., p. 216.*

† *Poppo, p. 418, &c.*

α, in the prepositions ἀνά, διά, κατά, μετά, παρά; the particles and adverbs ἀλλά, ἄρα, ἄμα, εἴτα, ἔπειτα, μάλα, μάλιστα, ἵνα; in the case-termination ᾶ, as, ταῦτα, τοιαῦτα, πάντα, ἄλλα, τίνα; and in the verbal-forms in ᾶ, as, ἡγούμεθα, οἶσθα, &c., e.g. κατ' αὐτόν, καθ' ἡσυχίαν, ἀλλ' ὥς, μάλιστα' ᾶν, ἡγούμεθ' ᾶν.

ς, in the particles τί, γέ, δέ, and the words compounded of them, ὥστε, ὅδε, οὕτε, ἔγωγε, &c.

ο, in the prepositions ἀπο, ὑπό, not in πρό, in τοῦτο, αὐτό, and verbal-forms, as, ἀπ' ἐμοῦ, τοῦτ' εἶναι,* ἀγωνίσαιτ' ᾶν.†

ι, in the prepositions ἀντί, ἀμφί, ἐπί, not in περί, in ἔτι, οὐκέτι, φημί, ἔστι, e.g. ἐπ' οἴκου, οὐκ ἔτ' ἔσται, φήμ' ἐγώ, ἔσθ' ὅτε.

3. Elision, by the suppression of vowels, evidently hurts in some degree distinctness of expression. Hence, it is generally avoided in prose, so that even the slenderest sounds remain open: e.g. in Attic inscriptions;‡ εἴπι ἀποδοῦναι, τῶν τε ὄντων, δὲ ἀπό, δὲ ἀρχοντες, ἐπὶ ἀρχοντος, ἐπὶ ἀρχοντων, and suffer apostrophe only then, when constant use or the nature of the expression preclude all obscurity: e.g. in prepositions before the relative ὅς; ἐφ' ἧ, ἀνθ' ὧν,|| and in the case of the particle ᾶν, in τάχ' ᾶν, πλείστ' ᾶν, ἐλύοντ' ᾶν, ἀγωνίσαιτ' ᾶν, &c. in Thucydides.¶

Obs.—The discussion of apocope, aphæresis, and synizesis, is referred to the head of dialects and poetical usage. Copies of some of the oldest Greek inscriptions, to which frequent allusion has been made, will now be given, at once for the sake of exercise in the rudiments of Greek writing and language, and for the farther elucidation of what has been already stated.

* Thuc., I, 84.

† Comp. Poppo, *ut sup.* p. 218.

‡ Boeckh appendix to the public Economy of Athens (*in the original*).

|| Ibid, XIII, XI. Yet it stands there ANTON, i. e. ἀντ' ὧν, without aspiration of the τ.

¶ Poppo, *ut sup.*

§ XL.

THE INSCRIPTIONS OF MELOS AND ELIS.

1. The inscription of Melos (§ XII. 7,) consists of a distich, written longitudinally in the flutings of a marble column. It stands thus upon the marble : ^(R)

ΠΑΙ ΔΙΟΣ ΕΚΨΗΑΝΤΟΙ ΔΕΚΜΑΣ ΤΟΔ
ΑΜΕΝ ΠΗΕ ΜΑΤΑΓΜΑ
ΜΟΙ ΓΑΡ ΕΠΕΥΚΗΘΟΜΕΝΟΜ ΤΟΥΤ
ΕΤΕΛΕΣΣΕ ΜΜΕ ΔΟΓΗΘΗΘΗ

That is,

ΠΑΙ ΔΙΟΣ ΕΚΨΗΑΝΤΟΙ ΔΕΚΣΑΙ ΤΟΔ ΑΜΕΝ
ΠΗΕΣ ΑΓΑΛΜΑ
ΣΟΙ ΓΑΡ ΕΠΕΥΚΗΘΕΝΟΣ ΤΟΥΤ ΕΤΕΛΕΣΣΕ
ΤΡΟΠΗΘΗΘΗ

Or, according to our orthography,

Παῖ Διὸς Ἐκφάντῳ δέξαι τὸδ ἄμειψες* ἀγαλμα
Σοὶ γὰρ ἐπευχόμενος τοῦτ', ἐτέλεσσε τροφόν.^(R)

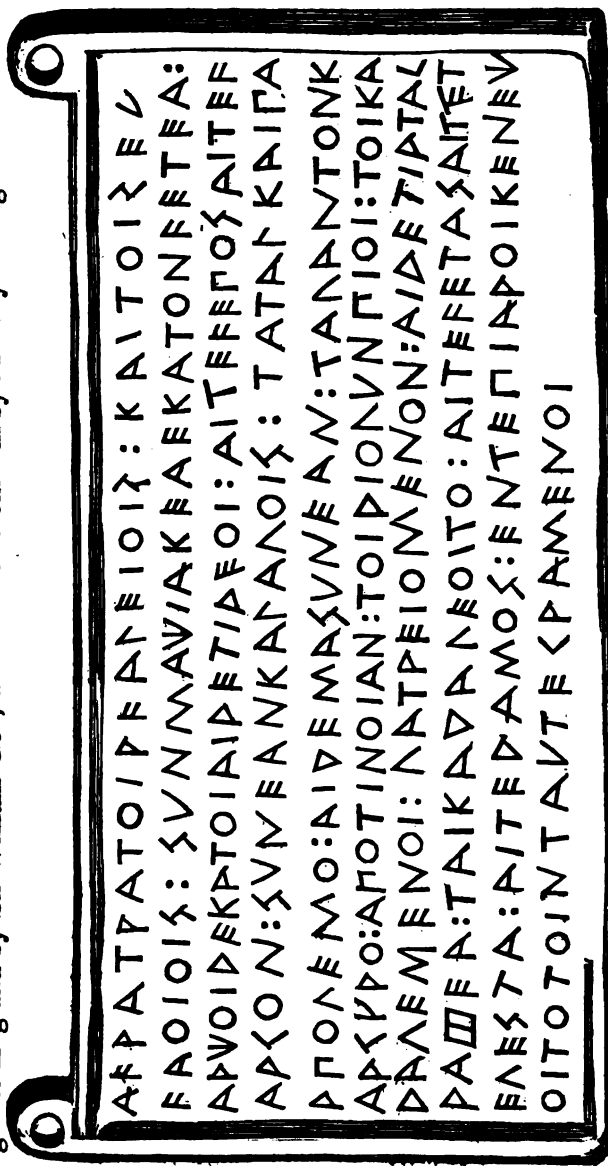
'Son of Jove, from Ecphantus receive this faultless image ;
For, having vowed such a one to thee, he has finished (*the likeness of*) thy nurse."^(R)

Obs.—In spite of some trifling damages of the marble, the whole inscription is certainly ascertained, except the first letter of *τρόφον*, which has been almost lost by a fracture of the stone. *ΕΚΨΗΑΝΤΟΣ* appears to have vowed to Bacchus (Παῖς Διός,) the image of his nurse (τρόφος),—perhaps Leucothea. Now, in compliance with his vow (ἐπευχόμενος τοῦτο), he has had it completed (ἐτέλεσσε), and consecrated, upon this pillar, to the god in his temple. The pillar is of small dimensions, scarcely half a span in diameter, and about 5 feet long.^(R) The image itself, therefore, must have been of no great size. Constatue, Ἐκφάντῳ δέξαι τὸδ ἀγαλμα, i. e. *from Ecphantus, as ὡς ἄρα φωνήσας οἱ ἰδίζατο χάλκειον ἔγχος.* Hom. Od., c. 282, σ. 40.†

* Properly ἀμειψες, as in the following δλονπίψω. Comp. § XXIV, 5, *obs.*

† This inscription has lately been examined by Welcker, *Epigrammatum Græcorum Spicilegium*, II, Bonnæ, 1822.

2. The inscription of Elis was dug up within the boundaries of that province, in the year 1813, brought to England by Sir William Gell, and obtained from him by Mr. Payne Knight.* It runs thus:



* Who had it engraved in a *fac-simile*, with a transcript into the common text. It has been recently examined by

That is,

Α ΦΡΑΤΡΑ ΤΟΙΡ ΦΑΛΕΙΟΣ : ΚΑΙ ΤΟΙΣ ΕΥ
 ΦΑΟΙΟΙΣ : ΣΥΝΜΑΧΙΑ ΚΕΑ ΕΚΑΤΟΝ ΦΕΤΕΑ
 ΑΡΧΟΙ ΔΕ ΚΑ ΤΟΙ : ΑΙ ΔΕ ΤΙ ΔΕΟΙ : ΑΙΤΕ ΦΕΠΟΣ
 ΑΙΤΕΡ
 ΑΡΓΟΝ : ΣΥΝΕΑΝ ΚΑΛΛΑΟΙΣ : ΤΑΤΑΔ ΚΑΙ ΠΑ
 ΡΠΟΔΕΜΟ : ΑΙ ΔΕ ΜΑ ΣΥΝΕΑΝ ΤΑΛΑΝΤΟΝ Κ
 ΑΡΓΥΡΟ : ΑΠΟΤΙΝΟΙΑΝ : ΤΟΙ ΔΙ ΟΛΥΝΠΙΟΙ :
 ΤΟΙ ΚΑ
 ΔΑΔΕΜΕΝΟΙ : ΛΑΤΡΕΙΟΜΕΝΟΝ : ΑΙ ΔΕ ΤΙΡ ΤΑ Γ
 ΡΑΦΕΑ : ΤΑΙ ΚΑ ΔΑΔΕΟΙΤΟ : ΑΙΤΕ ΦΕΤΑΣ ΑΙΤΕ Τ
 ΕΛΕΣΤΑ : ΑΙΤΕ ΔΑΜΟΣ : ΕΝ ΤΕΠΙΑΡΟΙ ΚΕΝ ΕΧ
 ΟΙΤΟ ΤΟΙΝΤΑΥ ΓΕΓΡΑΜΕΝΟΙ

According to our orthography :

‘Α Φράτρα¹ τοῖς Φαλείοις² καὶ τοῖς Εὐφαοίοις³ συνμαχία κ’ ἔα⁴
 εκατὸν Φέτια,⁵ ἀρχοὶ δὲ κα τῷ,⁶ αἱ δὲ τι δέοι αἴτε Φέπος αἴτε Φάρ-
 γον,⁷ συνεαὶ κ’ ἀλλάλοις⁸ τὰ τ’ ἄλλα καὶ παρὰ πολέμου : αἱ δὲ μὰ
 σύνα⁹ τάλαντον κ’ ἀργύρου ἀποτίνοιαν¹⁰ τῷ Δί Ὀλυμπίῳ τῷ
 καταδεδημένῳ λατρεῖόμενον.¹¹ Αἱ δὲ τιρ τὰ γράφεια τῶ κα
 δαλέοιτο,¹² αἴτε Φέτας, αἴτε τελέστα, αἴτε δάμος,¹³ ἐν τεπιάρῳ κεν
 ἔχοιτο¹⁴ τῶνταῦ γεγραμμένων.¹⁵ (B)

Boeckh in the *Pub. Econ. of Athens*. Vol. II, p. 390 (*original edition*).

¹ Ἡ φράτρα, i. e. συνθήκη.—² Τοῖς Ἑλπίσις.—³ Εὐφάσις points to a city
 named Εὐφάσις or Εὐάσις, and with ω cut off, Εὐά, which Theopompus, in
 Stephanus, calls an Arcadian town : Εὐα πόλις Ἀρκαδίας. Θεόπομπος ἔκτῳ
 τῷ ἰσθμῷ (from the shortened form) Εὐάσις.—⁴ Κ’ εἴη or ἄν εἴη for ἴστω.—
⁵ Φέτια, ἴτη.—⁶ So it appears proper to divide the words, ἀρχοὶ δὲ κα (i. e.
 ἄν) τῷ, i. e. ἀρχοῖσι δὲ τῷδε, viz. ἴτη. “Let there be a league for a
 hundred years, and let it begin with *this* year.” In like manner we find
 ἀμειβόμενοι ἐν τῷ δήμῳ τῇ ἐκχωρίᾳ εἶναι ἑαυτοῖν. ἀρχὴν δὲ τῆς τῇ ἡμέρας,
 Thucyd. IV, c. 118. As long as ἀρχὴν δεκάτῃ was read, all full explana-
 tion was impossible.—⁷ Εἰ δὲ τι δέοι εἴτε ἴπος εἴτε ἔργον.—⁸ Συνίησαν ἄν (for
 the imperative συνίησαν) ἀλλήλοις.—⁹ Μὴ συνίησαν.—¹⁰ Κε . . ἀποτίνοιαν, for
 the imper. ἀποτινίσκων.—¹¹ Τῷ καταδεδημένῳ λατρεῖόμενον.—¹² Εἰ δὲ τις τὰ
 (κασιγὰ) γραφείῃ, ἢ ἂν δηλείτω, to wit, the god. Γράφειν, here must be
 understood of a public decree.—¹³ Εἴτε ἴτης (probably one entitled to civic
 privileges, one of the governing tribe ; the ἴται of Menelaus are known

TRANSLATION.

"The convention between the Eleans and Evæans. There shall be an alliance for an hundred years, to commence with this year. If any need of assistance, by word or deed, occur, they shall repair to each others aid, as well for other matters as on account of war. But if they do not come to aid, the party failing shall pay a talent of silver as penalty to the violated majesty of Olympic Jove. Moreover, if any one—whether citizen, magistrate, or people—propose a decree by which this sanction may be violated, he shall be bound in the sacred penalty herein stated."

XLI.

THE INSCRIPTION OF SIGEUM, AND THAT UPON THE
ATHENIANS WHO FELL AT POTIDEA.

1. The Sigeian inscription upon a marble pillar, which, as it seems, once supported the bust or statue of the person named in the inscription, and still exhibits a place hollowed out in the top for its reception, was found in the vicinity of the promontory of Sigeum, before the doors of a church, where the stone served as a seat. It has been recently brought to England by Lord Elgin, and deposited with the rest of his collection in the British Museum.* Over the chief inscription, which occupies the lower part of the stone, there is engraved a shorter one, a brief repetition of the one below, and of later date, since it has Η for a vowel, and also Ω, but still with several dialectic peculiarities. Both are written βουστρεφιδόν. The lower one runs :

from the *Odyseey*); εἰς τήλινος (ὁ ἐν τέλει, "one in office, a magistrate"), εἰς δημοσ.—¹⁴ Ἐν τῷ ἐπιτάφῳ (i. e. ἐφίρῳ) ἂν ἔχοντα, for ἐχίσθω.—¹⁵ Τῷ ἰνναῦθα γεγραμμένῳ.

* Published by Chishull, in the *Antiquitates Asiaticæ*, 1728; afterwards by Lanzi, Payne Knight, &c.

ΦΑΝΟΔΙΚΟ:ΕΙΜΙ:ΤΟ Η
 ΟΧΟΑΓΤΟΤ:ΖΟΤΑΑΧΟΜΑ
 ΜΕΣΙΟ:ΚΑΛΟ:ΚΡΑΤΕΡΑ
 ΜΘ ΞΗ ΙΑΧ:ΥΟΤΑΤΖΙΠΑΧ
 ΟΝ:ΕΣ ΠΡΥΤΑΜΕΙΟΝ:Κ
 ΥΞΛΙΖ:ΑΜΕΥΜ:ΑΧΟΔ
 ΕΥΖΙ:ΕΑΜΔΕΤΙ ΓΑΖ
 ΟΞΟ:ΥΞΥΙΑΔΔΞΥΜΟ
 ΖΙΛΕΙΕΖ:ΚΑΙ Μ ΕΠΟ
 ΙΑΧΖΟΠΟΖΙΑΗ:Υ ΞΖΙΞ
 ΗΑΔΕΛΦΟΙ

That is,

Φανοδίκου εἰμί τοῦ Ἑρμοκράτους τοῦ Προκοννησίου. Καγῶ
 κρατήρα καὶ πύσιστον καὶ ἥθμον¹ ἐς Πρυτανεῖον ἔδωκα² μνημα
 Σιγευῦσι.³ Ἐὰν δέ τι πάσχω⁴ μελεδαίνειν ἱὼ Σιγεῖς.⁵ Καί
 μ' ἐπόευσεν⁶ Αἰσώπος⁷ καὶ ἀδελφοί.

"I am (the statue) of Phanodicus, son of Hermocrates the Proconnesian. And I have given a goblet and stand, with

¹ The gift of Phanodicus to the Town-house, consisted of a goblet for mixing wine in (*κρητήρ*), a stand for the same (*πίστιον*, called *ὑποκρητήριον* in the other inscription), and a strainer (*ἥθμος*), in short, a drinking apparatus, probably reserved for festivals held in the Prytaneum; e. g. when new Prytanes (*πρυτανίστας*) entered on their office.—² The stone has *ἔδωκα* for *ἰδωκα*, probably from negligence.—³ The form with a trace of the digamma, *Σιγευῦσι*, *Σιγεῖῦσι*, commonly *Σιγεῖσι*, and with *ς* extended, *Σιγεῦσα*. So Steph. Byzant. *Σιγεων πόλις Τρωάδος*. Ὁ πολίτης *Σιγεῖς*.—"If I suffer any thing," a milder expression for *death*. "If I die," says Phanodicus, "the Sigeans must take care," to wit, of the preservation of the statue.—⁴ *Σιγιῖς*, a peculiar contraction of the open syllables, *Σιγεῖας*, *Σιγίας*. The ordinary contraction would have been *Σιγιῖς*.—⁵ *Ἐπόευσεν*, from *ποιέω* for *ποιῶ*, with *ς* extended, instead of *ἰπότην* or *ἰπότην*.—⁷ Compare § XXXVIII, 4, obs. 2.

a strainer, for the Town-house, as a memorial to the Sigeans. But if any thing befall me, I leave it to the Sigeans to take charge. And Æsopus and his brethren made me." (B)

2. The shorter inscription above, runs thus:

ΘΑΝΟΔΙΚΟ
ΧΟΜΤΟΤΙΜΕ
ΡΑΤ ΕΟΞΤΟ
ΗΥΜΟΧΟΡΠ
ΞΙΟ ΚΡΗΤΗΡ
ΧΟΙΝΙΑΧ:ΕΔ Α
ΡΗΤΗΡΙΟΝ:Κ
ΠΞΥΟΜΟΗΙΑ
ΡΥΤΑΝΗΙΟΝ
ΞΑΥΞΕΧΩΔΞ
ΕΥΕΙΝ

That is,

Φανοδίκου ἐμὶ¹ τοῦρμωκράτους² τοῦ Προκοπῆσιου. Κρητῆρα δὲ καὶ ὑποκρητήριον καὶ ἡρώων ἐς Πρωταγόριον ἔδωκεν Συναεῦσις.³

3. As a specimen of the old Attic alphabet and orthography, here follows the monumental inscription upon those Athenians who fell in the fight at Potidea, Ol. 86, 4, B. C. 432, dedicated to their memory by the State, after a public interment. It was brought to England by Lord Elgin, and is now in the British Museum. The first verses are almost entirely obliterated, and the terminations of the rest. The letters of the separate lines stand directly under one another.* (B)

¹ Ἐμὶ.—² Τοῦ Ἐρμοκράτους. Crasis without aspiration of the T.—

³ The common form, only written with υ, and x for γ.

* The parts wanting have been supplied by Visconti, and by the author of this Grammar, and last by Osann, in his *Sylloge*.

ΑΘΑΝΑΤ
ΣΕΜΑΙΝΕΙ
ΚΑΙΠΡΟΛΟΝ
ΝΙΚΕΝΕΥΠΟΛΕΜΟΝ
ΑΙΘΕΡΜΕΜΦΣΤΧΑΣΤΠΕΔΕΧΣΑΤΟΣΟ
ΤΟΝΔΕΠΟΤΕΙΔΕΙΑΣΑΜΦΙΠΤΛΑΣΕΛ
ΕΧΘΟΡΟΝΔΟΙΜΕΝΕΧΟΣΙΤΑΦΟΜΕΡΟΣΗ
ΤΕΙΧΟΣΠΙΣΤΟΤΑΤΕΝΗΕΛΠΙΔΕΘΕΝΤΟ
ΑΝΔΡΑΣΜΕΜΠΟΛΙΣΗΕΔΕΠΟΘΕΙΚΑΙΔΙ
ΠΡΟΣΘΕΠΟΤΕΙΔΑΙΑΣΗΟΙΘΑΝΟΝΕΜΠΡ
ΠΑΙΔΕΣΑΘΕΝΑΙΟΝΦΣΤΧΑΣΔΑΝΤΙΡΡΟ
Ε . . ΧΣΑΝΤΑΡΕΤΕΝΚΑΙΠΑΤ ΤΚΛ

i. e. with the lines from the fifth completed :

Ἄθανατ . . . σημαίνει . . . καὶ προγόνων . . .

Νίκην εὐπόλεμον . . .

Αἰθήρ μὲμ ψυχὰς ὑπεδέξατο, σώματα δὲ χθών

Τῶνδε Ποτειδαίας ἀμφὶ πύλας ἔλαχεν.

Ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, οἱ δὲ φυγόντες

Τέχος πιστοτάτην ἐλπίδ' ἔθεντο βίου.

Ἄνδρας μὲμ πόλιν ἦδε ποθεῖ καὶ δῆμος Ἐρεχθίδας

Πρόσθε Ποτειδαίας οἳ θάνον ἐμ προμάχοις

Παῖδες Ἀθηναίων ψυχὰς δ' ἀντίρροπα δέντες,

Ἦλλαξαντ' ἀρετὴν καὶ πατρὶδ' εὐκλείσαν.

OF THE ACCENTUATION OF WORDS.

§ XLII.

OF THE NATURE AND ESSENCE OF THE ACCENT.

1. The *radical* syllables of speech, when by the aid of *formal* syllables they were expanded into words of greater

compass, would, as the distinctive and essential part of the word, originally stand in a superior relation to these subsidiary syllables.

2. This *superiority* would be marked to the ear by a stronger emphasis or dwelling of the voice on that part of the word, which contained the root, as upon *friend* in *friendship*, *love* in *love-ly*, *κη* in *κῆπος*.

3. In comparison with this tone (*προσῳδία, accentus*), that of the other syllables would appear weaker, whether preceding it (*anacrusis*), as in *relief*, or following it (*thesis*), as in *lovely*, or both together, as in *rebellion*, *be-lov-ed*, *ἐλπίσκει, διδάσκω, &c.*

4. Thus it is the tone that combines, and as it were *animates* the word. *Without* it there is a mere accumulation of syllables, *by* it they are brought into mutual relation and make up a whole.*

5. In every word there can be but one predominant tone, to which all the rest are subordinate. This is the *sharp* or *acute* accent (*προσῳδία ὀξεῖα, accentus acutus*), and has as its symbol a stroke drawn to the left, as in *κόμμα*; in comparison with it the other syllables of a word have a depressed tone, the *grave* accent (*προσῳδία βαρεῖα, accentus gravis*), marked by a stroke drawn to the right; now, however, this is not used in writing, *φύλαξ* not *φύλαξ̄*, *Θεόδωρος* not *Θεόδωρος̄*. The distinction between the *sharp* and *grave* tones shows itself in *εἷς*, some one, and *τίς*, who? e. g. who (*τίς*) is there? and, there is some one (*εἷς*) there. So also in, there is (*ἔστι*) a God, and, God is (*ἔστι*) almighty.†

* When a people begin to wean themselves from the impulses of feeling and of nature, and instead of *thinking with the heart*, as Homer expresses it (*κατὰ φρεῖνα καὶ κατὰ θυμὸν*), to limit their mental activity by the strict method and order of ideas, or the laws of pure understanding, this relation gradually disappears, and tone is at last entirely lost in their language. Such is the case in French, where it is even considered faulty to speak with *accent*, and in the so-called *Jewish-German*, which is pronounced, in its own department, like the French.

† Compare, upon the fundamental principles of the Greek accent,

6. If a *tone-syllable* have a long vowel or diphthong, it is regarded as made up of two, of which the one has the acute and the other the grave accent. Thus, *δηλος*, considered as *δέλος*, and *κηπος* accented *κῆπος*, as Germ. *schwēben*, *gēben*.

7. These two tones unite in one extended tone (*προσῳδία περισπωμένη*, *accentus circumflexus*), the symbol of which (˘) is now converted into one wavy line, *κῆπος*, *δῆλος*.

Obs. 1.—If a syllable long by nature has the acute, this stood originally over the latter of these two syllables, out of which the long arose, and the grave upon the other syllable preceding it, *θήρα*, *θήρα*, so that, in the coalition of sounds, the grave vanished, and the acute alone remained, *θήρα*; hence *ἰσθῆς*, *ζῶς*, become, after contraction, not *ἰσθῆς*, *ζῶς*, but *ἰσθῆς*, *ζῶς*.

Obs. 2.—In Greek, words are named, with respect to the accent, according to their last syllable; as this has the acute tone, the circumflex, or the grave (i. e. no mark of accent), so are they called *acute*, *circumflexed*, and *grave*, or in Greek,

ἄξυτονα, *δς*, *καλός*,
περισπώμενα, *οδ*, *καλοῦ*,
βαρύτονα, *κῆπος*, *κάλλος*, *πράγματα*.

Obs. 3.—Further, *grave* or *baryton* words with the acute on the penult are called *paroxytons* (*παροξύτονα*), and with the acute on the antepenult, *proparoxytons* (*προπαροξύτονα*), with the circumflex on the penult, *properispomenons* (*προπερισπώμενα*): thus,

βαρύτονα,
παροξύτονα, *φίλος*, *ἄλλος*,
προπαροξύτονα, *ἄνθρωπος*,
προπερισπώμενα, *σῶμα*, *λίθις*.

Obs. 4.—Like the *breathing*, the accent stands only over vowels, in diphthongs over the second vowel. If a *breathing* be also over the

vowel, the acute accent stands after it, the circumflex over it, ἄλλα, οἴκου, οἶκον.

Obs. 5.—If an oxyton stand between other words of a sentence, its tone, in the close combination of the words, is weakened and becomes grave, e. g. Αἴνυμι ἐμὸς παῖς Οἰδίπους Σφργγὸς μαθών.—Since this change into the grave is produced by the close union of the words, it follows that it cannot take place at the end of a sentence, nor before a stop, which dissolves that immediate connection, ἰδὼν ἄν' ἀλλὰ τοῦτο—τὸ γὰρ σθένος βραχύ. But it takes place in Καλυψώ, ὅα θεάων, where the ancients put no stop.

Obs. 6.—Since, also, a tone is found in words, where the radical syllable alone appears, as in *stand*, *quick*, even monosyllabic words have their accentuation—*acute*, θήρ, μήν; *circumflex*, εὖ, φεῦ; *grave*, οὐ, εἰ,

8. Monosyllabic *barytons* of this sort, which, having no *mark* of accent, have been falsely named *toneless* (*ἄτονα*), are found in Greek to the number of ten :

ὁ, ἡ (*article*), and in the plur. οἱ, αἱ; οὐ, οὐκ, οὐχ (*but οὐχί*), not.

ὥς, as, εἰ, if, *but combined*, ὥσει.

ἐν (*but ἐνί*), in, and ἐς, εἰς, into.

ἐξ, and before a vowel, ἐξ, out of.

Obs.—These barytons sharpen their tone, when they stand *at the end of a sentence*, or *after the chief word*: πῶς γὰρ αὔ; θεός ὥς οἰνοποτάζου, τῶν μ' ἐκ πασί γενέσθαι; according to the old Grammarians the article ὁ does the same, when it has the meaning of a demonstrative pronoun, this, ὃ γὰρ ἦλθε. ^(R)

§ XLIII.

OF THE ACCENTUATED SYLLABLE.

1. Since that syllable is marked by the tone or accent, in which lies *the essence* of the word (§ XLII, 1), in primitive words the *radical* syllable will also be the *accentuated* syllable: φίλ, φίλος; λεγ, λέξις; σάω, σῶμα; λείπ, λείπω.

2. When a syllable is prefixed to a word, it restricts its general meaning to a particular sort of meaning, and hence the accent falls back upon the prefixed syllable, as that which determines the signification: thus, φίλος, ἑφίλος; δρόμος, πρέμνος; and, in like manner, δένδρον, ἐγγλαοῦδένδρος. (*So in English, land, woodland; dog, house-dog, &c.*)

3. Since, in Greek, in derived words, the final syllable commonly determines the meaning, this syllable receives the accent: e.g. in adjectives derived from other words, τὸ αἰσχρὸς, disgrace, αἰσχρὸς, disgraceful, λέγω, I say, I speak, λεπτός, I, spoken.

4. Besides this, in the Greek tongue, in which the accent is very moveable, following all the inflections of discourse, the place of the accent is often altered and determined in several ways; e.g. λέπω, λῑπών, λειοκέναι, λειοικώς,—a fact which can here be only generally declared. More minute observations as to the accentuated syllable, will be more readily inserted in the proper places.

§ XLIV.

OF THE IMPOSITION OF THE ACCENT.

1. Let it now be taken for granted that the syllable of a word, proper to receive the accent, is known; the next question is, *which* accent is to be placed over it?

2. To assist in the solution of this question, we must observe:

a. The Greek tongue places the acute only over one of the *three last* syllables, the circumflex only over one of the *two last*.

b. The circumflex requires a syllable *long by nature* (§ XLII, 6): καλοῦ, φεύγει. The acute can stand, according to circumstances, over either a long or a short syllable: καλός, φεύγω, εὐμορφος; but over the *antepenult* only when the final syllable is short; thus, on that of ἀνθρώπος, not on that of ἀνθρώπους.

3. If the antepenult be the *accent-syllable*, it has always the acute (2, a); thus, *ἄνθρωπος, πνεύματος, τύπτουσι*.

4. The penult syllable, when it is the *accent-syllable*, has the circumflex only when it is *naturally* long, and when the final syllable is not naturally long. In every other case it has the acute. Thus,

φεύγων, φίλε, ὅτι, βλέπε, λείπει, κήπου, but
φεῦγε, τίλον, μείζον, σκῶλονψ, λείπε, κῆπος.

Obs.—Except *εἶθε*, would that; *ναίχι*, yes.

5. The final syllable, as *accent-syllable*, has always the acute, except in genitives and datives of the first two declensions, in contracted syllables, and in adverbs in *η, οι, ου, ως*:

καλός, πατήρ, πολύς, τυφθείς, πολλοί, καλούς, but
καλοῦ, καλῶ, καλῆς, καλῇ, καλῶν, καλαῖς. Thus, too,
φιλῶν, τιμᾶς, φιλεῖς, from
φιλέων, τιμάεις, φιλέεις, and
καλῶς, κακῶς, πανταχῇ, πυθοῖ, τηλοῦ, &c., adverbs.

Obs. 1.—Likewise over the voc. 3d dec. in *ου* and *ω*, when it is the *accent-syllable*, and over many monosyllabic words, the circumflex stands: *ὦ βασιλεῦ, Καλυψοῦ, πῦρ, πᾶς, νῦν, μῶν, &c.*

Obs. 2.—In syllables produced by crasis, the circumflex, under the above-mentioned conditions, stands where the crasis has created a diphthong; thus, *τὸ ἔργον, τοῦργον; καὶ εἶτα, κᾶτα*; but *τὰ ἔθνη, τᾶνθον; τὰ ὅπλα, τῶπλα, &c.* (Wolf *de Orthographicis quibusdam Græc. in Analect.*, 2 B, p. 431, *sqq.*)

6. The diphthongs *αι* and *οι* at the end of a word, without a consonant attached, are considered as *short* with regard to the position of the accent. Hence, *κῆποι, οὔσαι*, and hence *ἄνθρωποι* has the accent undisturbed over the antepenult.

Obs. 1.—The 3d pers. optat. in *ω* and *αι* is excepted, *λείποι, λείψαι* (on the other hand, *λείψαι* as infin. 1st aor. act.); the adverb *οἶκα*, a relic of the ancient orthography for *οἶκω*, at home (on the other hand *οἶκος*, houses).

Obs. 2.—The ϵ before ω in Attic inflection is not reckoned as a syllable; hence the accent in $\pi\delta\lambda\epsilon\omega\varsigma$, $\alpha\nu\acute{\omega}\gamma\epsilon\omega\nu$, &c., is not cast away (in spite of § XLIV, 2, b), since it really stands over the penult syllable. In some similar forms the ϵ belongs however to the root, and is separated by a liquid from ω : $\phi\iota\lambda\delta\gamma\epsilon\lambda\omega\varsigma$, $\acute{\alpha}\chi\epsilon\rho\omega\varsigma$. In such instances the whole middle syllable, as being weak in sound, is not regarded in the measurement of the word.

7. For exercise in the placing of the accent (*the accent-syllable is marked by a dot over it*): Ἀλέξανδρος ἐπιστολὴν παρὰ τῆς μητρὸς ἀναγινώσκων ἀπορρήτους λόγους κατὰ Ἀντίπατρου καὶ διαβολὰς ἔχουσιν, ἅμα τοῦ Ἡφαιστίανου, ὡς εἰσθεὶς, συναναγινώσκοντος, οὐκ ἐκώλυσεν. Ὡς δὲ ἀνέγνω, τὸν δακτύλιον ἀφιλόμενος τὸν ἑαυτοῦ, τῷ στόματι τῷ ἐκείνου τὴν σφραγίδα ἐπέθηκεν.

§ XLV.

OF THE SHIFTING OF THE ACCENT.

1. The accent shifts, when it is possible, to the beginning of the word, when the word is increased at the beginning.

Φίλος, ἄφίλος; τύπτει, ἔτυπτον; ὁδός, σύνοδος.

(*Quest.* Why must it remain in ἐφίλει, ἐκέρδανον, ἐφίλου, which are equally increased, by means of ϵ , at the beginning?)

Obs.—When the accent-syllable is elided, the accent is thrown back, as an acute, upon the preceding syllable; e. g. $\phi\eta\mu\iota$ ἐγὼ, $\phi\acute{\eta}\mu'$ ἐγὼ; $\delta\epsilon\iota\acute{\nu}\alpha$ ἔχων, $\delta\epsilon\iota\acute{\nu}'$ ἔχων; $\kappa\alpha\kappa\acute{\alpha}$ ἦλθες, $\kappa\acute{\alpha}\kappa'$ ἦλθες; except in prepositions and particles, ἀπὸ ἐμοῦ, ἀπ' ἐμοῦ; ἀλλὰ οὐδὲ οὕτως, ἀλλ' οὐδ' οὕτως.

2. The accent moves towards the end of a word, so far as the prefixed syllables force it to go. When ἐφίλειον becomes ἐφίλειοντο, it cannot remain over $\phi\iota$, but over $\lambda\epsilon$; ἐφίλειοντο. When it becomes ἐφίλεισθην, the penult syllable is the first over which it can rest; ἐφίλεισθην.

3. In verbs, the first syllable of the present is always the original *accent-syllable*, and remains so, as long as causes already specified occasion no removal of the accent.

Φεύγω, φιλέω, φεύγε, φίλες, ἔφευγε, ἐφίλει, πέφευγα, ἐφιλείτην.

Obs.—The student may proceed to accent φεύγω, φιλέω, φευγίστην, φιλειώτο, τεταχάται, λελειώσθη, and to ascertain the reason of each accentuation. E. g. λελειώσθη: *Where is the original accent-syllable? Will the accent move back to the beginning of the word? Why not in the present instance? Can it rest upon λει?* Why not? *Will it be placed over the penult syllable, λελειώσθη? Wherefore? Why is it here acute—not circumflex? And so on with the other words.*

§ XLVI.

OF THE THROWING BACK OF THE ACCENT ON THE PRECEDING WORD.

1. Sometimes a word occurs in such close connection with a little word following it, that both are pronounced as one: πατήρ μου, pronounced πατήρμου, ἑταῖρος τις, pronounced ἑταῖρόστις. By this circumstance various changes in accentuation are occasioned.

2. In order better to comprehend these changes, let us denominate the acute and circumflex over the foremost syllables on which they can rest, the *fore-accent*,—over the final syllable, the *hind-accent*. The acute over the penult may, therefore, be named the *middle-accent*.

Fore-accent,	Middle-accent,	Hind-accent.
σύλλογος,	συλλόγου,	καλός,
κῆπος,	κήπου,	καλοῦ.

3. The *little* words alluded to, are the following pronouns: μου, μοί, μέ, σου, σοί, σέ, οὐ, οἶ, ἔ, μίν, νίν, σφά, σφαέ, σφαιν, σφίαν, σφίσιν, σφίν, σφίας; the indefinite pronoun τις, τὶ, some one (always written with the grave accent to distinguish it from τίς, τί, who?), the present indic. of εἰμί and φημί

(except εἰς, thou art, and φῆς, thou sayest); lastly, the adverbs and particles πῶς, πῶ, πῇ, ποί, πού, ποθί, ποθεν, ποτέ, τέ, τοί, γέ, κέν, νύν, πέρ, ῥά.

4. These words throw back their accent, as an acute, upon the preceding word (ἐγκλίνουσι, μόρια ἐγκλιστικά, *particulæ encliticæ*), when this word is marked by the *fore-accent*: ἀνθρωπός τις, σῶμά μου; except when it ends with a double consonant: ὁμήλιξ μοῦ, κατήλιψ ἔστί. (B)

5. They lose it altogether, when the preceding word has the *hinder-accent*. Instead of καλὸς τις, καλοῦ τινός, write καλός τις, καλοῦ τινος.

Obs.—The accent upon καλός cannot remain *grave*, since καλός τις is to be pronounced as one word (καλόστις). Hence, also, σῶμά μου (properly σῶμάμου) and ἀνθρωπός τις.

6. If a word with the *middle-accent* precede, the enclitics equally lose their accent, except when they are *dissyllabic*: ἀνδρα τι, φίλος μου; but ἦν λόγος ποτέ, ἐναντίος σφίσι.

Obs.—The syllables -δέ (different from δέ, but) and -θέ occur only in composition, and always as enclitic, ἔδε, ἡδέ, εἶθε. Similar to the accent of these words is that of οὔτις, εἴτι, ὥστι, where the accent of the enclitic falls back upon the monosyllabic baryton (§ XLII, 8). Compare also ἔστις, τῶντι, ἦτι, &c.

7. The personal pronouns lose the nature of enclitics after a preposition: ἀντὶ σοῦ, πρὸς σέ; and instead of μοῦ, μοί, μέ, we must then write ἔμοῦ, ἐμοί, ἐμέ. Also, ἔστί merely draws back its accent, ἔστι, when it expresses more than the simple copula, and answers to the Latin *existere*: θεὸς ἔστιν, ἔστιν οὕτως; this occurs even after *toneless* particles, εἰ, οὐκ, ὥς, with which it is joined in that signification, οὐκ ἔστιν οὕτως, εἰ ἔστιν καθῶς λέγεις, and after the *apostrophized* τοῦτο and ἀλλά, τοῦτ' ἔστιν, ἀλλ' ἔστιν.

8. When several enclitics stand together, each throws its accent back on the preceding: εἰ τίς τίνα φησί μοι παρῆναι.

9. Exemplification of the foregoing remarks:

Ἐπὶ σοῦ, εἰς σέ, φίλος τινῶν. Καλῶ τινά μοι σύνεργον φίλον τι,

ἀλλ' οὐκ ἔχθρόν τινα. Τὸ σῶμά μου κάλλιστόν τοι δαιμονός τινος
μεγάλου ἐστὶν οἶκημα.

§ XLVII.

REAL NATURE AND RHYTHMICAL PROPERTIES OF THE GREEK ACCENT, AND COMPARISON OF IT WITH THE GERMAN.

1. Accentuation, in its own nature, is coeval with speech, and grows together with it. Existing, however, only on the lips, and addressed to the ears of a people, it is not originally denoted by marks. In the monumental writings of the Greeks there is as little appearance of accents, as of the German accents in German writing, in which, for instance, no sign is used to show that we should pronounce *entérbeten* and not *enterbétén*, or that we should accentuate *úmfahren* and *um-fahren* differently according to the meaning.

2. The marking of the accent is therefore a consequence of refinement in grammar and orthography, as for example in the French tongue, and is especially useful when, as in the case of the Greek language, the original form of the tongue is extinct among the people.

3. The Greek accent is mentioned even by Aristotle, and it seems, that so early as his time the works of Homer began to be thus * marked. Method and exactness in applying the marks were introduced by the Grammarian Aristophanes at Alexandria about two hundred years B.C.;† the use of them, however, did not become general, nor were they adopted in writing upon stone,‡ although they appear in the earliest MSS., probably of the fourth and fifth centuries after Christ.^(R)

* *Aristot. Sophist. Elench.*, c. 3, Comp. *Villoison Anecd.*, T. II, p. 130.

† He was a native of Byzantium, a scholar of Callimachus and Eratosthenes, librarian at Alexandria, and teacher of Aristarchus.

‡ They are not even found in the cursive writing of the papyrus-roll of 104 B.C., of which Boeckh made known the explanation in 1821, nor

4. The rhythmical import and power of the accent may be gathered partly from what has been already stated, partly from the almost complete analogy of the German accent, the chief peculiarities of which are therefore here subjoined.

5. German, like Greek, admits the acute upon one of the three last, the circumflex upon one of the two last syllables :

Lieblicher, úmfahren, fréúete,
Fréyheit, fúrchubar, húelflos,
gewíss, dabéy, hinaús,
lieben, umfáhren, Nêbel,
vergêhn, stêhn, verblûehn.

6. The final syllables in lieben, Nêbel, Blüethe, &c., which are altogether feeble, and nearly lost in pronunciation, acquire more force and a sharper tone, as soon as another syllable is added to them : *liebevoll, Nebelthal, Bluethenduft*.—The Greek Grammarians marked this strengthening of the syllable previously weak by means of the acute accent, and

σῶμα, τύπτει, stand towards

σωμάτων, τυπτεύω, in the same relation, as

Freúde, Seêle, towards

freudénreich, seelénvoll. Only we must take care to show distinctly the sharpened tone of -en in such words.—In Greek this is most clearly evinced in the case of *ἔνθα*, the feeble final syllable of which is enlivened by the addition of *δε*, and therefore marked with the accent ; *ἐνθάδε*.

7. In the same way the principle of *enclisis* obtains in German, when for instance *eile, sâge, schweige*, are connected with *nur, mir, doch* ; *eilé nur, sâgé mir, schwetgé doch*.

8. Not less do we perceive the transition of the circumflex into the acute, and the removal of the accent in *Leiden, leid-voll, leidénreich, &c.*

9. With regard to *reading by accent*, the greatest obstacle to this practice appears, when the acute, by the increase of a word, is shifted from its place, and transfers the tone marked

in any one Greek inscription. The trick played with a verse of Euripides, written and accented, on a pillar at Pompeii, will not now be adduced by any one as a proof of the earlier use of the accents.

by it to a short syllable, so that the pronunciation would oppose the rhythm both of the Roman tongue and of poetry. Can we believe that the Greeks pronounced *Socrátes*, *Demosthénes*, *Cicéro* (Σωκράτης, Δημοσθένης, Κικίρων), while the Romans certainly said *Sócrates*, *Demósthēnes*, and *Cicero*? Moreover, it seems quite impossible to preserve *quantity* according to this method, as in

Πλάγχθη ἐπὶ Τροίης ἰερὸν πτολίεθρον ἔπερσεν, Od., α, 2, where in the first half of the line indeed the rhythm of accent coincides with the rhythm of the verse, but in the latter position just as far recedes from it, giving the tone *ptoliéthron épersen*, whereas the verse requires *ptoliéthron épersen*. This difficulty brought even Valckenaer,* who was frequently partial in his views and opinions on elementary subjects, to the judgment, that, though accents must be retained on account of their usefulness in discriminating the meanings of words, not a single verse of a poet, nor a single sentence of an orator could be read according to them.

10. In the first place, however,—as far as concerns the Roman pronunciation,—no sure conclusion can be drawn from this respecting the Greek. Just as the Greeks changed the forms of Roman names, in order to assimilate them to their own forms and sounds, e. g. *Scipio* into Σκηπίων, and even *Cicero* into Κικίρων, so might they also give to the transformed words that accent which agreed with the laws of their own pronunciation. The same rule might be followed by the Romans, who would therefore pronounce *Sócrates*, *Demósthēnes*, because accustomed in their own tongue to such an accentuation of words of the same quantity, as *Párticeps*, *Príncipum*, &c. Thus they also pronounced *Atticus*, while in Greek no one accented this word otherwise than *Atticús* (Ἀττικός). Then again, with regard to poetical rhythm, there seems no reason why e. g. *ἱναιξος* in νόστον ἱναιξων, Od., α, 5, when it recurs in another form, ἀλλ' οὐδ' ὧς ἱναιξους ἐπρύσατο, υ, 7, should alter the place of its accent together with the middle vowel, especially since αὐτάξ changed

* *Diatribe de Eurip. Fragm.*, p. 247.

into *árag*, and the like, retain it in a similar case.^(R) Hence the poetical rhythm of the ancients must have been something quite different from that of accentuation. No one, for example, believes that, since the Romans pronounced *Itáliam*, *fáto*, and *prófugus*, they could have pronounced the same words with a different accent in the flow of hexameter verse,

Italiám, fató profugús Lavinaque venit

Littora —————.

A practised ear, accustomed to the rhythm of verse, will catch it in spite of the accentuation in

Itáliam fáto prófugus,

just as precisely as in

Iústum et tenácem propósi vírur

Non vúltus instántis tyránni

Ménte quátit sólida,

and it is an utter abomination to hear the true rhythm of the Latin tongue so frequently sacrificed, in these cases, to the convenience of a scholastic system of scansion.

11. The right rule, then, is always to pay due deference to the tone marked by accent,—thus to acquire the habit of reading *ὅς μάλ'α πολλά . . . καὶ νόον ἔγνω . . . ὃν κατὰ θυμόν* at the end of the verse, *Od., a, 1, 2, 3*, according to their tones, *hós mála pollá—kaé nóon éгно—hón katà thymón*—and yet to make the dactylic rhythm perceptible at the same time. Once habituated to this, the reader will treat in like manner the more difficult examples, *ἱερὸν πολίθεον ἔπεισιν . . . ἀλλ' οὐδ' ὥς ἐτάρους ἐρύσσατο, ἱμενός περ, | αὐτῶν γὰρ σφετέρησιν ἀτασθαλίῃσιν ὄλοντο*, *ib., v. 6, 7*. If its own natural force be thus given to every syllable, and e.g. *ἄνθρωπος* be pronounced not *ánthrōpos*, but *ánthrōpos*, and the acute in such words as *Σωκράτης*, *Δημοσθένης*, be not drawn out into a circumflex, *Socrátes*, *Demosthēnes*, as in the French *Demosthène*, but only sharpened in sound as it ought to be (*n. 6 of this §*), we should soon, by such a practice, be able to distinguish the poetical rhythm through the accentuation proper to the language, and to approach as near, as it is possible for moderns, to the method of the ancients. Whoever cannot accomplish this, should rather read verse after the metrical rhythm, and prose according to the accentuation,

than sacrifice the natural tones of the language in prose also to his own incapacity.

Obs.—The opinion, that the pronunciation of the modern Greeks is altogether corrupt, cannot be supported by proof, and the supposition, that it became so in consequence of the written accents, is extremely rash. No people accommodates the mouth and ear to the requisitions of the eye, at least to such a degree as this would infer. Besides, the present pronunciation is universal even among the wildest mountain-clans of Greece, who have perhaps not seen any thing in a written shape for a period of two thousand years. When the nicer distinctions of the poetical rhythm and accentuation disappeared, there arose that species of Iambic *versus politici* (πολιτικοί στίχοι) in which both coincided, e. g.

‘Ο δ’ Ὀμηρος μουσόληπτος ποιῇ τῇ Ἰλιάδα,

and the Greeks came round to the point, from which the Latins started, in whose dramatic versification the two rhythms harmonized until a closer imitation of the Greeks caused their separation. The pronunciation of the modern Greeks, which in those points, concerning which we have no doubt, e. g. in the whole province of *Enclisis*, has remained true to the most refined laws of antiquity, or rather to the intonations upon which they were grounded, has in other respects also maintained a correct accentuation, at least in essential particulars, and is faulty only in so far as it does not preserve the true length of other syllables together with the acute, e. g. in *ἄνθρωπος*, *ἔλειπον*, and rather *extends* than *sharpens* a short syllable marked by the acute, although even in this point the educated endeavour to attain correctness.

§ XLVIII.

OF PUNCTUATION.

1. The simple sentences, which contribute as parts to the

full exposition of a compound thought, are divided, as in other tongues, by the comma (,) (*ὑποστιγμή*).

2. When, however, a sentence involves a complete meaning, but yet is to be brought into close connection with that which follows, it is divided by means of a small point (*μέση στιγμή*;) placed at the top of the line (*οὐ μέντοι ἀλλά*), and answering to our *colon* and *semi-colon*.

3. The question is marked by a comma with a point over it (;), and the complete proposition by a point (.) (*στιγμή*).

4. Like the comma, is a mark (*ὑποδιαστολή*) occasionally used in order to distinguish between two words of the same form, as, *ὁ*, *τι*, the neut. of *ὅστις*, and *ὅτι*, conjunc., that. Some, however, only leave a space between the letters *ὁ* *τι*, &c. The ancients employed it in many other cases, e. g. between *ἔστι*, *Νάξιος*, in order to distinguish from *ἔστιν ἄξιος*; in *ἔστι*, *οὗς*, to distinguish from *ἔστιν οὗς*.

Obs. 1.—By means of a mark of union (*ὑφίν*), which has altogether vanished from our typography, the ancients used to bring the parts of a compound word into closer connection: *καρυθαίολος, δνειροπόλος* (*Vilvois. proleg. in Hom. Il. p. 1*). Thus, too, where two words stood in strict combination, *τοξόταλωστήρ*, *Il. λ, 385*, injurer-with-the-bow; ^(B) *πύκαπρητῶδ*, *Il. σ, 607*, of the close-wrought. Other marks, *ἡ δαπλῆ, ἀστειρίσκος, ὀζειλός*, &c. had a critical use for the designation of difficult, spurious, or otherwise remarkable passages.

Obs. 2.—Recapitulation.—We have hitherto inquired into the nature of the several letters,—have considered how, and under what limitations as to the juxta-position of sounds, syllables are formed from them,—how the syllables, as radical parts of words, were formed into words,—and how these, by the addition of vowels and consonants, are terminated, rounded, and accented. After the word has been thus created out of its simplest elements, we proceed to its variations, by which the relations, in which it can stand, are expressed; treating, first, of the inflections of nouns, that is, of the *DECLENSIONS*.

§ XLIX.

OF THE PROPERTIES OF THE NOUN.

1. No object appears alone, but always in connection with, or relation to, other objects: the leaf in the book, the leaf on the tree, the book in the hand, the hand on the arm, the arm on the body, the body on the seat, &c. Further: the life of the children, the tree puts forth blossoms, &c. To betoken these relations, a change takes place upon the form of the noun: τιμή, τιμῆς, τίμῃ, τιμῇ; that is, *it is declined* (κλίνεται, *declinatur, flectitur*)—stands in a *case* (πτῶσις, *casus*). **DECLENSION** (κλίσις, *declinatio*,) in its different branches (κλίσεις, *declinationes*), points out the kind of inflection, by means of rules (κανόνες,) and examples (παραδείγματα).

2. It is reserved for the Syntax to ascertain what inflections or cases are necessary in language. Here, it is sufficient to mark the names of these, with the questions to which they belong:

Nominative, κλίσις ὀνομαστική, *casus nominativus*.
Who? The father.

Genitive, — γινική, — *genitivus*.
Whose? The father's.

Dative, — δοτική, — *dativus*.
To whom? To the father.

Accusative, — αἰτιατική, — *accusativus*.
Whom? The father.

Vocative, — κλητική, — *vocativus*.

Ablative, — *ablativus*.

From whom? From the father.

3. The Greek name of the ablative would be ἀφαιρετική; but the national Grammarians of Greece do not make mention of this case, *because, in Greek its form is in every instance the same with the dative*.

4. To denote, likewise, the *number* (ἀριθμός, *numerus*,) in which an object is thought of at the time, there must be an alteration on the form of the word: βιβλος, is the book thought of only *once* (ἀριθμός ἑνικός, *numerus singularis*, singular number); βιβλω, the same thought of *twice* (ἀριθμός

ἰικός, *numerus dualis*, dual number); βιβλοί, the book thought of *three, four, and generally more times* (ἀριθμός ληθοντικός, *numerus pluralis*, plural number).

5. Thus it is only for the designation of *one* and *two* that peculiar forms are adopted, all other numbers being marked by the common form of the plural. But to determine how often a subject standing in the plural is thought of, the *numerals* (ἀριθμητικά ὀνόματα, *numeralia nomina*,) were invented.

6. In each number the six cases or inflections recur, so that at a full Greek declension, to answer the demands of these, would have to give eighteen forms of every noun. But, besides that the ablative and dative have universally the same form, in the dual, also, the nom., accus., and voc. agree in the termination, likewise, the gen. and dat., so that the dual has only two forms; moreover, the nom. and voc. are always the same in the plural, and often in the singular; and in *others* the nom., accus., and voc. of each number are identical. Thus the actual forms never exceed eleven, and in many instances are only ten or eight.

7. Further, it is a property of almost all languages, with regard to many objects, to express by the form, whether they have the masculine or feminine gender (γένος ἀρσενικόν, θηλυκόν, *genus masculinum, femininum*). Those words, of which the sex is not marked, are of *no sex* (γένους ἀνδρείου, *generis neutrius*), *neither* of the masculine nor of the feminine. The remarks at the close of this section contain the general rules for the gender of substantives.

8. For the more close and pointed designation of an object, use is made of the article (ἄρθρον, *articulus*), ὁ, this, he, she, ἡ, this, she, the, τό, this or that, it, the,—which, as combined with the noun, partakes of its case, number, and gender: e. g. Father's virtue is often son's fortune: the virtue of the father is often the fortune of the son; ἡ ἀρετὴ τοῦ πατρὸς, &c. &c.

9. *Recapitulation*.—Thus every noun must be considered as an aggregate of several conceptions; to wit, of a particular gender, number, and case, and, with reference to inflection, also of a particular declension.

ὁ ἑταῖρος, the friend.

γένος,	ἀριθμός,	πτῶσις,	κλίσις,
ἀρσενικόν,	ἐνικός,	ὀνομαστική,	δευτέρα,
genus,	numerus,	casus,	declinatio,
mascul.,	singul.,	nomîn.,	secunda.

τῶν γονάτων, of the knees.

γένος,	ἀριθμός,	πτῶσις,	κλίσις,
οὐδέτερον,	πληθυντικός,	γενική,	τρίτη,
genus,	numerus,	casus,	declinatio,
neutr.,	plural.,	genit.,	tertia.

Obs. 1.—Masculine are the names of *men* and of most *male animals* :

ὁ ἀνὴρ, the man, ὁ ἥρως, the hero, ὁ δοῦλος, the slave, ὁ βοῦς, the ox, ὁ ἀλεκτρυών, the cock ;—*of the months*, with which ὁ μῆν is understood, as ὁ Πανεψιών (October^(R)) ;—*of rivers*, with which ὁ ποταμός is understood, as ὁ Σιμβεῖς.

Obs. 2.—Feminine are the names of *women*, of *female animals*, of *trees* (as things which bear fruit), ^(R) of *plants* (with *βοτάνη* understood), of *countries*, with which ἡ γῆ, and of *towns*, with which ἡ πόλις is understood : ἡ γυνή, the woman, ἡ θυγατήρ, the daughter, ἡ βοῦς, the cow, ἡ εἰλαία, the olive tree, ἡ κυπάρισσος, the cypress, ἡ ἄμπελος, the vine, ἡ σμίλαξ, the yew-tree, ἡ νῆσος, the island, ἡ Αἴγυπτος, Egypt (ὁ Αἴγυπτος in Homer is the name of the Nile, with ποτάμιος understood), ἡ Ἑλλάς, Greece, ἡ Κύπρος, ἡ Ῥόδος, ἡ Κόρινθος.

Obs. 3.—Neuter are the names of the *letters*, with γράμμα understood, *infinitives* taken as substantive objects, and *expressions with the infinitive*, and all *nouns taken merely as such*, with ὄνομα understood : τὸ ἄλφα, τὸ δ μικρὸν, τὸ ποιεῖν, τὸ εὖ καὶ καλῶς ποιεῖν, τὸ βασιλεύς, the word βασιλεύς, τὸ ἀναξ, the word ἀναξ. So also the productions of a tree, like the child (τὸ τέκνον,) of this mother, e.g. ἡ μορία, the mulberry tree, τὸ μύρον, its fruit, ἡ κέδρος, the cedar, τὸ κέδρον. Thus too those diminutives which fall under the province of τὸ τέκνον : τὸ

μειράκιον or παιδάριον, &c.; and τὸ ἀνδράποδον, the slave, represented by the use of this gender as *a thing*.

Obs. 4.—Exceptions from the rule for the *masculine* are several names even of *male animals*, e. g. ἡ ἀλώπηξ, the fox, ἡ γαλῆ, the weasel; and some *names of rivers* in *-ή*, e. g. ἡ Λήθη, Lethe (properly oblivion):—from that for the *feminine*, several *names of trees* in *-ος* and *ξ*, e. g. ὁ κορίνος, the wild olive-tree, ὁ λωτός, the lotus-tree, κέρασος, cherry-tree, φοῖνιξ, palm-tree, and those of the nature of shrubs, with which is understood ὁ θάμνος (shrub), ὁ κιντός, the ivy, ὁ μυρτιάς, the myrtle:—*most names of places* in *-οῦς*, ὁ Ραμνοῦς, ὁ Σελινοῦς,—in the same way, ὁ Μαραθῶν, ὁ Τάρας, ὁ Ὀρχομενός (properly adjectives, with δῆμος or χῶρος understood). Some likewise are neuter, τὸ Ἄργος, τὸ Δήλιον. In the *names of towns*, which have only the plural number, all these genders occur, αἱ Φίλιπποι, αἱ Ἀθῆναι, τὰ Μέγαρα.

Obs. 5.—Some words have a *double gender* with different meanings: ὁ παῖς, the boy, ἡ παῖς, the girl, ὁ θεός, the god, ἡ θεός, the goddess. So ὁ τρέφος and ἡ τρέφος, ὁ and ἡ γείτων, ὁ and ἡ φύλαξ, ὁ and ἡ βοῦς, ox and cow, ὁ and ἡ ἄρκτος, he and she-bear, ὁ and ἡ ἄνθρωπος, man and woman. Others have a double gender from their indeterminate nature, or on account of words understood: ὁ and ἡ ἄσχος, soot, ὁ ὑάκινθος, the hyacinth, ἡ ὑάκινθος (βοτάνη), the hyacinth-plant. This double gender is called *κοινόν*, *commune*. As a subdivision of this, we must remark τὸ ἐπίκοινον γένος (*epicœnum*), in which animals of both sexes are comprehended under one form, as the above-quoted βοῦς, ἄρκτος, ἀλώπηξ, &c.

OF THE DECLENSIONS OF THE SUBSTANTIVE.

§ L.

DECLENSION GENERALLY. DECLENSION OF THE ARTICLE.

1. Declension, or the change of the final syllables for the different cases, may be reduced in Greek to three kinds, which differ through the combination of the end of the root with the genitive termination.

2. The old Grammarians admitted five and even more declensions, since they treated the more peculiar forms under each as separate kinds of declension; these however are not sufficiently determinate for such an arrangement, and even the three kinds of inflection still separated are so nearly allied, that we can easily detect an universal form, lying at the basis of all of them.

3. The final syllables, which indicate the different cases, are the following in the common dialect:

	Singular.	Dual.	Plural.
Nom.	.... (no addition) or ε, ν,	ε,	ες,
Gen.	ες, ο, ς,	ιν,	ων,
Dat.	ι,	ιν,	εσιν, σιν, σι, ς,
Acc.	α, ν,	ε,	ας,
Voc.	.... or ε,	ε,	ες, ι,
Abl.	ι,	ιν,	εσιν, σιν, σι, ς.

4. Examples.

		Singular.	
Roots.	Μουσα, . . .	λογο, . . .	μην, . . .
Nom.	Μοῦσα,	λόγος,	μήν,
	Muse,	speech,	month,
Gen.	Μούσα-ς	λόγου,	μην-ός,
	Μούσης,	λόγου,	
Dat.	Μούση-ι,	λόγο-ι,	μηνί,
	Μούση,	λόγω,	
Acc.	Μοῦσαν,	λόγον,	μῆνα,

Voc.	Μοῦσα,	λογο-ε,	μήν,
		λόγε,	
Abl.	Μούσῃ,	λόγῳ,	μηνί.
		Dual.	
N. A. V.	Μουσα-ε,	λογο-ε,	μῆνε,
	Μούσα,	λόγω,	
G. D. A.	Μουσα-ιν,	λογο-ιν,	μην-ιν,
	Μούσαιν,	λόγοιν,	μηνοῖν.
		Plural.	
Nom.	Μουσα-ες,	λογο-ες,	μῆνες,
	Μοῦσαι,	λόγοι,	
Gen.	Μουσα-ων,	λογο-ων,	μηνῶν,
	Μουσάων,	λόγων,	
	Μουσῶν,		
Dat.	Μουσα-ισιν,	λογο-ισιν,	μην-ισιν,
	Μούσαισιν,	λόγοισιν,	μηνσιν,
			μῆσίν,
Acc.	Μουσα-ας,	λογο-ας,	μῆνας,
	Μούσας,	λόγους,	
Voc.	Μουσα-ες,	λογο-ες,	μῆνες,
	Μοῦσαι,	λόγοι,	
Abl.	Μούσαισιν,	λόγοισιν,	μῆσίν.

5. It is evident that the difference of the terminations is produced,

- a. By contraction of the open vowels: λογοο, λόγου; λογοας, λόγους.
- b. By throwing out or away a vowel or consonant: μηνι-σιν, μηνσιν, μῆσίν; λογο-ων, λόγων; λογο-ε, λόγε; by which the remaining vowels are sometimes doubled: Μουσαε, Μούσα; λογο-ε, λόγω; sometimes extended: Μουσα-ες, Μοῦσαι (modern Greek, αἱ Μοῦσες);^(R) λογο-ες, λόγοι.
- c. By lengthening of the radical vowel when the termination is added: Μουσα-ς, Μούσης; λογο-ι, λόγω.
- d. By extension of the weak syllable in μην-ιν, μηνοῖν, in the same manner as from σι came σοί, and from μι, μοί. That which lies beyond these remarks, and is peculiar to the different classes, belongs to the more minute explanation of the declensions. To which of the three

- a word appertains, may be determined from the end of the radical part, together with the genitive.

1st decl. Root α , gen. ϵ ; e. g. $\delta\alpha\rho\epsilon\acute{\alpha}$, gift; root $\delta\alpha\rho\epsilon\alpha$, gen. $\delta\alpha\rho\epsilon\alpha\tilde{\varsigma}$.

2d decl. Root σ , gen. σ ; e. g. $\lambda\acute{o}\gamma\sigma$, speech; root $\lambda\sigma\gamma\sigma$, gen. ($\lambda\sigma\gamma\sigma\sigma$), $\lambda\acute{o}\gamma\sigma\upsilon$.

3d decl. Root ϵ , σ , α , ι , υ , or a consonant, gen. σ ; e. g. $\theta\acute{\eta}\epsilon$ (Germ. *thier*), wild beast; root $\theta\eta\epsilon$, gen. $\theta\eta\epsilon\sigma$.

6. The introduction to the three declensions may be concluded by the declension of the article.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	\acute{o} , the,	η ,	$\tau\acute{o}$,
Gen.	$\tau\omicron\upsilon$, of the,	$\tau\tilde{\eta}\epsilon$,	$\tau\omicron\upsilon$,
Dat.	$\tau\tilde{\alpha}$, to the,	$\tau\tilde{\eta}$,	$\tau\tilde{\alpha}$,
Acc.	$\tau\acute{o}\nu$, the,	$\tau\acute{\eta}\nu$,	$\tau\acute{o}$,
Voc.	$\acute{\omega}$,* oh!	$\acute{\omega}$,	$\acute{\omega}$,
Abl.	$\tau\tilde{\alpha}$, with the,	$\tau\tilde{\eta}$,	$\tau\tilde{\alpha}$.

Dual.

Nom.	$\tau\acute{\alpha}$, the two, &c.	$\tau\acute{\alpha}$,	$\tau\acute{\alpha}$,
Gen.	$\tau\omicron\tilde{\iota}\nu$,	$\tau\alpha\tilde{\iota}\nu$,	$\tau\omicron\tilde{\iota}\nu$,
Dat.	$\tau\omicron\tilde{\iota}\nu$,	$\tau\alpha\tilde{\iota}\nu$,	$\tau\omicron\tilde{\iota}\nu$,
Acc.	$\tau\acute{\alpha}$,	$\tau\acute{\alpha}$,	$\tau\acute{\alpha}$,
Voc.	$\acute{\omega}$,	$\acute{\omega}$,	$\acute{\omega}$,
Abl.	$\tau\omicron\tilde{\iota}\nu$,	$\tau\alpha\tilde{\iota}\nu$,	$\tau\omicron\tilde{\iota}\nu$.

Plural.

Nom.	$\omicron\acute{\iota}$, the, &c.	$\alpha\acute{\iota}$,	$\tau\acute{\alpha}$,
Gen.	$\tau\tilde{\alpha}\nu$,	$\tau\tilde{\alpha}\nu$,	$\tau\tilde{\alpha}\nu$,
Dat.	$\tau\omicron\tilde{\iota}\varsigma$,	$\tau\alpha\tilde{\iota}\varsigma$,	$\tau\omicron\tilde{\iota}\varsigma$,
Acc.	$\tau\acute{o}\upsilon\varsigma$,	$\tau\acute{\alpha}\varsigma$,	$\tau\acute{\alpha}$,
Voc.	$\acute{\omega}$,	$\acute{\omega}$,	$\acute{\omega}$,
Abl.	$\tau\omicron\tilde{\iota}\varsigma$,	$\tau\alpha\tilde{\iota}\varsigma$,	$\tau\omicron\tilde{\iota}\varsigma$.

* $\acute{\omega}$ is properly, like oh! in modern tongues, an independent interjection, but as such it is often joined with the vocative case.

§ LI.

FIRST DECLENSION.

1. Terminations alone.

	Singular.	Dual.	Plural.
Nom. (...),	ᾱ, ᾱ̃, η, ας, ης,	α-ε, α,	α-ες, αι,
Gen. (α-ς),	ης, ας, ης, ου, ου,	α-ιν, αιιν,	α-ων, ᾶν,
Dat. (α-ι),	η, ας, ης, ας, η,	α-ιν, αιιν,	α-ισιν, αισιν, αις,
Acc. (α-ν),	ᾶν, ᾶν, ην, αν, ην,	α-ε, α,	α-ας, ας,
Voc. (...),	ᾱ, ᾱ̃, η, ᾱ̃, ᾱ̃,	α-ε, α,	α-ες, αι,
Abl. (α-ι),	η, ας, ης, ας, η,	α-ιν, αιιν,	α-ισιν, αισιν, αις.

2. Examples.

	Singular.	
	ῆ, queen,	ῆ, hunt, ῆ, price or honour,
N.	ῆ βασίλεια,	θήρα, τιμή,
G.	τῆς βασιλείας,	θήρας, τιμῆς,
D. A.	τῇ βασιλείᾳ,	θήρᾳ, τιμῇ,
A.	τὴν βασίλειαν,	θήραν, τιμὴν,
V.	ὦ βασίλεια,	θήρα, τιμή.

Dual.

N. A. V.	τὰ βασιλεία,	θήρα, τιμά,
G. D. A.	ταῖν βασιλείαιν,	θήραιν, τιμαῖν.

Plural.

N.	αἱ βασίλειαί,	θήραι, τιμαί,
G.	τῶν βασιλειῶν,	θήρων, τιμῶν,
D. A.	ταῖς βασιλείαις,	θήραις, τιμαῖς,
A.	τὰς βασιλείας,	θήρας, τιμάς,
V.	ὦ βασίλειαί,	θήραι, τιμαί.

Singular.

	ῆ, Muse,	ὁ, youth,	ὁ, prophet,
N.	ῆ Μοῦσα,	ὁ νεανίας,	προφήτης,
G.	τῆς Μούσης,	τοῦ νεανίου,	προφήτου,
D. A.	τῇ Μούσῃ,	τῷ νεανίᾳ,	προφήτῃ,
A.	τὴν Μοῦσαν,	τὸν νεανίαν,	προφήτην,
V.	ὦ Μοῦσα,	ὦ νεανία,	προφήτα.

Dual.

N. A. V.	τὰ Μούσα,	τὼ νεανία,	προφῆτα,
G. D. A.	ταῖν Μούσαιν,	τοῖν νεανίαιν,	προφήταιν.

Plural.

N.	αἱ Μοῦσαι,	οἱ νεανίαι,	προφῆται,
G.	τῶν Μουσῶν,	τῶν νεανιῶν,	προφητῶν,
D. A.	ταῖς Μούσαις,	τοῖς νεανίαις,	προφήταις,
A.	τὰς Μούσας,	τοὺς νεανίαις,	προφήτας,
V.	ὧ Μοῦσαι,	ὧ νεανίαι,	προφῆται.

3. Examples for exercise in declining.

ἡ ἀγορά, the assembly,	ἡ ἀρχή, the beginning,
ἡ πείρα, the experiment,	ἡ δίκη, the right,
ἡ ἀλήθεια, truth,	ἡ κόμη, the hair,
ἡ ἱέρεια, the priestess,	ἡ φωνή, the voice,
ἡ Ἀρέθουσα, Arethusa,	ὁ πατραλοίας, the parricide,
ἡ γλῶσσα, the tongue,	ὁ ὀρνιθοθήρας, the bird-catcher,
ἡ ῥίζα, the root,	ὁ δεσπότης, the master,
ἡ ἔχιδνα, the viper,	ὁ οἰκέτης, the domestic.

4. Terminations of the nominative without a consonant.

Since the short vowels are always the original, the words in short *α* must be considered those which have preserved the termination pure, as, Μοῦσα, διὰ, &c. This *α* passes into *ᾱ*: ἡ θήρα, the chase, ἡ ἐλαία, the olive tree, and into *η*: ἡ φήμη, the rumour (*Lat.* fama), ἡ στήλη, the pillar, concerning which we must now remark more closely.

5. Short *α* is retained by nouns,

a. Of two syllables in -ια and -ια: Μαῖα, Maia, the mother of Mercury, ἡ γράια, the old woman, διᾶ (fem. of διος), divine; polysyllables of this termination have long *α*: ἡ ἐλαία, the olive-tree, ἀναγκαῖα (fem. of ἀναγκαῖος), necessary, ἡ ἀτιμία, disgrace, ἡ ἡλικία, age, except ψάλτρια, and πότνια, fem. of πότνιος (not used except in the fem.), and some proper names, Ἰστιάια, Πηγαῖα.

b. In -ια: ἡ ἀλήθεια, truth, ἡ ἀναιδεια, impudence, ἡ βασίλεια, the queen, γλυκῖα (fem. of γλυκύς), sweet; those, however, have long *α*, which come from verbs in -εω, and those in -ια: ἡ βασιλεία, sovereignty, from βασιλεύω, I reign, ἡ ἱερεία, priesthood, from ἱερεύω, ἡ παιδεία, education, from παιδεύω, ἡ γενιά, ἡ δαρεία, ἡ θία, spectacle, ἡ θία, goddess, and the fem. of adj. in -ιος: τελεῖα, &c. Add Τηγιά, Μαντινιά, cities in Arcadia.

- c. In -οία, if derived from βοῦς, e. g. the names Εὐβοία, Μελίβοία; the rest have long α: Τροία, εὐνοία, ^(B) αἰδοία, fem. of αἰδοῖος, οἶα, fem. of οἶος, and those in -οα: βοά, στοά, δοά, fem. of δοός.
- d. In -υια: μυῖα, Ἀρπυια, Εἰλεσίθυια, ἀγνυιά, τιθηκυῖα, fem. of τιθηκῆς.
- e. In -σα, -σσα, -ξα, -ψα, -ζα, -θα: Μοῦσα, γλῶσσα, χαρίσσα, fem. of χαρίεις, δόξα, δίψα, τράπεζα, ἄκανθα.
- f. In -λα, -να, of more than two syllables: δύλλα, δέσποινα, λείνα, τρίαινα.
- g. In -ρα with αι, ει, οι, ου, ὕ, ῥ, in the penult: σφαῖρα, μάχαιρα, πῦρα and διάπτρα, στῖρα, δότιρα, ἄρουρα, σφῦρα, γέφυρα, ἄγκυρα, Πύρρα, Κίρρα, except Αἶθρα, Φαῖδρα, παλαιστρα, ἱταῖρα, fem. of ἱταῖρος. Long α belongs to the rest, in the penult of which appears a short vowel, or η, ω, αυ: ἴδρα, πέτρα, ἄγρα, μάνδρα, καλύπτρα, λῦρα, πορφυρα, πήρα, χώρα, αὔρα; and the oxytons: φθορά, χαρά, &c.

Obs. 1.—Pure words (nomina pura, § xv, 2, obs. 2,) retain the α throughout the whole inflection of the singular, without reference to its quantity in the nominative, as likewise those in -ρα, e. g. βασίλεια, βασιλείας; Τροία, Τροίας; πῖρα, πῖρας, &c., in which the gen. and dat. are always long, but the quantity of the accus. and voc. follows that of the nominative: acc. βασίλειαν, queen, but βασιλείαν, sovereignty, πῖραν but θῆραν. Compare the paradigms of βασίλεια and θῆρα.

Obs. 2.—On the other hand, the gen. and dat. singular of words impure, change their short α into η: ἡ τρίαῖνα, gen. τριαίνης, dat. τριαίνῃ, but acc. and voc. τριανᾶν, τριανᾶ. So, likewise, ἄκανθα, gen. ἀκάνθης, &c. Compare the paradigm of Μοῦσα. Those in -ρα have been already excepted in obs. 1.

6. An η is found in the nom. termination of most oxytons with a consonant, or ο, υ, ευ, ω, before the termination: ἡ αἰχμή, ἡ κεφαλὴ, ἡ φυγή, ἡ ἀκοή, ἡ φυή, ἡ σκευή, ἡ ζωή, and the most of impure dissyllabic paroxytons: ἡ δίκη, ὕλη,

τέχνη, ζώνη, τύχη; a few have -ρη instead of -ρα: κόρη, πόρνη, ἀθάνη, δέξη, Τερψιχόρη.

Obs.—This η remains in the sing. throughout the cases: ζώη, ζῶῃς, &c. Compare the paradigm of τιμή. The terminations of the dual and plural are alike in all words of this declension.

7. *Termination in -ας, -ης.* Many words add to the final vowel a Σ as mark of the masculine gender, making the termination -ας after a vowel, or ρ, and in many proper names, but -ης after a consonant, e. g. ὁ νανίας, ὁ Πρωταγόρας, Ὑλας, ὁ προφήτης. Some names have the circumflex over the termination: Φιλητᾶς, Γονατᾶς. In the genitive they have retained ο from the full form in -ος, which, in the Attic and Common dialects, after the ejection of α was extended into -ου: gen. νανίαιο, νανίου; Πρωταγόρου, &c.

Obs.—In strict usage some forms appear with ο thrown away: Σίπτας, gen. Σίπτα-ο, Σίπτα; ἐμυθόθηρας, ἐμυθόθηρα; and in some proper names we find the contraction of -αο into -ω with σ inserted before it: Θαλῆς, Θάλσω; Δίσχης, Δίσχω.

8. The vocative of these masculines in -ας has -ᾶ, but of those in -ης, ᾶ, e. g. ᾶ νανιά, ᾶ προφήτᾶ; σοφιστής, σοφιστᾶ; γεωμέτρης, γεωμέτρᾶ. The termination -ίδης, and some other names, have -η in the vocative: Ἀτρεΐδης, Ἀτρεΐδη, ᾠδή, Ἀγχίση, Πίρση (as name of a person, but Πίρσα from the name of the people).

Obs.—Since the termination -ης belongs also to the 3d declension, we must observe, that to the 1st pertain the nouns in -ίδης, -άδης; Θουκυδίδης, Ἀλκυιάδης; the names of nations: Ἀθηναίτης, Σικελιώτης; nouns in -της, derived from verbs, e. g. ὁ πωστής from πωῖω, ὁ δότης from δίδωμι, ὁ ἀρμυστής from ἀρμόζω; compounds from ὀνοῦμαι, I buy, μετρώ, I measure, τρίβω, I rub, wear, train, πωλῶ, I sell: τιλώνης, tax-gatherer, one who farms the taxes, γεωμέτρης, παιδοτρέτης, φαρμακοπώλης; and from words of this declension, e. g. Ὀλυμπιονίκης from νίκη, ἀρχιδίκης from δίκη.

9. *Plural.* The genitive plural is contracted from *-άν*, and therefore has the circumflex: *Μουσάων*, *Μουσῶν*; *προφητῶν*, *Ἀτρειδῶν*. Except the genitive plural of *ὁ χρέστης*, the creditor, *χρήστων*, *ἀφύη* (an anchovy), *ἀφύων* (by which they are distinguished from the gen. of *χρηστός*, useful, good, and of *ἀφύης*, without natural ability), and *οἱ ἑτησίαι*, the Etesian winds. ^(R)

Obs.—The dative plural has in its full form *-αιων*: *Μούσαιων*, *δωρεάων*.

An Ionic form changes the *α* of this into *η*: *τιμῆα*, *τιμῆς*. This has been retained by the common dialect in some names of towns: *Ἀθήναι*, *Ἀθήναι*; *Θῆβαι*, *Θήβαι*.

10. *Contraction* in this declension is universally made known by the circumflex in the nominative. We find

Ἀθηνᾶ (Minerva) from the form *Ἀθηνία*, gen. *Ἀθηνᾶς*.

The form *Ἀθηναία* is lengthened from the Epic *Ἀθήνη*, as *ἀναγκαία* from *ἀνάγκη*.

βορρᾶς from *βορέας*, the north-wind, gen. *βορρᾶ* and *βορέου*.

When *βορέας* is contracted to *βορᾶς*, the *ρ* is strengthened by doubling.

γῆ from *γία*, earth, gen. *γῆς*. Lengthened form *γαῖα*.

Ἑρμῆς (Mercury) from *Ἑρμής*, gen. *Ἑρμοῦ*, pl. *Ἑρμαῖ*.

Θαλῆς from *Θαλής* (name of an Ionic sage), gen. *Θάλειω* (*Θαλίω* would be more correct), dat. *Θαλῇ*, acc. *Θαλῆν*.

Μνᾶ from *μνία* (a sum of 100 drachmas), gen. *μνᾶς*, nom. plur. *μναῖ*.

λεοντῆ from *λεοντίη*, lion-skin, gen. *λεοντῆς* (fem. of *λεοντίος*, belonging to a lion, with ellipse of *δορά*, the skin).

So also *ἄλωπιεῖ*, fox-skin, *παρδαλῆ*, panther-skin, *ἀδελφιδῆ*, brother's-daughter, *γαλῆ*, weasel, *συκῆ*, fig-tree.

Obs. 1.—The forms *μυρία*, mulberry tree, and *ὀγδέη*, fem. of *ὀγδοος*, eighth, do not occur contracted.

Obs. 2.—Where the contracted form has *-ῆ*, the Ionic form in *-η* (as in *Ἀθήναι*, n. 9, *Obs.*), not the common in *-α*, is its basis, and *Ἑρμῆς* can as little be contracted from *Ἑρμίας* as *λεοντῆ* from *λεοντία*, or *γῆ* from *γία*; ^(R) still less *Ἀθηνᾶ* from *Ἀθηναία*.

11. *Gender.* The sex of words in this declension is

masculine in those in *-ας, -ης*, feminine in all others. *Neuter* words are not found in it.

12. *Accent.* The accent stands in primitive words of this declension upon the radical syllable, so long as the meaning of the radical word is not altered, or more closely defined, by preceding or succeeding syllables; e. g. *πίρα, φήμη, δίκη*. It then obeys its own laws in the forms altered by inflection: nom. *πίρᾱ*, gen. *πίρας, πιράων, πιρῶν*. Thus too, *φήμη, φῆμαι, φημῶν*; *δίκη, δίκαι, δικῶν*. It endeavours to maintain its place upon the same syllable also, in the derivatives in *-ια, -εια, -οια, -υια, &c.*, as long as the succeeding syllables permit; thus *ἀλήθειᾱ, Ἀρπυιᾱ, Εὖβοιᾱ*; but *σοφία, ἱερίᾱ, αἰδοία*. Comp. n. 5, for the rules concerning long and short *-α* in this declension.

13. When the root is changed in the formation of the noun, the accent moves to the syllable added for this purpose. Hence, although from *δυ* in *δύω*, we have the nom. *ἡ δύη*, yet from *τι* in *τίω*, comes *τιμή, (ψύ-ω) ψυχή, (χαίρ-ω) χαρμονή, (γράφ-ω) γραμμή*; so *στιγμή*, and after this analogy, *αρχή, φυγή, ἀλή, διδαχή, ταραχή, &c.*, to which the language seems to have proceeded through shorter forms; e. g. *αλξ*, whence *αἰκί; φυξ*, whence *φύγα*, in the Homeric dialect; *ἀρπαγή*, through *ἡ ἄρπαξ*, in Hesiod.

14. The same laws regulate also the accentuation of those in *-ας, -ης*. Paroxytons are those in *-δης, -αδης*: *Ἀτρείδης, Τελαμωνιάδης*, oxytons most of those in *-της* from verbs: (*ποιέω*) *ποιητής, (κτίζω) κτιστής, κριτής, ἀπροαγής*, with the exception of those which, in the poets, appear likewise with the termination *ης* in the 3d declension: *ψάλτης, κυβερνήτης, πλάστης, κλέπτης, ψεύστης*.

§ LII.

SECOND DECLENSION.

1. The roots of the words end in *ο*, and assume in the nom. sing., for the masc. and fem. *Σ*; for the neuter, *N*, so that the terminations are *-ος*, and *-ον*. 'Ο λόγος, the speech, ἡ νῆσος, the island, τὸ σῦκον, the fig.

2. The terminations, arising from the combination of *o* with the forms for inflection, are according to the following scheme: Singular. Dual. Plural.

Nom.	o—ς, ος,	o—ε, ω,	o—ες, οι,
	n. o—ν, ον,		n. o—α, α,
Gen.	o—ο, ου,	o—ιν, οιν,	o—ων, ων,
Dat. Abl.	o—ι, ι,	o—ιν, οιν,	o—ισιν, οισιν,* οις,
Acc.	o—ν, ον,	o—ε, ω,	o—ας, ους,
			n. o—α, α,
Voc.	o—ε, ε,	o—ε, ω,	o—ες, οι,
	n. o—ν, ον,		n. o—α, α.

Obs.—Besides the peculiarities already remarked in the general scheme, § 1, 5, we observe that the *α* of neuters suppresses the radical *ο*: *σπκο-α, σύκα*; and the dat. plur. abbreviates its termination; *λόγισιν, λόγους*.

3. Examples.

	Singular.	
	ὁ, speech,	ἡ, way,
Nom.	ὁ λόγος,	τὸ, fig,
Gen.	τοῦ λόγου,	τὸ σῦκον,
Dat. Abl.	τῷ λόγῳ,	τοῦ σύκου,
Acc.	τὸν λόγον,	τῷ σύκῳ,
Voc.	ὦ λόγε,	τὸ σῦκον,
		ὦ σῦκον.
	Dual.	
N. Ac. V.	τὰ λόγα,	τὰ σύκα,
G. D. A.	τοῖν λόγοιν,	τοῖν σύκοιν.
	Plural.	
Nom.	οἱ λόγοι,	τὰ σῦκα,
Gen.	τῶν λόγων,	τῶν σύκων,
Dat. Abl.	τοῖς λόγοις,	τοῖς σύκοις,
Acc.	τούς λόγους,	τὰ σῦκα,
Voc.	ὦ λόγοι,	ὦ σῦκα.

4. Examples, for exercise.

ὁ τρέπος, the turn,	ἡ νόσος, the sickness,
ὁ κήπος, the garden,	ἡ νῆσος, the island,
ὁ υἱός, the son,	ἡ δρόσος, the dew,
ὁ θρόνος, the seat,	ἡ βίβλος, the book,

τὸ μαρτύριον, the evidence,
 τὸ ἀγγεῖον, the vessel,
 τὸ πρόβατον, the sheep,
 τὸ βιβλίον, the little book.

5. The termination *ος* is regularly *masculine* : it becomes feminine in general by some reference to a feminine word understood or related, such as γῆ, πόλις, βοτάνη, of which examples are given, § XLIX, 9, obs. 2, 5. Thus, also, λίθος is understood with ἡ σμάραγδος, ἡ κρύσταλλος, and ἡ ὁδός with ἡ τρίβος and οἶμος, θύρα with αὐλεις, φωνή with διάλεκτος, ὕλη with ἡ ξύλοχος, γραμμή with διάμετρος. In several words, however, such a reference is no longer discernible; as, ἡ γνάθος, ἡ βύσσος, and others among the examples, n. 4.

6. Observations on the *variation of sex*.

a. Many words of this declension have a double sex, as something masculine or feminine is designated by them. Examples, § XLIX, 9, obs. 5. Others without such ground; as,

ὁ, ἡ ῥινός, the skin,
 ὁ, ἡ θάμνος, the shrub,
 ὁ, ἡ βάρβιτος, the lyre,
 ὁ, ἡ ὁμός, the path,
 ὁ, ἡ λίθος, the stone.

b. Some with the gender alter likewise the meaning:

ὁ ζυγός, the yoke, ἡ ζυγός, the balance,
 ὁ ἵππος, the horse, ἡ ἵππος, the cavalry—and the mare,
 ὁ λάκιθος, pulse-broth, ἡ λάκιθος, the yolk of an egg.

c. The following become neuter in the plural:

ὁ βόστρυχος, the curl,	τὰ βόστρυχα,
ὁ δεσμός, the chain,	τὰ δεσμά,
ὁ θυσμός, the law,	τὰ θυσμά,
ὁ δίφρος, the chariot-seat,	τὰ δίφρα,
ἡ κίλευθος, the way,	τὰ κίλευθα,
ὁ λύχνος, the torch,	τὰ λύχνα,
ὁ σίτος, the corn,	τὰ σίτα, &c.

7. The termination *-ον* is neuter; yet the diminutives of female names remain feminine; e. g. ἡ Γλυκέριον from Γλυκίρα, *Lat.* mea Glycerium, ἡ Λεόντιον, &c.

8. Observations upon some of the cases.

- a. The vocative sing. has not only *ε*, but likewise *ος*; as, nom. ὁ Διός, voc. ὦ Διός. So also, ὦ φίλος, &c.
- b. The dative plur. has here also in its full termination *σιν*, *σι*; thus, τοῖσι, Διοῖσι, like ταῖσι, Δαῖσι, or with the *ν*, τοῖσιν, ἐσθλοῖσιν. The common form is abbreviated from this.

§ LIII.

OF THE CONTRACTIONS OF THE SECOND DECLENSION.

1. Contraction takes place in this declension, when before the last vowel of the root occurs an *α*, *ε*, or *ο*. E. g. λαός, ἴον, νόος.

2. Contractions of *α ο*. Since both vowels are in the root itself, their contraction takes place without reference to the syllables of inflection, which attach themselves to the contracted part, or fall off from it. A and *ο* are always in this declension contracted into *ω*, before which, in some words an *ε* is introduced; e. g. ναός, root *Nao*, contracted *νω*, *νω*, nom. *ς*.

3. Inflection of the contracted forms with *ε* inserted :

	Singular.	Dual.	Plural.
nom.	αο—ς, εως,	αο—ε, εω—ε,	αο—ι, εφ,
n.	αο—ν, εων,	εω,	n. αο—α, εω—α, εω,
gen.	αο—ο, εω—ο,	αο—ιν, εφιν,	αο—ων, εω—ων, εω, εων,
acc.	αο—ι, εφ,		αο—ις, εφς,
dat.	αο—ν, εων,		αο—ας, εω—ας, εως,
			n. αο—α, εω—α, εω,
			αο—ι, εφ,
			n. αο—α, εω—α, εω.
loc.	αο—ς, εως,		
	n. αο—ν, εων,		

4. We perceive from this, that this declension, known under the name of the *Attic*, is not an *ancient and peculiar*

method of inflection,* but entirely follows the second, with those peculiarities, which were introduced by the contraction of α o in the ordinary way. And these are no other than the rejection of the *formal* letters o , ϵ , α , after the vowels contracted into $-eo$; e. g. (ναός,) νεός, temple, (τὸ ἀνάγαιον, ἀνάγαιον,) ἀνάγειν, dining-room,—gen., (νεω-ο,) νεώ, (ἀναγείω-ο,) ἀνάγειω. Dual nom., (νεω-ε,) νεά, (ἀναγείω-ε,) ἀνάγειω. Plur. nom. (ἀναγείω-α,) ἀνάγειω,—even ω n drops off from ἀνάγειω in the gen. plur., τῶν (ἀναγείω-ων,) ἀνάγειω;^(R) while in νεός the syllables coalesce, (νεω-ων,) νεῶν, and ν is dropped by several in the accus., (ναόν,) νεά and νεάν, (λαγῶς,) λαγῶς, a hare; accus., λαγά. The voc. is the same as the nom.

Obs.—The accent of the oxytons, e. g. in νέως, must, according to § XLII, n. 7, obs., be acute in the nom., (νέός,) νέως,—gen., (νέω-ο,) νέω; whence it follows that it does not *deviate from rule*.† It maintains itself as acute against the weakness of the ν in the nom. plur., ὡ νεῶ; but in the dat. sing., as well as the gen. and dat. dual and plural, the acute over the radical o coalesces with the grave of the formal vowel in the circumflex: τοῦ (ναό-ι) νεῶν,—gen., τῶν (ναό-ων) νεῶν,—dat., τοῖς (ναό-ις) νεῶς. The accentuation of the accus. ναό-ας not νεῶς, but νέως, shows that α in the final syllable was thrown out (ναό-ς), νέως. The ϵ is without force, as an inserted letter, and has no effect upon the accent, whence, e. g. in ἀνώγειω, ἀνώγειως, the acute in spite of the final long vowel stands over the ante-penult.

5. Examples.

	Singular.		
	ὁ, hare,	ὁ, temple,	τὸ, dining-room,
N.	λαγῶς,	νεός,	ἀνάγειον,
G.	λαγῶ,	νεώ,	ἀνάγειω,
D. A.	λαγῶ,	νεῶ,	ἀνάγειω,
A.	λαγῶ,	νεάν,	ἀνάγειων,
V.	λαγῶς,	νεός,	ἀνάγειων.

* Buttm. copious Gr. Grammar, p. 157.

† Buttm. ut sup., p. 158, obs. 3.

			Dual.		
N. A. V.	λαγῶ,	νεῶ,			ἀνώγει,
G. D. A.	λαγαῶν,	νεῶν,			ἀνώγειν.
			Plural.		
N.	λαγῶ,	νεῶ,			ἀνώγει,
G.	λαγαῶν,	νεῶν,			ἀνώγει,
D. A.	λαγαῶς,	νεῶς,			ἀνώγεις,
A.	λαγῶς,	νεῶς,			ἀνώγει,
V.	λαγῶ,	νεῶ,			ἀνώγειν.

1.—To this class belong also a considerable number of *proper names*: Τυνδάριως, Βειάριως, Τάλως, &c., likewise some *adjectives*: λειώς, propitious; ἀγήρως, without old age; to which also properly pertains ἀνώγειν (*ἄνω*, above, and *γίει*), understand *ὄψημα*, *lie* upper room.

2.—The acc. in *ω* is prevalent in ἡ ἴως, the dawn; acc. τὴν ἴω, and commonly alone in names of places, Ἀθῶς, Κῶς, Κίως, Τίως. So also, acc. ἀγήρῳ, ἐπίπλεω.

3.—Many vary into the third declension, e.g. κᾶλως, sail-rope; gen. κᾶλω and κᾶλωος; and nom. ταῶς, peacock, gen. ταῶ, which was also in the nom. ταῶν, gen. ταῶνος. Into the plural of some the formation without *α* enters, e.g. κᾶλοι, κᾶλωος, not κᾶλων, κᾶλωος.

Contractions of ε and of ο.—For *εο*, *οε*, and *οο*, was pronounced *ου*; *ε* and *ο* disappear before the other vowels in this kind of inflection: ὅστιον, ὅστουν; νόε, νοῦ; νόος, νοῦς; ᾤ; ὅστια, ὅστᾱ, &c.

Examples.

Singular.

	ὁ, mind,	τὸ, bone,
N.	νόος, νοῦς,	ὅστιον, ὅστουν,
G.	νόου, νοῦ,	ὅστιου, ὅστοῦ,
D. A.	νόῳ, νοῖ,	ὅστίῳ, ὅστίῳ,
A.	νόον, νοῦν,	ὅστιον, ὅστουν,
V.	νόε, νοῦ,	ὅστιον, ὅστουν.

Dual.

N. A. V.	νόω, νῶ,	ὅστίω, ὅστίω,
G. D. A.	νόοιν, νοῖν,	ὅστίοιν, ὅστίοιν.

	Plural.			
N.	νόοι, νοῖ,	ὀστία, ὀσᾶ,		
G.	νόων, νῶν,	ὀστίων, ὀσῶν,		
D. A.	νόοις, νοῖς,	ὀστίοις, ὀστοῖς,		
A.	νόους, νοῦς,	ὀστία, ὀσᾶ,		
V.	νόοι, νοῖ,	ὀστία, ὀσᾶ.		

Obs. 1.—The nom. dual shows by its accent, that it is formed not by contraction, but by doubling of the radical *o*, before and after which the weaker sounds were dropped (*o-o-e*, *o-o-e*), *νώ*, (*οστ-ο-ε*, *οστ-ο-ε*) *ὀσνώ*. Here therefore is nothing opposed to fundamental rules,* and no contraction.

Obs. 2.—Since the Greeks were accustomed to such words only in their contracted shape, they usually, in the formation of their parts, thought no more of the original uncontracted form. Hence the compounds of *νόος* and *πλός* throw back the accent, *ἐννοος*, *περίπλους*; contr. *ἐννοος*, *περίπλους*, gen. *ἐννοῦ*, *περίπλου*, where *ἐννοῦ*, *ἐννοῦ*; *περίπλου*, *περίπλου* would be acc. to analogy, *ἐννω* instead of *ἐννω*, except that the accent does not fall back on the antepenult; *περίπλοι*, not *περίπλοι*, *κακόνους*, *κακόνου*.

Obs. 3.—In like manner some lose the radical *o*, e.g. *δορυξίος*, voc. *δορυξίε*, *δορυξί*, and the names compounded of *νόος*, *νοῦς*, *Πασίνος*, *Καλλίνος*, *Κρατίνος*, *Εὐθύνης* for *Πασίνους* from *Πασίνος*, &c.

Obs. 4.—Τὸ *κάνων*, the basket, and the adj. in *-ιος* remove in contraction the accent to the contracted syllable, *κάνων*, *κανῶν*; *χρύσιος*, *χρυσῶς*, &c.

Obs. 5.—*Accent.* In this declension also, words formed directly from the root are *paroxytons*, *λόγος*, *ἕμπος*, *ἔρκος*, *φίλος*, *πίθος*, except *σφός*, *καλός*, *κακός*, &c., but those with peculiar syllables of formation are *oxytons*, *ἀφανισμός*, *βαθμός*, *σταθμός*, *κλαυθμός*, *κωκυτός*, and those in *-ιος* and *-ιος*, *λαός*, *θιός*, *κουλός*. In some the meaning changes with the accent, *νόμος*, law; *νομός*, pasture-ground; *λουτρός*, bath; *λεῦτρον*, water for washing.

* Buttmann ut sup., p. 155, obs. 2.

THIRD DECLENSION.

§ LIV.

GENERAL REMARKS.

1. The root of the words in this declension is generally disguised in the nominative by added vowels and consonants, but is to be discovered by taking away *ος* from the genitive. E.g. nom. ἡ πτέρυξ, the wing; ὁ δαίμων, the deity; ὁ γίγας, the giant; ὁ βασιλεύς, the king; gen. πτέρυγ-ος, δαίμον-ος, γίγαντ-ος, βασιλέ-ος, hence roots πτέρυγ, δαίμων, γίγαντ, βασιλε. Thus in order to ascertain the root, we must consider the nom. and gen.

2. We may name the words of the third declension, *mute*, *liquid*, *pure*, as their root ends in one of the nine mutes, in one of the liquids, λ, ν, ρ, or in a vowel, short or *anceps* (ι, ε, α, ι, υ).

3. Examples.

Mute.	Liquid.	Pure.
ἡ λαίλαψ, λαίλαπ-ος, the storm.	ὁ μῆν, μην-ός, the month.	ὁ ἱερεύς, ἱερε-ος, the priest.
ἡ μάστιξ, μάστιγ-ος, the whip.	ὁ σωτήρ, σωτήρ-ος, the preserver.	ἡ αἰδώς, αἰδό-ος, the shame.
ἡ ἐλπίς, ἐλπίδ-ος, the hope.	ἡ ἄλς, ἄλ-ός, the sea.	τὸ δάκρυ, δάκρυ-ος, the tear.

Obs. 1.—Some roots end in a mute and liquid together, viz. in *px*, *vr*, *γγ* (i.e. *γγ*), and in *κτ*. See the examples of declension.

Obs. 2.—The declension is managed here also, by attaching the proper termination to the roots of words.

4. Terminations alone.

	Sing.	Dual.	Plural.
N.	commonly ε,	ι,	ς, neuter ᾶ,
G.	ος,	ιν,	ων,
D. A.	ι,	ιν,	σιν,
A.	ᾶ, ν,	ι,	ᾶς, neuter ᾶ,
V.	often as N.	ι,	ς, neuter ᾶ.

Obs.—It is in this declension that the extension of *ν* into *ων* in the dual, marked in the general scheme, takes place.

§ LV.

PARADIGMS AND EXAMPLES OF THE THIRD DECLENSION.

1. Paradigms of mutes.

	Singular.			
	ἡ, storm,	ὁ, love,	τὸ, body,	ἡ, wing,
N.	λαίλαψ,	ἔρως,	σῶμα,	πτέρυξ,
G.	λαίλαπ-ος,	ἔρωτ-ος,	σώματ-ος,	πτέρυγ-ος,
D. A.	λαίλαπ-ι,	ἔρωτ-ι,	σώματ-ι,	πτέρυγ-ι,
A.	λαίλαπ-α,	ἔρωτ-α,	σῶμα,	πτέρυγ-α,
V.	λαίλαψ,	ἔρως,	σῶμα,	πτέρυξ.
	Dual.			
N. A. V.	λαίλαπ-ι,	ἔρωτ-ι,	σώματ-ι,	πτέρυγ-ι,
G. D. A.	λαίλαπ-οιν,	ἔρωτ-οιν,	σωμάτ-οιν,	πτέρυγ-οιν.
	Plural.			
N.	λαίλαπ-ες,	ἔρωτ-ες,	σώματ-α,	πτέρυγ-ες,
G.	λαίλαπ-ων,	ἔρωτ-ων,	σωμάτ-ων,	πτέρυγ-ων,
D. A.	λαίλαψιν*),	ἔρωσιν*),	σώμασιν*),	πτέρυξιν*),
A.	λαίλαπ-ας,	ἔρωτ-ας,	σώματ-α,	πτέρυγ-ας,
V.	λαίλαπ-ες,	ἔρωτ-ες,	σώματ-α,	πτέρυγ-ες.

*) *Obs.*—The dative λαίλαψιν, ἔρωσιν, σώμασιν, πτέρυξιν, from λαίλαπ-αι, ἔρωτ-αι, σωματ-αι, πτερυγ-αι, by a known analogy, § XXII.

2. Paradigms of mutes with liquids, and of those in *πτ*.

Singular.

	ὁ, thong,	ἡ, phalanx,	ἡ, night,
N.	ἰμάς,	φάλαγξ,	νύξ,
G.	ἰμάντες,	φάλαγγες,	νυκτός,
D. A.	ἰμάντι,	φάλαγγι,	νυκτί,
A.	ἰμάντα,	φάλαγγα,	νύκτα,
V.	ἰμῶν,	φάλαγξ,	νύξ,

Dual.

N. A. V.	ἰμάντι,	φάλαγγε,	νύκτε,
G. D. A.	ἰμάντοι,	φάλαγγον,	νυκτοῖν,

Plural.

N.	ἰμάντες,	φάλαγγες,	νύκτες,
G.	ἰμάντων,	φάλαγγων,	νυκτῶν,
D. A.	ἰμᾶσιν,*	φάλαγγιν,*	νυξίν,*
A.	ἰμάντας,	φάλαγγας,	νύκτας,
V.	ἰμάντες,	φάλαγγες,	νύκτες.

* Obs.—Ἰμᾶσιν, φάλαγγιν, νυξίν, from ἰμανσιν, φαλαγγσιν, νυκσιν, according to § xxv, 2, 3.

3. Paradigms of the liquids.

Singular.

	ἰ, deity,	τὸ, fire,	ὁ, age,	ὁ, beast,
N.	δαίμων,	πῦρ,	αἰὼν,	θῆρ,
G.	δαίμονος,	πυρός,	αἰῶνος,	θηρός,
D. A.	δαίμονι,	πυρί,	αἰῶνι,	θηρί,
A.	δαίμονα,	πῦρ,	αἰῶνα,	θηρα,
V.	δαῖμον,	πῦρ,	αἰὼν,	θῆρ,

Dual.

N. A. V.	δαίμονι,	πύρι,	αἰῶνι,	θῆρε,
G. D. A.	δαίμονοι,	πυροῖν,	αἰῶνοιν,	θηροῖν,

Plural.

N.	δαίμονες,	πύρα,	αἰῶνες,	θῆρες,
G.	δαίμονων,	πυρῶν,	αἰῶνων,	θηρῶν,
D. A.	δαίμοσιν,*	πυρσίν,	αἰῶσιν,*	θηρσίν,
A.	δαίμονας,	πύρα,	αἰῶνας,	θηρας,
V.	δαίμονες,	πύρα,	αἰῶνες,	θηρες.

* Obs.—Δαίμοσιν and αἰῶσιν instead of δαίμονσιν, αἰῶνσιν, acc. to § xxiv, 6.

4. Paradigms of the pure in an *anceps*.

Singular.

	ῆ, sheep,	ῆ, city,	ὁ, corpse,	τό, horn,
N.	ῆς, οῖς,	πόλεις,	νέκυς,	κέρας,
G.	ῆος, οἴος,	πόλεως,	νέκυος,	κέραος, ως,
D.	ῆι, οἴι,	πόλει,	νέκυϊ, υι,	κέραϊ, αι,
A.	ῆιν, οἴν,	πόλιν,	νέκυν,	κέρας,
V.	ῆι,	πόλι,	νέκυ,	κέρας,

Dual.

N.	ῆε, οἶε,	πόλει,	νέκυε,	κέραε, ᾱ,
G.	ῆοιν, οἴοιν,	πόλεων,	νέκυοιν,	κεράοιν, ᾱν,

Plural.

N.	ῆες, οἶες, οῖς,	πόλεις, εις,	νέκυες, υς,	κέραα, ᾱ,
G.	ῆων, οἴων,	πόλεων,	νέκυων,	κεράων, ᾱν,
D.	ῆσιν, οἴσιν,	πόλεσιν,	νέκυσιν,	κέρασιν,
A.	ῆας, οἴας, οῖς,	πόλεας, εις,	νέκυας, υς,	κέραα, ᾱ,
V.	ῆες, οἶες, οῖς,	πόλεις, εις,	νέκυες, υς,	κέραα, ᾱ.

5. Paradigms of the pure in a short vowel, with contractions.

Singular.

	ὁ, king,	ῆ, trireme,	τό, wall,	ῆ, sound,
N.	βασιλεύς,	τριήρης,	τείχος,	ἡχώ,
G.	βασιλέως, ἑως,	τριήρεος, ους,	τείχεος, ους,	ἡχόος, οὺς,
D. A.	βασιλεῖ, εἰ,	τριήρει, ει,	τείχει, ει,	ἡχοῖ, οῖ,
A.	βασιλέα,	τριήρεα, η,	τείχος,	ἡχόα, ᾱ,
V.	βασιλεῦ,	τριήρης,	τείχος,	ἡχοῖ,

Dual.

N. A. V.	βασιλέε,	τριήρει, η,	τείχει, η,	ἡχώ,
G. D. A.	βασιλέοιν,	τριήρεοιν, οἴν,	τείχεοιν, οἴν,	2d decl.

Plural.

N.	βασιλεῖς, εἰς,	τριήρεις, εις,	τείχεα, η,	ἡχοί,
G.	βασιλέων,	τριήρεων, ᾱν,	τείχεων,	2d decl.
D. A.	βασιλεῦσιν,	τριήρεσιν,	τείχεσιν,	
A.	βασιλέας, εἰς,	τριήρεας, εις,	τείχεα, η,	
V.	βασιλεῖς, εἰς,	τριήρεις, εις,	τείχεα, η,	

6. Examples for exercise in declension.

a. Mutes.

4. Mutes with liquids.

1. With p sounds.

(ρ, ν, and γγ, i. e. νγ.)

ῆ ὄψ, ὀπός,	ῆ σάρξ, σαρκός,	ὁ σωτήρ, τηρός,
the voice,	the flesh,	the preserver,

ψ, ἕως,	ὁ γίγας, αὐτος,	ὁ λιμήν, ἑνος,
trai water,	the giant,	the harbour,
λψ, ἴφος,	ὁ ὀδούς, ὄντος,	ὁ ἄκμων, ονος,
f.	the tooth,	the anvil.
th k sounds.	ὁ λαΐγξ, ἰγγος,	c. Pure.
, υκος,	the pebble,	1. With an <i>anacres.</i>
ald,	ἡ σάλπιγξ, ἰγγος,	τὸ σέλας, αος,
ογός,	the trumpet.	the lustre,
ne,	With κτ.	τὸ γῆρας, αος,
τρυχός,	ὁ ἀναξ, ακτος,	the old age,
r.	the sovereign.	ὁ μάντις, ιος,
th t sounds.	δ. Liquids.	the prophet,
φατός,	With λ, ν, ρ.	ἡ πίτυς, υος,
ht,	ἡ ἄλς, ἁλός,	the pine tree.
ης, ητος,	the sea,	2. With ε, ο.
ndship,	ὁ ψαλτήρ, ἦρος,	ὁ ἐλεγχής, ἑος,
συμα, ατος,	the harper,	the infamous,
ησελ,	ἡ ῥίς, ῥίνος,	ὁ γραφεύς, ἑος,
, ιτος,	the nose,	the writer,
ιευ,	ὁ χειμών, ὦνος,	τὸ εὔχος, εος,
ίς, ἄδος,	the storm,	the wish,
ιε,	ὁ ψᾶρ, ψᾶρός,	ἡ αἰδώς, ὅος,
, υθος,	the starling,	the modesty.
met,		

§ LVI.

CONTRACTIONS OF THE THIRD DECLENSION.

Contraction in this declension occurs either in the two tables of the root, e. g. πλακοειν, nom. πλακόεις, πλαγεν. πλακóειντος, πλακοῦντος, as in ναός, ναό-ο of the decl., or in the last radical syllable and the attached (ίρει), ἱερίας, ἱερεῖς.

The contraction in the root maintains itself under the which it has assumed in the genitive, through the rest cases: πλακοῦντι, πλακοῦντα; τιμήεις, τιμῆς, gen. κς, τιμῆντος, τιμῆντι; (φιλοειν,) φιλέων, φιλῶν; φιλέοντος, ος, φιλοῦντι; since it occurs in no pure, and thus the

root, discovered and contracted in the genitive, is always protected by its final letters against the influence of the formal syllables. Here then there is no need of particular paradigms. This contraction occurs in *αο* (*Ξενοφαιοντ*), *Ξενοφῶν*, *Ξενοφῶντος*, in *αι* in *Θραϊξ*, *Θραξ*, *Θρακός*, in *ια* in *τὸ ἵαρ*, the spring, *ἦρ*, gen. *ἦρος* (with the accent continuing over *η*); *δέλιαρ* (in the nom. always open), gen. *δέλιατος*, *δέλητος*; *τὸ στέαρ*, *στῆρ*, gen. *στέατος*, *σπητός*; *τὸ φρέαρ*, gen. *φρέατος*, *φρητός*; in *οι* in *πλακοίς*, *πλακοῦς* (thus formed from the radical sounds *οιωντ* before *ι* was extended into *ει*), gen. *πλακοῦντος*, *Ἀμαθοῦς*, *Ἀνθεμοῦς*, *Σελινοῦς*, *Ῥαμνοῦς*, *Ῥαμνοῦντος*; lastly in *ηι* and *ιο* of adj. and part. *φανῆις*, *φανῆς*, gen. *φανήντος*, *φιλέων*, *φιλείοντος*, *φιλῶν*, *φιλοῦντος*.

3. Contraction of the other kind unites,

<i>αι</i> , <i>αα</i> , in <i>ᾶ</i> ,	<i>αο</i> , <i>αω</i> , in <i>ω</i> ,
<i>ια</i> , <i>ει</i> , — <i>η</i> ,	<i>εις</i> , <i>ιας</i> , — <i>εις</i> ,
<i>ιο</i> , — <i>ου</i> ,	<i>ιω</i> , — <i>ω</i> ,
	<i>οι</i> , — <i>οι</i> ,
<i>οα</i> , — <i>ω</i> ,	<i>οι</i> , — <i>ου</i> ,
<i>ις</i> , <i>ιας</i> , — <i>ις</i> ,	<i>υς</i> , <i>υας</i> , — <i>υς</i> ,

in the forms shown by the paradigms, and removes the diæresis of the dat. sing.: *οῖι*, *οῖί*; *νέκυι*, *νέκυι*; *βασιλείι*, *βασιλεῖ*.

Obs. 1.—The contraction *ια*, *ει*, — *η*, is found in those in *ης*, with a consonant before *η*, and in the neuters in *ος*: *τρήρης*, *τρήρια*, *τρήρη*; *ἀληθής*, *τὰ ἀληθία*, *ἀληθῆ*; *τὰ τεύχια*, *τεύχη*; *ει*—*η* fluctuates in these last, appearing also in the shape of *ι*: *τὸ γίνι* from *γίνος* becomes *τὸ γίνη*, but *τὸ σέλει*^(R) from *τὸ σέλος*. It is suppressed in those in *υς*, *υς*, with *ι* in their inflection: *βασιλεύς*, *βασιλείᾱ*; *γλυκύς*, gen. *γλυκίος*, acc. *γλυκίᾱ* with long *α*, plural, *τὰ γλυκίᾱ* with short *α*; *βασιλεῖς*, *γλυκίς*.—If a vowel stand before *ια*, it is contracted into *α*: *ὑγής*, *ὑγία*, *ὑγιᾶ*; *εὐφής*, *εὐφία*, *εὐφᾶ*; *Πιραιεύς*, *Πιραιαία*, *Πιραιᾶ*; *χοίς* (a measure for liquids), *χοᾶ*, and in the plural *οας*—*ᾶς*: *Ἑὺςεύς*, *Ἑὺςείας*, *Ἑὺςοᾶς* (Apoll. Alex., π. Ἀντων. p. 386, c.), *ἀγυεύς* (pillar or altar sacred to Apollo in the streets), *ἀγυείας*, *ἀγυιᾶς*.

Obs. 2.—Likewise the contraction of *ίω*—*ῶ*, *έω*—*ῶ*, is limited to the above-mentioned words in *ης* and *ος*: *τρητρίων*, *τρητρίων* (yet *συνήθης*

has commonly *συνθήβην* and *συνήθων* with accent thrown back); *τυχεῖν*, *τυχῶν*, and is suppressed in the rest: *βασιλεύς*, *βασιλείων*, *βασιλείων*. Even the neuters in *ος* frequently omit this contraction: *ἄνθος*, *ἀνθῶν*; and so *ὄριον*, *κερδαῖον*, &c. But it prevails in the words noticed in *obs.* 1 with a vowel before E: *Ἐρετριεύς*, gen. *Ἐρετριέως*, *Ἐρετριῶς*; *πολύς* (name of the state-protecting Jove), gen. *πολυῶς*; *Πειραιεύς*, gen. *Πειραιῶς*, &c. *Ἀλιεύς*, fisherman, maintains its open form, *ἀλίᾱ*, *ἀλίᾱς*.

Obs. 3.—Eo remains open in those which have *i* or *υ* in the nom.: *τὸ ἄστυ*, *ἄστυος*; *πέπτερι*, pepper, *πεπτερίου*; *ἡδύς*, *ἡδέος*; *γλυκύς*, *γλυκίος*.

Obs. 4.—Oa—*ō* in *αἰδώς*, *αἰδῶα*, *αἰδῶν*; *ἡώς*, *ἡῶα*, *ἡῶν*; but perhaps it would be more correct to form *αἰδῶα*, *αἰδῶν*; *ἡῶα*, *ἡῶν*, with doubled *o* and *a* thrown away, as is usual in the forms without *Σ* in the nominative: *ἡχώ*, acc. *ἡχῶα*, *ἡχών*; *φειδώ*, acc. *φειδῶα*, *φειδῶν*.

Obs. 5.—In *ης*, *ας*, *υς*, *υας*,—*ης*, *υς*, we must understand an ejection of *i* and *a* and an elongation of *i*, *υ*.

§ LVII.

PECULIARITIES IN THE FORMATION OF THE CASES.

1. *Nominative of mutes.* This is formed by the addition of *Σ* to the root in masculine and feminine nouns, with those alterations and ejections of mute letters which are thereby occasioned: (*ὄπ-ς*,) *ὄψ*; (*βαλακ-ς*,) *βῶλαξ*; (*ἐλπιδ-ς*,) *ἐλπίς*; (*νυκτ-ς*, *νυκ-ς*,) *νύξ*, *νυκτός*. The neuters, wanting this *Σ*, suffer the mute to drop off: *μέλι*, τὸ *μέλι*. Comp. the examples for declension. The short vowels before the mutes remain unaltered: (*φλογ-ς*,) *φλόξ*, *φλογός*; (*φλεβ-ς*,) *φλέψ*; except *i* in (*ἄλωπικ-ς*,) *ἄλῶπηγῆς*, *ἄλῶπικος*, a fox. So also the *ancipites*: (*ἐλπιδ-ς*,) *ἐλπίς*, gen. *ἐλπίδος*; *βῶλαξ*, *βῶλακος*, and hence *κατήλιψ*, not *κατήλιψ*, gen. *κατήλιφος*; many however have already in the root the vowel naturally long: *ἰεῤῥᾶξ*, *ἰεῤῥᾶκος*; *δάρεῤῥᾶξ*, *δάρεῤῥᾶκος*; *οἰᾶξ*, *οἰᾶκος*; *Φαῖᾶξ*, *Φαῖᾶκος*; *ρίψ*, *ρίπος*; *φρεῖξ*, *φρεῖκος*; *τέρδιξ*, *τέρδικος*; *Φοῖνιξ*, *Φοῖνικος*; *τέττιξ*, *τέττιγος*; *μάστιξ*, *μάστιγος*; *ψιξ*, *ψιχός*; and

many with *t* sounds which are almost universally oxyton and feminine: βαλξίς, -ῖδος; κηλίς, -ῖδος; κνημῖς, -ῖδος, &c. The following alone are accented on the penult: ὄρνις, -ῖθος; ἀγλίς, -ῖθος; μέριμνις, -ῖθος.—Also *ū* in βόμυξ, -ῦκος; δοιδῦξ, -ῦκος; κήρυξ, -ῦκος, κόκκυξ, -ῦγος.*

Obs.—From the collision of *πς* the following necessary alterations arose: (γγᾶντ-ς, γγανς,) γῆγᾶς, γῆγαντος; (ἰδοπτ-ς,) ἰδοῦς, ἰδόντος; (τυφθιπτ-ς, τυφθείς,) τυφθέντος; (δεικνυπτ-ς,) δεικνύς, -ύντος. Λίαν, λίοντος, lion, varying from this, has in the nom. a root without *t* as the basis: λιον, λίαν, like (δαίμων,) δαίμων, comp. Lat. *leo*, *leonis*. *N* maintains its place before *Σ* in (ἰλμυθ-ς,) ἰλμυς, ἰλμυθός; Τίρυνς, Τίρυνθος.

2. *Nominative of liquids.* Only in neuters does the short vowel of the root remain unaltered: τὸ ἦτορ, τὸ ἄρρεν, and doubles itself in the rest: (ποιμιν,) ποιμήν, -ίνος; (δαίμων,) δαίμων, -ονος. Elongation of the *ancipites* occurs only in (μελᾶν,) μέλᾶς, μέλᾶνος; τάλᾶς, τάλᾶνος; πῦρ, πῦρός, since in the rest they are radically long: ψᾶρ, ψᾶρός; Κᾶρ, Κᾶρός, Carian; Παιᾶν, Παιᾶνος; Πᾶν, Πᾶνός. Into those in *π*, *υν*, *Σ* generally enters: ἀπῆς, -ῖνος, ῖς, ῖνός; θῖς, θῖνός; Ἑλευσίς, Σαλαμῖς, Φόρκυς, Φόρκυνος, Γορῦς, -ῦνος. Of *π* without *Σ* some traces appear in the latter use of θῖν, δελφίν. In Roman names, *ς* of the syllable ENΣ, passes into *H*: (Κλεμεις,) Κλέμης, Κλίμεντος, *Clemens*, Οὐάλης, Οὐάλεντος, *Valens*.

Obs.—*I* remains unaltered in *τι*, *τίς*, *τιός*, under its several meanings.

E passes into *υ* in the monosyllables; (ιν,) ῖς, ῖνός, κῆυς, κῆνός.

3. *Nominative of pures.* The termination of these is

* Concerning the accent of κήρυξ, φαίηξ, &c., see Schaefer ad Soph. Philoct., p. 347. Since the old Grammarians, in the face of analogy, reckoned the vowel of these nominatives *short*, notwithstanding its length in the other cases, and so wrote κῆρυξ, φαίηξ, they could do so only in consequence of a vicious pronunciation, already introduced in their days. Still later, the oblique cases were pronounced κήρυκος, &c., like ἀνθρώπος, &c.

sometimes in *ι*, *ο*,—sometimes in one of the *ancipites*. *Ε* assumes *Σ* and doubles itself: (*τριηρι*,) *τριήρης*, -ιος; (*ἀληθε*,) *ἀληθής*; except in the neuter of adjectives, *τὸ ἀληθές*, *το ἰσφαλές*, &c. *Ο* passes into *Ω*: *ἡχώ*, *Κλειώ*, *πειθῶ*; gen., *ἡχώ-ος*, *ἡχοῦς*, *Κλειοῦς*, *Πειθοῦς*; and assumes *Σ* in *ἡ αἰδώς*; gen., *αἰδώς*, *αἰδοῦς*. Anomalous is (*βο*,) *βοῦς*, *βοός*. *Α* appears unaltered in neuters with *Σ* added to it: *τὸ σίλας*, *ἥλαος*; *Ι*, lengthened with *Σ* in *κίς*, *κῖός*, acc., *κιν*, the corn-reevil; short in polysyllables, *πόλις*, *ἰδρύς*. *Υ* is long in *ῥύς*, *δρυός*; *μῦς*, *μυός*; *ἰχθύς*, *ἰχθύος*; *Ἑριννῦς*, -ῦος, &c.: in neuters it has no *Σ*, and is short; e. g. *τὸ δάκρυ*, *δάκρυος*.

Obs.—The neuter substantives in *ι*, *τιλχος*, *τιλχίος*, *εὔχος*, *εὔχίος*, &c. are formed anomalously, inasmuch as their nominative changes the weak syllable *ις* (*τιλχι-ς*), into *ος* (*τιλχος*). Those in *ις* and *αυς* have been introduced among the *pure* roots only by the attenuation of the *ς*: (*Βασιλες*, *ναες*,) *Βασιλεύς*, *ναῦς*.

4. *Genitive*. The *ι* of most *pures* in *ις*, as well as the *ο* of many in *υς* and *ους*, passes into *ε*, in the gen. and dat. singular, dual, and plural: *πόλις*, *πόλειος*, *πόλει*; *πήχυς*, *πήχειος*, *πήχει*; and so *πολείοιν*, *πηχέοιν*, *πόλειων*, *πόλεσι*, &c. The *ο* of this form is by the Attics doubled into *ω*: *πόλειως*, dual, *πόλειων*, and also that of nouns in *ευς*; *Βασιλεύς*, *Βασιλεύως*; *ἰερεὺς*, *ἰερέως*; in some of which the *ι* is dropped; *χοεύς*, *χοέως*, *χοῶς*; *Πειραιεύς*, *Πειραιῶς*. This *ε* is also properly mute, even in the plural, and not accounted a syllable: *πόλειων*, *πήχειων*; *πόλειως*, *πήχειως*.

5. *Accusative*. The *pures*, of which the nominatives are *ις*, *υς*, *αυς*, and *ους*, end the accus. sing. in *ι*; those in *ις* at the same time resuming their *ι*: *πόλις*, *βότρυς*, *ναῦς*, *βοῦς*; gen. *πόλειος*, *βότρυος*, *ναός*, *βοός*; acc. *πόλιν*, *βότρυιν*, *ναῦν*, *βοῦν*.

Obs.—Paroxytons in *ιτ*, *ιδ*, *ιβ*, *υθ*, have both forms: *ἡ χάρις*, acc. *χάριν* and *χάριτα*; *ἔρις*, acc. *ἐριδα* and *ἐριν*; *δρυς*, acc. *δρην* and *δρηνθα*; *κέρυς*, acc. *κέρυθα* and *κέρυν*. So also *πολύπους*, *πολύπουιν*, and *πολύπουδα*, the form in *α* being the poetic. *Χάρις*, as “one of the Graces,” has always *Χάριτα*.

6. The vocative is commonly like the root; e. g. *Δυγάτηρ*, δαίμων, ῥήτωρ, βότρες, πόλις; gen. *Δυγατήρος*, δαίμονος, ῥήτορος, βότρεος, πόλιος; voc. *Δύγατερ*, ῥήτερ, δαῖμον, βότρε, πόλι. So *Νέμεσι*, ξύνησι (*Porson ad Eur. Phoeniss.*, 187). The *τ* after *ν* drops off from the root: *Κάλχας*, *Κάλχαντος*, *Κάλχαν*; *Θόας*, *Θόαν*; *Αἶας*, *Αἶαν*; *χαρίεις*, *χαρίεντος*, *χαρίεν* (*Venet. Schol., ad Il.*, α, 86). Some suffer the *ν* likewise to drop, and lengthen the *α*: *Ἄτλας*, *Ἄτλαντος*, *Ἄτλα*; *Πολυδάμας*, *Πολυδάμα*; as also *δ* in *παῖς*, *παιδός*, *παῖ*; *Ἀρτίμις*, *Ἀρτίμιδος*, *Ἀρτίμι*; *Δωρί*, *τυραννί*, and even *π*; *γυνή*, *γυναικός*, *γύναι*, and *ἄναξ*, *ἄνακτος*, *ἄνα*, as well as *ἄναξ*. In the rest the mutes retain the *ς* added to the nom., and the pures in *ς* (*συς*,) and *υ* lose it: *ἔρας*, *βασιλεύς*, *ναῦς*; voc. *ἔρας*, *βασιλεῦ*, *ναῦ*. *Ο* passes into *οι*: *αἰδώς*, *αἰδέ-ος*, *αἰδοῖ*; *ἡχμή*, *ἡχοῖ*.

Obs.—A vowel originally long, remains long also in the vocative: *ὦ Πάτρι*, *ὦ φιλέτης*, &c. The vowel that is *made long* remains so in oxyton substantives; as, *ποιμήν*, *-ίος*, *ὦ ποιμήν*. On the contrary, it is shortened in *Ἀπώλων*, *Πεσιδῶν*, *σπηῆς*, voc. *Ἀπῶλον*, *Πέσιδον*, *σπῆς*, both the last with the accent thrown back, as likewise *ὦ πάτερ*, *ἄνηρ*, *ἄνη*, from *πατήρ*, *ἀνής*, *δαήρ*.

7. The *dative plural* retains *υ* in those in *ους*, *αυς*, *ους*: *βασιλεύς*, *βασιλεῦσι*; *ναῦς*, *ναυσί*; *βοῦς*, *βουσί*; and undergoes the alterations required by the admission of *σ* in *σι*: *νύξ*, *νυκτός* (*νυκτι*), *νυξί*; *ὀδούς*, *ὀδόντος* (*ὀδοντι*), *ὀδοῦσι*.

§ LVIII.

DOUBLE FORMS FROM A SHORT VOWEL IN THE ROOT.

1. Some words in *ης*, *-ερος*, throw away the *ς* before the *ρ*, in the gen. and dat.,^(B) and so exhibit a double form: root, *πατήρ*, nom. *πατήρ*, gen. *πατρός* and *πατρός*; so that now the one, now the other, appears in the common dialect. After the letter *ν*, when it is brought into collision with *ρ* in such forms, a *δ* is added in order to soften the sound: *ἄνηρ*, nom.

ἀνὴρ, gen. (ἀνρός,) ἀνδρός, and in the dat. plur. ᾶ after the abbreviated root (πατρίσι, πατρῶσι), πατρῶσι. So also (ἀνέσι, ἀνδῶσι,) ἀνδῶσι.

2. Paradigms.

Singular.		
	ὁ, father,	ὁ, man,
N.	πατήρ,	ἄνθρωπος,
G.	πατρός, πατρὸς,	ἀνδρός, ἀνδρὸς,
D. A.	πατρί, πατρί,	ἀνδρί, ἀνδρί,
A.	πατέρα,	ἄνδρα, ἄνδρα,
V.	πάτερ,	ἄνθρωπον,
Dual.		
N. A. V.	πατέρε,	ἀνδρε,
G. D. A.	πατέροιν,	ἀνδρῶν, ἀνδρῶν,
Plural.		
N.	πατέρες,	ἄνθρωποι, ἄνθρωποι,
G.	πατέρων, πατρῶν,	ἀνδρῶν, ἀνδρῶν,
D. A.	πατρῶσι,	(ἀνέσι) ἀνδράσι,
V.	πατέρας,	ἀνδρας, ἀνδρας,
A.	πατέρας,	ἀνδρας, ἀνδρας.

Obs.—Δημήτηρ, the name of Ceres, has the accus. also without ε, Δημήτηρα. Here the accent moves back, although in other instances it stands universally over the last syllable of the abbreviated form: πατρός, πατρί, πατρῶν; except in the dat. plur., where it stands over the penult: πατρῶσι, ἀνδράσι, &c.

3. Examples:

ὁ ἄστρος, ἄστρος, the star, dat. plur. ἀστροῖσι; Δημήτηρ, Δημήτηρος, Ceres, ἡ μήτηρ, μητρός, the mother, ἡ θυγάτηρ, θυγατρὸς, the daughter, (ἄρνις,) ἄρνός, a lamb, ἡ γαστήρ, the belly, γαστρὸς.

§ LIX.

OF THE ANOMALOUS FORMS OF THE THIRD DECLENSION.

1. That is called *anomalous*, which is inconsistent with

the prescribed laws of formation ; e. g. when from *χαρὶς*, nom. *χάρις*, not *χάριδος* but *χάριτος* appears in the genitive ; when roots end in a long vowel, gen. *Τρωός*, *δμωός*, and the like.

2. The *anomaly* is *analogous*, or has *analogy*, when it recurs in several forms. Examples will appear as we proceed.

3. *Words which are inflected according to two declensions.* (The numbers designate the declension.)

Nom. 3, *Οἰδίπους* and 1, *Οἰδιπόδης*. Gen. 3, *Οἰδίποδος* and 1, *Οἰδιπόδου*, &c.

Σωκράτης, gen. 3, *Σωκράτους*. Acc. 3, *Σωκράτη*, 1, *Σωκράτην*. So *Δημοσθένης*, &c. *Στρεψιάδης*, voc. *Στρεψιάδες*.* The same variations in the pl. 1, *Ἀριστοφάναι*, τοὺς *Σωκράτας*, 3, *Κλεισθενεῖς*.

Nom. 3, *Ἐτιοκλῆς*. Dat. 2, *Ἐτιόκλη*. Acc. 3, *Ἐτιοκλῆ*, &c.

Nom. 2, *ἡ πρόχορος*, ους, the ewer. Dat. plur. 3, *πρόχουσιν*.

Nom. 3, *τὸ πῦρ*, the fire. Dat. pl. 2, *πυροῖς*, watch-fires.

Nom. 2, *τὸ δάκρυον*, 3, *τὸ δάκρυ*, the tear. Gen. *δακρύου* and *δάκρυος*. So *ὁ σκύφος*, ου, and *τὸ σκύφος*, ιος, the cup. So also *σκότος*, darkness, *ὄχος*, a chariot, &c. *Τὸ κρίνον*, the lily, *τὰ κρίνα*, *τὸ δένδρον*, the tree, *τὰ δένδρεα*, *δένδρεσι*.

Nom. 3, *Θαλῆς*. Gen. 1, *Θάλειον*, later, 1, *Θαλοῦ*, and 3, *Θάλητος*. Dat. 1, *Θαλῆ*, later, 3, *Θάλητι*. Acc. 1, *Θαλῆν*, later, *Θάλητα*.

Nom. 3, *Ἄρης*, Mars, 3, *Ἄρειος*. Acc. 1, *Ἄρην*.†

4. The root *μαρτυρ* exchanges its *ρ* for *ς* in the nominative : *ὁ μάρτυς*, the witness, *υρος*; *υρι*, *υν*. Dat. pl. *μάρτυσι*.

5. The following roots extend their short vowel when *ς* is added to the nominative :

<i>κτιν</i> , (<i>κτινς</i>),	<i>ποδ</i> , (<i>ποδς</i>),	<i>χο</i> , (<i>χος</i>),	<i>βο</i> , (<i>βος</i> , <i>Lat. bos</i>),
<i>ὁ κτίς</i> , <i>κτινός</i> ,	<i>ὁ ποῦς</i> , <i>ποδός</i> ,	<i>ὁ χοῦς</i> , <i>χοός</i> ,	<i>ὁ βοῦς</i> , <i>βοός</i> , acc.
the comb.	the foot.	the measure.	<i>βοῦν</i> , the ox, pl.

* In Aristoph. Nub., 1208. (1206. W.)

† Brunck ad Æsch. Pers., 84 (86. W.), and ad Eur. Phœniss., 133, 947. (134, 933, 1006, W.).

βέες, βοῦς, βουσί, βόας, βοῦς. So also χοῦς (measure for liquids), χοός, χοί, χοῦν. Plur. χόες, χουσί, χόας, together with the forms from χοεύς. Gen. χοῶς, acc. χοῶ, χοῶς.

6. Roots, which end with a long vowel :

- a. ὁ Τῶς, Τῶ-ός, δμῶς, δμω-ός, ὁ μήτῶς, μήτῶ-ος, mother's brother, πάτῶς, father's brother, ἥτῶς, ἥτῶ-ος, &c., end their roots with ω : Τῶ, μητῶ, &c. Δμῶς, which arises out of δμῶός (δμῶῶ, I subdue); and Τῶ from Τῷ in Τῷα, evince that we should consider these roots not as original, but as contracted or elongated.
- b. ἡ γῤαῦς (Germ. *die Graue*), the old woman, and ἡ ναῦς, the ship, gen. γῤῶός, νᾶός, close their roots, γῤᾶ, νᾶ, with long α, which arises from the Ionic η, γῤη, νη (γῤηῦς, νηῦς), which, again, springs from ε, γῤε and νε. The primitive root γῤε displays itself in the Germ. *greis*, the root νε in the Ionic gen. νῆός, acc. νῆα, &c.

Paradigm.

Singular.

	ἡ, ship,	ἡ, old woman,
N.	ναῦς,	γῤαῦς,
G.	ναός and νεός,	γῤαός,
D. A.	νηί,	γῤαί,
A.	ναῦν,	γῤαῦν,
V.	ναῦ,	γῤαῦ,

Plural.

N.	νηες,	γῤᾶες, γῤαῦς,
G.	νεῶν,	γῤαῶν,
D. A.	ναυσί,	γῤαυσί,
A.	ναῦς,	γῤᾶας, γῤαῦς.

Obs.—From χῤα in χῤᾶν, χῤῆμι, I want, is formed, χῤᾶός, χῤῆως, as from λαός, λῶς. Gen. again (χῤαιος) χῤῆως. Acc. (χῤαια) χῤᾶ.

7. Words with roots of different forms.

From { οατ, nom. οὔς, an ear.
ωτ, gen. ὠτός.

From { κυον, nom. κύων, a dog.
κυν, gen. κυνός.

From	{ γυνα, nom. ἡ γυνή, the woman. { γυναικ, gen. γυναικός.
From	{ γαλα, nom. τὸ γάλα, the milk. { γαλακτ, gen. γάλακτος.
From	{ δору, nom. τὸ δόρυ, the spear. { δορατ, gen. δόρατος.
From	{ ὕδωρ, nom. τὸ ὕδωρ, the water. { ὕδατ, gen. ὕδατος.

Obs. 1.—We perceive that the forms οὗς and ὠτίς proceed from the different contractions of the root *oar*. The first is seen in the Epic form τὰ ὠτα. The root of the nom. occurs again only in the voc. and in neuters also in the acc. sing.: ὦ πῖον, ὦ γύναι (as before ὦ αἰδῶ from the root *aide*). However γυνή and γάλα may be explained likewise by the abjection of the consonants *κ*, *π*.—Like ὕδωρ is σκῶρ gen. σκατός (Lat. *scaturire*), dung.

Obs. 2.—The neuters in *ος* appear also to have double roots: τὸ τεῖχος, gen. τείχος, the wall; τὸ τῦχος, τύχος, the tool; τὸ εὖχος, εὐχος, the wish, &c.; but this is only apparent. The roots *τεχε*, *τυχε*, *τύχε*, assumed, like those in *α* (e. g. τὸ ὅλας) the *ς*: *τεχες*, *τυχες*, *τύχες*, and the mere slender sound of *ς* was raised to that of *ο*: *τεῖχος*, &c.

8. We must particularly observe, in addition: *υἱός*, *Ζεὺς*, *χείρ*. These were declined from the roots:

		Singular.	
		<i>υἱ</i> and <i>υἱς</i> .	<i>Ζε</i> , <i>Ζην</i> , and <i>Δι</i> .
	ὁ, son,		<i>χερ</i> and <i>χειρ</i> .
			ἡ, hand,
N.	<i>υἱός</i> ,		<i>χείρ</i> ,
G.	<i>υἱ-οῦ</i> and <i>υἱς-ος</i> ,		<i>χερός</i> and <i>χειρός</i> ,
D. A.	<i>υἱ-ῶ</i> and <i>υἱᾶ</i> ,		<i>χερί</i> and <i>χειρί</i> ,
A.	<i>υἱ-όν</i> and <i>υἱέα</i> ,		<i>χέρα</i> and <i>χεῖρα</i> ,
V.	<i>υἱέ</i> ,		<i>χείρ</i> ,
		Dual.	
N.	<i>υἱά</i> ,	wanting,	<i>χείρε</i> and <i>χειρε</i> ,
G.	<i>υἱοῖν</i> ,		<i>χειροῖν</i> ,
		Plural.	
N.	<i>υἱοί</i> and <i>υἱέες</i> (<i>υἱῆες</i>),	wanting,	<i>χείρες</i> and <i>χειρες</i> ,

G.	υῖῶν,	wanting,	χερῶν and χειρῶν,
D. A.	υῖός and υῖεσι,		χερσί,
A.	υῖούς,		χείρας,
V.	υῖοί and υῖεις,		χέρεις and χεῖρες.

9. Δ at the close of the root passes sometimes into τ: χερῶν, nom. χάρις, gen. χάριδος and χάριτος. So Θέτις, gen. Θέτιδος and Θέτιτος.

10. The *t* sounds and *v* at the end of the root are frequently thrown away, whence arise contractions according to the rules formerly given, or the acc. ends in *v*. Thus are rejected,

- a. τ. Dat. χάρετι, χάρει, χάρει, acc. χάριν, Θέτιν. Also, ὁ ἰδρας, sweat, dat. ἰδρατι and ἰδραι, ἰδρα, acc. ἰδρατα (ἰδρα), ἰδρα, with α thrown away, τὸ κέρας, the horn, gen. κέρατος, κέραος, κέρας, &c.
- b. δ. ἡ κλείς, the key, gen. κλειδός, acc. κλεῖν, as if the root were κλει, not κλειδ. So ἡ μῆτις, wisdom, gen. μῆτιδος and μῆτιος, acc. μῆτιν, &c.
- c. θ. ὄρνις, a bird, ὄρνιθος, acc. ὄρνιθα and ὄρνιν, and as accessory forms in the pl. ὄρνεις and ὄρνειαν. Κόρυς, a helmet, gen. κόρυθος, acc. κόρυθα and κόρυιν.
- d. ν. Ἀπόλλωνα, μείζονα (Ἀπόλλωνα, μείζονα), Ἀπόλλω, μείζω. Several lose *v* in the nom.: ἡ ἀηδὴν and ἀηδά, the nightingale, gen. ἀηδόνης and (ἀηδόος) ἀηδοῦς, acc. ἀηδόνα and ἀηδῶ. So εἰκά, an image, χελιδνά, a swallow, Γοργῶ, prop. name.

Obse.—Πεσιδῶν (from -αων) has acc. Πεσιδῶ, and voc. Πόσιδων, for Πεσιδαιον.

11. The roots, which end in two separate vowels, e. g. κλει in Ἑρακλής, contracted Ἑρακλῆς, Περικλής, Περικλῆς, &c., fall under the common contraction of those in ε, and in some instances admit of a twofold contraction.

N.	Περικλής,	Περικλῆς,	
G.	Περικλέε-ος,	Περικλείου,	
D. A.	Περικλέε-ϊ,	Περικλεί,	Περικλεῖ,
A.	Περικλέε-α,	Περικλέα,	and (περικλ-εῖ-α) Περικλεῖ,
V.	Περικλείς,	Περικλείς.	

So also τὸν Ἑρακλῆ and voc. ὦ Ἑρακλες, but only in vulgar speech.

§ LX.

GENDER AND ACCENT OF WORDS IN THE THIRD
DECLENSION.

1. The gender, as has been already shown in the second declension, is not determined by particular terminations, since words of the same termination are frequently of different sexes. We subjoin a list of words according to their terminations in the order previously observed, noticing at the same time that which is necessary for ascertaining the gender.

a. Mutes.

2. Those are masculine or feminine, of which the roots end in a *p* sound.

π, β, φ.

Masculine.

ὁ ὕδραψ, πος, dropsy,
ὁ χάλυψ, βος, steel,
ὁ γρύψ, γρυπός, griffin,
&c.

Feminine.

ἡ λαῖλαψ, πος, tempest,
ἡ ὄψ, ὀπός, voice,
ἡ χέρυψ, βος, lustral water,
ἡ φλέψ, βος, vein,
ἡ καλαῦροψ, πος, shepherd's crook.

3. Masculine or feminine, or both, are those in a *k* sound.

κ, γ, χ

Masculine.

ὁ ἀνθραξ, πος, coal,
ὁ πίναξ, πος, tablet,
ὁ ὄρτυξ, γος, quail,
ὁ μύρμηξ, πος, ant,
ὁ φοῖνιξ, ικος, palm-tree,
&c.

Feminine.

ἡ βᾶλαξ, πος, clod,
ἡ ἀλάπηξ, πος, fox,
ἡ μάστιξ, γος, whip,
ἡ φλόξ, γός, flame,
ἡ θρίξ, τριχός, hair,
ἡ διᾶρυξ, χος, canal,
&c.

Both together.

ὁ ἡ αἶξ, αἰγός, goat,
ὁ ἡ φύλαξ, πος, guard,
&c.

ὁ ἡ αὐλαξ, πος, furrow,
ὁ ἡ βήξ, βηχός, cough,
&c.

4. Of those in a *t* sound are,

a. Masculine, those in ατ:

ὁ γέλας, ατος, laughter,	Except two:
ὁ ἔρας, ατος, love,	τὸ οὖς, ὠτός, ear,
ὁ φᾶς, φωτός, man, &c.	τὸ φᾶς, φωτός, light.

b. Feminine, those in ητ, δ, and θ:

(ητ)	Except,
ἡ ἱσθής, ἦτος, clothing,	ὁ λέβης, ἦτος, caldron.
ἡ ταχύτης, ητος, celerity,	
ἡ φιλότης, ητος, friendship,	
&c.	

(δ)	(θ)
ἡ λαμπάς, ἄδος, torch,	ἡ ὄρνις, ἴθος, bird,
ἡ πελειάς, ἄδος, dove,	ἡ κόρυς, υθος, helmet.
ἡ ἔρις, ἴδος, strife,	
ἡ ἔλπις, ἴδος, hope,	
ἡ χλαμύς, ὕδος, cloak.	

Except,

ὁ ποῦς, ποδός, foot,	ὁ ἡ παῖς, παιδός, child.
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c. Neuter, those in ατ, ιτ:

τὸ σῶμα, ατος, body,	τὸ κρέας, ατος, flesh,
τὸ ἡμαρ, ατος, day,	τὸ κέρας, ατος, horn,
τὸ γόνυ, ατος, knee,	τὸ μέλι, ιτος, honey.
τὸ δόρυ, ατος, lance.	

Obs.—It appears then, that in mutes the neuter gender is excluded from the *p* and *k* sounds, and that the *t* sounds are masculine, feminine, or neuter, as they end in ατ, or ητ, δ, θ, or ατ, ιτ.

b. Liquids.

5. M is never found at the end of the root, and λ only in ἄλς (ὁ ἄλς, salt, ἡ ἄλς, the sea), so that ν and ρ alone remain to be distinguished.

6. Of those in ν are,

a. Masculine, εν, ην:

(εν)	(ην)
ὁ αὐχὴν, ἐνος, neck,	ὁ μὴν, μηνός, month,
ὁ λιμὴν, ἐνος, harbour,	
ὁ ποιμὴν, ἐνος, shepherd,	Except,
ὁ πυθμὴν, ἐνος, bottom,	ὁ ἡ χήν, χηνός, goose,
ὁ κτεῖς, κτενός, comb, &c.	ὁ ἡ νέμην, ηνος, new moon.

Except,

ἡ φρήν, ενός, mind,

δ. Masculine or feminine, or both, those in *ον* and *ων*.
(ον)

Masc.

ὁ δαίμων, ονος, deity,
ὁ ἄκμων, ονος, anvil,
ὁ ἡγεμῶν, ὄνος, leader.

Fem.

ἡ χιών, ὄνος, snow,
ἡ ἀχθῶν, ὄνος, grief,
ἡ χελιδῶν, ὄνος, swallow,
&c.

Masc. and fem.

ὁ ἡ ἀηδῶν, ὄνος, nightingale, ὁ ἡ ἀλεπτρύων, ὄνος, fowl.
(ων)

Masc.

ὁ χειμῶν, ὄνος, storm,
ὁ τελαμών, ὄνος, belt,
ὁ ἀγών, ὄνος, contest,
ὁ πάγων, ὄνος, beard,
&c.

Fem.

ἡ ἄλων, ὄνος, threshing-floor,
ἡ γλήχων, ὄνος, penny-royal,
ἡ μήκων, ὄνος, poppy,
ἡ τρήρων, ὄνος, dove.

Masc. and fem.

ὁ ἡ αἰών, ὄνος, life, ὁ ἡ κῶδων, ὄνος, bell.
ὁ ἡ αὐλῶν, ὄνος, defile,

c. Feminine, those in *ων*:

ἡ ῥίς, ινός, nose,

Except,

ἡ ᾠδῖς, ἴνος, birth-pain,

ὁ δελφίς, ἴνος, dolphin.

ἡ ἀκτίς, ἴνος, ray, &c.

Masc. and fem.

ὁ ἡ θῖς, θινός, heap, shore.

7. Of those with *ρ* are,

a. Masculine, those in *ης, ες, υς*:

(ης)

ὁ σωτήρ, ἥρος, preserver,
ὁ ζωστήρ, ἥρος, girdle,
ὁ σπινθήρ, ἥρος, spark,
&c.

(ος)

ὁ ῥήτωρ, ὀρος, orator,
ὁ παντοκράτωρ, ὀρος, supreme ruler,
ὁ ἡγήτωρ, ὀρος, leader,
&c.

Except,

ἡ κῆρ, κηρός, fate,

Except,

ἡ ἀλέκτωρ, ὀρος, wife,
ἡ ἄωρ, ὀρος, wife,
τὸ ἄορ, ἄορος, sword,
τὸ ἦτορ, ὀρος, heart.

(αρ)

ὁ ἰχάρ, ἄρος, ichor,
 ὁ φάρ, φαρός, thief,
 ὁ ἀχάρ, ἄρος, ulcer.

Except,

τὸ ἔλαρ, αρος, prey,
 τὸ ἔλδαρ, αρος, wish,
 τὸ πύλαρ, αρος, monster.

b. Feminine, those in ερ :

ἡ χεῖρ, χερός, hand,
 ἡ γαστήρ, ερός, belly,
 ἡ μήτηρ, ερός, mother,
 ἡ θυγάτηρ, ερός, daughter.

c. Neuter, those in αρ :

τὸ νέκταρ, αρος, nectar,
 τὸ ὄναρ (indecl.), dream,
 τὸ ἔαρ, ἦρ, ερος, spring,
 τὸ κίαρ, κῆρ, ερος, heart.

(υρ)

ὁ μάρτυς, υρος, witness,
 ὁ ψίθυρ, υρος, whisper,
 ὁ Ἰλλυρ, υρος, Illyrian, &c.

Except,

τὸ πῦρ, πυρός, fire.

Except,

ὁ ἡ αἰθήρ, ἑρος, ether,
 ὁ ἡ ἀήρ, ἑρος, darkness,
 ὁ πατήρ, ερός, father,
 ὁ ἀστήρ, ερός, star.

Except,

ὁ ψάρ, ψαρός, starling,
 ὁ μῶμαρ, ερος, fool,
 ἡ ὄαρ, ὄαρος, wife.

Obs.—Among the liquids the neuter is restricted to the roots in ρ.

Those in ν are masculine or feminine, those in ρ are masculine, feminine, or neuter, as they end in ηρ, αρ, ωρ, υρ, or ερ or αρ.

8. Those in a mute with a liquid are,

a. Masculine in ντ :

ὁ ἱμάς, ἄντος, thong,
 ὁ ἀνδριάς, ἄντος, statue,
 ὁ δράκων, οντος, serpent,
 ὁ ὀδούς, ὀδόντος, tooth.

&c.

Except,

ὁ ἡ Τάρας, αντος, Tarentum,
 ὁ ἡ Ἀγραάγας, αντος, Agrigentum.

b. Feminine in νγ :

ἡ φάραγξ, γγος, ravine,
 ἡ φόρμιγξ, ιγγος, lyre,
 ἡ λύγξ, υγγός, lynx, &c.

Except,

ὁ ἡ φάρυγξ, γγος, throat,
 ὁ ἡ λάρυγξ, γγος, throat,
 ὁ ἡ φάλαγξ, γγος, phalanx.

Add ἡ δάμαρ, αργος, spouse, and with κτ, τὸ γάλα, γάλακτος, milk, ἡ νύξ, νυκτός, the night.

c. Pures.

9. Masculine, are those in in ε, nom. συς, and ω :

(ε)	(ω)
ὁ βασιλεύς, εἰς, king,	ὁ δμῶς, ἀνός, slave,
ὁ ἱερεὺς, εἰς, priest,	ὁ ἥρως, ἠώς, hero.
ὁ ἀριστὺς, εἰς, chief.	

10. Feminine, are those in ι, ο, ᾱ :

(ι)	Except,
ἡ πόλις, εἰς, city,	ὁ κίς, κίος, corn weevil,
ἡ δύναμις, εἰς, power,	ὁ λῖς (λῖς, λίος), lion,
ἡ πράξις, εἰς, action,	ὁ ὄφις, εἰς, serpent,
ἡ ἐπίδειξις, εἰς, exhibition.	ὁ ἡ πρόμαντις, εἰς, prophet,
	[prophetess.

(ο)	
ἡ αἰδώς, ὅος, shame,	ἡ ἡχώ, ὅος, echo.
(ᾱ)	
ἡ ναῦς, ναός, ship,	ἡ γεαῦς, γεαός, old woman.

11. Neuter, those in ᾶ and ε, nom. ος :

(α)	(ε)
τὸ γῆρας, αὐός, old age,	τὸ τεῖχος, εὐός, wall,
τὸ σέλας, αὐός, lustre,	τὸ τεῦχος, εὐός, vessel,
τὸ δέπας, αὐός, cup.	τὸ εὖχος, εὐός, wish.

12. Masculine, feminine, or neuter, those in υ :

Masc.	Fem.
ὁ ἰχθύς, υός, fish,	ἡ γῆρυς, υός, voice,
ὁ στάχυς, υός, ear of corn,	ἡ νηδύς, υός, belly,
ὁ νέκυς, υός, corpse,	ἡ ἑγγέλus, υός, eel,
ὁ βότρυς, υός, bunch of grapes.	ἡ κιθαριστής, υός, art of play-
	[ing on the harp.

Masc. and fem.

ὁ, ἡ, υς, υός, swine, &c.

Neuter.

τὸ πᾶν, εὐός, flock,	τὸ ἄστυ, εὐός, city,
τὸ γόνυ, αὐός, knee,	τὸ νάπυ, υός, mustard.

13. *Accent of this Declension.* The words with a monosyllabic root, and hence monosyllabic in the nominative itself, are always oxyton, with the exception of those which have doubled the vowel in their nominative, μῆν, θῆρ, φθείρ, χεῖρ, θίς, ἴς, &c., but πῦρ, σῦς, μῦς, &c. Also the contracted (φαο,) φῶς, light, (οατ-ς,) οὗς, (παῖς,) παῖς, have the circumflex.

14. These words remove, in the gen. and dat., their accent to the final syllable, where, as circumstances may require, it is sharp or circumflex: *μήν, μηνός, μηνί, μηνοῖν, μηνῶν, μῆσι*, but *μῆνα* and *μῆνας*; *φῶς, φωτός, φωτῶν, &c.* Except the following genitives plural: *δαδῶν* from *δάς*, *δαδός*, torch, *δάων* from *δάς*, *δάως*, jackal, *παίδων* from *παῖς*, *πάντων* from *πᾶς*, *Τρώων* from *Τρώς*, *φῶτων* from *φῶς* (but *φωτῶν* from *φῶς*, *φωτός*, a man), *ἄτων* from *οὗς*, *ἄτός*.

15. With regard to words of a polysyllabic root, all the neuter substantives are accented on the first syllable, as long as the nature of the syllables permits: *σᾶμα, σώματος, σωμα-των*; *ἄγγελμα, ἀγγέλιματος*; *ῥῖγος*, gen. *ρίγους*, cold, &c. Farther remarks are required, therefore, only for masculines and feminines.

16. Mutes of this kind in *p* and *k* sounds are always accented on the penultimate: *ἱεραῖ, αὐλαῖ, κῆρυξ, φοινῖξ, Ἄραψ, λαῖλαψ, Αἰθίοψ*. Of those in *t* sounds the words in *τ* and *θ* have commonly the same accentuation: *ῥενις, ῥενιδος*; *χάρις, χάριτος*; *φιλότης, φιλότητος*; *ἔρας, ἔρατος*. Some in *της* vary: *ταχύτης* and *ταχυτής*; or are accented only on the last syllable: *δυσίτης*, hostility, *ποτής*, drink, *ποτήτης* (different from *πότης, -ου*, a drinker); so also *ιδρώς, ιδρωτός*, sweat. Those in *δ* have the last syllable accented: *πτελιάς, -άδος*, dove, *λαμπάς, -άδος*, torch, *ἐλπίς, ἐλπίδος*; *κημῖς, κημῖδος*; except *ἔρις, ἔριδος*, strife, and the feminine words derived from masculines by a change of termination, which keep the accent of their primitive: *δουλοῦς*, mistress, from *δουλότης*, *Σπαρτιάτις* from *Σπαρτιάτης*.

17. The liquids of this kind are generally accented on the end of the root: *ποιμήν, ἐνος, ἀκτίς, ἵνος, ἀλγῆδάν, ὄνος*, grief, *σωτήρ, ἥρος*, preserver, *ἰχῶρ, ὤρος*. Except *Ἕλλην*, and in the nominative *θυγάτηρ, μήτηρ, εἰνάτηρ*, of which the other cases are marked *θυγατήρος, μητέρος*, except the vocative, which has, following the analogy of the nominative, *θύγατερ, μήτερ, εἰνατερ*. Also those in *ων, αρ, υρ*; as, *Κρονίαν, οὐρανίαντες, μάρτυς, υρος*, and several of those in *ων* and *αρ*. Comp. n. 6 and 7 in this §.

18. The pures of this kind are variously accented, and have the tone,

- a. Upon the last syllable of those in *υς*, *ως*, *ω*, and many in *υς* : βασιλεύς, Ἀχιλλεύς, Ὀδυσσεύς, αἰδώς, ἡχμή, φειδώ, ισχύς, καθαριστής, &c.
- b. Upon the penultimate of those in *ις* and some in *υς* : πύλις, ἰδρις, πραῖς, γένυς, στόχμις ; or the antepenult, as δύναμις, πέλαγος, &c.

OF ADJECTIVES.

§ LXI.

OF THE PROPERTIES OF THE ADJECTIVE.

1. The adjective (ὄνομα ἐπιθετικόν, ἐπίθετον, *nomen adjectivum*,) is so closely connected with the substantive (πρὸς ἁγορικόν), that both may be conceived as forming one idea ; e. g. *the green wood, the greenwood*.

2. Hence the adjective has all peculiarities of form, namely, gender, number, case, in common with the substantive, and must, in order to betoken the different sexes, have different terminations ; e. g. ὁ καλὸς κήπος, the beautiful garden, ἡ καλὴ ὁδός, the beautiful way, τὸ καλὸν σᾶμα, the beautiful body.

3. When *time* as well as *property* is expressed by the adjective, it is called *participle* (μετοχή, *participium*), i. e. *an adjective which has a share in the time-word* (μετέχει τοῦ ῥήματος, *particeps est verbi*), and, like it, includes the notion of time ; e. g. ἀνὴρ τις φιλήσας, a man having-loved (*a man who has loved*), where φιλήσας not only expresses a property of ἀνὴρ, but also that this property no more belongs to him.

4. Participles have a separate form to denote each separate gender,—are *adjectives of three terminations*. Such likewise are many other adjectives. The termination for the feminine is always declined according to the first declension ; that for

the masculine according to the second or third; and that for the neuter is determined by the masculine. E. g.

ος, ς	η, η	ον, ς
εις,	σας,	εν.

5. Other adjectives have a single termination for the masc. and fem., and another for the neuter,—are *adjectives of two terminations* (*communia*). There are also some adjectives of one termination.

§ LXII.

TABLE OF THE DIFFERENT TERMINATIONS OF ADJECTIVES.

(A. denotes adjective, P. participle.)

1. Of three terminations.

1.	{	A.	ᾱς, αῖνα, ἄν,	{	N. μέλας, μέλαινα, μέλαν, black.
					G. μέλανος, μελαίνης, μέλανος.
	{	P.	ᾱς, ᾱσᾶ, ἄν,	{	N. λείψας, λείψασσα, λείψαν, having left.
					G. λείψαντος, λειψάσης, λείψαντος.
2.	{	A.	εις, εσσα, εν,	{	N. χαρίεις, χαρίεσσα, χαρίεν, graceful.
					G. χαρίεντος, χαρίεσσης, χαρίεντος.
	{	P.	είς, εῖσα, έν,	{	N. λειφθείς, λειφθεῖσα, λειφθέν, left.
					G. λειφθέντος, λειφθείσης, λειφθέντος.
3.	{	A.	ην, εῖνα, εν,	{	N. τέρην, τέρεινα, τέρεν, tender.
					G. τέρενος, τερείνης, τέρενος.
4.	{	A.	ος, η, ον,	{	N. ἀγαθός, ἀγαθή, ἀγαθόν, good.
					G. ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ.
	{	A.	ος, ᾱ, ον,	{	N. ἐχθρός, ἐχθρά, ἐχθρόν, hateful.
					G. ἐχθροῦ, ἐχθρᾶς, ἐχθροῦ.
5.	{	A.	ῦς, εῖᾶ, ῦ,	{	N. γλυκύς, γλυκεία, γλυκύ, sweet.
					G. γλυκέος, γλυκείας, γλυκέος.
	{	P.	ῦς, ῦσα, υν,	{	N. δεικνύς, δεικνῦσα, δεικνύν, showing.
					G. δεικνύντος, δεικνύσης, δεικνύντος.
6.	{	P.	ούς, οὔσα, όν,	{	N. διδούς, διδοῦσα, διδόν, giving.
					G. διδόντος, διδούσης, διδόντος.

7. { P. *ων, ουσα, ον,* { N. *λείπων, λείπουσα, λείπον,* leaving.
 { A. *ών, οὔσα, όν,* { G. *λείποντος, λειπούσης, λείποντος.*
 { N. *έκών, έκουσα, έκόν,* willing.
 { G. *έκόντος, έκούσης, έκόντος.*
8. P. *άς, υἱά, ός,* { N. *τετυφάς, τετυφυῖα, τετυφός,* hav-
 { G. *τετυφότος, τετυφύας, τετυφότος.*
 ing struck.

2. Of two terminations.

9. A. *ος, ον,* { N. *ό κόσμιος, ή κόσμιος, τό κόσμιον,*
 { G. *τοῦ κοσμίου, τῆς κοσμίου, τοῦ*
κοσμίου.
 10. A. *ων, ον,* { N. *ό πέπων, ή πέπων, τό πέπον,* ripe.
 { G. *τοῦ πέποντος, τῆς πέποντος, τοῦ πέ-*
ποντος.
 11. A. *ης, εις,* { N. *ό ἀληθής, ή ἀληθής, τό ἀληθές,* true.
 { G. *τοῦ ἀληθείος, τῆς ἀληθείος, τοῦ ἀλη-*
θείος.
 12. A. *ην, εν,* { N. *ό ἄρσην, ή ἄρσην, τό ἄρσεν,* mas-
 { G. *τοῦ ἄρσενος, τῆς ἄρσενος, τοῦ ἄρ-*
σενος.
 13. A. *ις, ι,* { N. *ό ἴδρις, ή ἴδρις, τό ἴδρι,* knowing.
 { G. *τοῦ ἴδριος, τῆς ἴδριος, τοῦ ἴδριος.*

§ LXIII.

OF THE TERMINATIONS.

1. The termination of the fem. in *α* instead of *η* occurs according to the rules already given for the first declension : *φανερός, φανερά*, evident, *φίλιος, φίλια*, friendly, *λειφθείσα*, left.—In the terminations *εις* and *οος*, *η* remains : *χρῦσσιος, χρυσία*, golden, *ὀγδοος, ὀγδόη*, eighth ; except in *νέος, νέα*, young, and where a *ρ* stands before the vowel : *ἀργυρέος, ἀργυρία*, silver.

2. Five have no *ν* in the neuter : *ἄλλος, ἄλλη, ἄλλο*, another, *ὅς, ή, ὅ*, who, which, *αὐτός, αὐτή, αὐτό*, self, *ἐκεῖνος, ἐκεῖνη, ἐκεῖνο*, that, *οὗτος, αὕτη, τοῦτο*, this, with its compounds *τοιοῦτος* and *τοσοῦτος*. ⁽¹¹⁾

3. The foregoing table shows what adjectives are of three or two terminations. The termination *ος* appears there first as masc., e. g. 4, ἀγαθός, and then as masc. and fem., 9, ὁ κόσμος, ἡ κόσμος (*ἐπίθετον κοινόν, adjectivum commune*).

4. Of three terminations in *ος, η, ον, or ος, α, ον*, are all those derived from verbs, in *τος, εος, κος*: λεπτός, ἡ, ον, said, λεπτός, ἑα, ἔον, to be said, ἐκλεκτικός, ἡ, ὄν, selecting, *eclectic*, from λέγω, ἐκλέγω; in the same way the derived in *ρος, νος, λος*: αἰσχρός, disgraceful, from τὸ αἶσχος, disgrace, τρεμαρός, trembling, δεινός, dreadful, φανερός, evident, δειλός, fearful, but ὁ ἡ σιγηλός, silent.

Obs.—Also comparatives and superlatives have three terminations with only a few exceptions: δυσσεβώτατος ἡ Λοκρίς, Thucyd., 3, 101, τὴν ὕπατον ἀρχήν, Dionys. Halicarn., Rom. Ar., 6, 1, in which Homer has led the way, ὀλωτάτος ὁδμή, Od., δ, 442.

5. Of two terminations are,

a. Those in

ιος.

ἅγιος, holy,
ἄργιος, white,
γενέσιος, belonging to birth,
δαιμόνιος, godlike,
δήμιος, public,
δόλιος, deceitful,
ἐτήσιος, annual, &c.

αιος.

ἀναγκαῖος, necessary,
βέβαιος, secure,
γηραιός, aged,
δρομαῖος, running,
δυσταῖος, out of doors,
μάταιος, vain.

ειος.

αὔλειος, belonging to the open court,
βασίλειος, kinglike,
τέλειος, perfect,
ὀθνεῖος, foreign,
ὄρειος, mountainous.

ιμος.

ἀλώσιμος, takeable,
ἀνύσιμος, profitable,
ἀοιδιμος, sung of,
βάσιμος, fit for walking,
γόνιμος, able to beget,
γνώσιμος, knowable,
δικάσιμος, fit for judging,
δόκιμος, honourable,
ἐδώδιμος, eatable.

Obs. 1.—In all these classes, however, examples may be found of the feminine termination. Thus in words, which elsewhere have it not :

φθίας, Thucyd., 6, 34, ἀργαὶ σκοπταί, Eurip. Phœniss., 240, ἐρήνη βεβαία, Xenoph. Cyr., 3, 2, 23, &c.; but such examples are very rare, and therefore to be treated as exceptions.

Obs. 2.—A number of adjectives of other terminations likewise are common: ὁ ἡ ἀζής, delicate; βάρβαρος, foreign; ἐλεύθερος, free; ἐξίτηλος, evanescent; ἔρημος, desert; ἡσυχος, quiet; ἡμερος, tame, &c., although here too the feminine termination is occasionally found in some of them: ἐρήμη δίκη, Thucyd., 6, 61 (but ἐρήμους δίκας, Theophr. Charact., 8, 4), ἡμέρης ἰλαίης, Herod., 5, 82, &c.

b. All compounds: ὁ ἡ ἄλογος, irrational, ἀργός, idle (from αἰργος), διάβορος, gnawed through, βαθύκολπος, deep-bosomed, γηγράφος, earth-describing, ἰνδοξος, renowned, &c. Likewise those in υς: ὁ ἡ ἄδακρυς, τὸ ἄδακρυ, tearless.

Obs. 1.—Except the compounds of verbal adjectives in κος: ἐκλεκτικός, ἥ, ὢν, ἰνδιδικτικός, ἥ, ὢν, &c.

Obs. 2.—The poets also use a feminine termination in several of the words under this rule; as, ἀθανάτη, Δημοφθῆ, πολυτιμήτη, &c.

c. Those contracted from αος: ὁ ἡ ἴλιος, propitious, ἀγήρας, not growing old, and these, in the acc., like some of the substantives of the 2d declension, throw away the ν, ἀγήρα.

Obs.—Several other adjectives compounded of substantives have two terminations: χάρις, εὐχαρις, and εὐχαρι; δάκρυ, ἄδακρυς, ἄδακρυ. So also, πολέπυς, πολύπυον, gen. πολύποδος; καρχαρόδους, οὐν, gen. οντος, sharp-toothed.

6. Adjectives of one termination are,

a. The cardinal numbers from πέντε, five, to ἑκατόν, a hundred; e.g. οἱ πέντε ἄνδρες, αἱ πέντε γυναῖκες, τὰ πέντε ζῶα.

b. Those which end in a substantive incapable of change: ἄπαις, μακρόχμις, αὐτόχμις, μακραίων, μακραύχην, from χεῖρ, αἰών, αὐχὴν. They follow the inflection of their primitives: gen. ἄπαιδος, μακραύχενος, &c.

c. Those in ας, αδος, ης, ητος, ις, ιδος, ως, ωτος, ως, ορος, ξ and

ψ; e. g. φυγᾶς, φυγάδος, ἀναλκις, ἀρεγής, ἥτος, ἀγνός, ὄτος, φιλοπάτωρ, ὄρος, φιλομήτωρ, ὄρος, ὁμηλὺς, ἰκος, μῶνυξ, υχός.

7. Except the numerals, all these adjectives are of only the masc. and fem. genders, and are only occasionally by the poets joined with neuter substantives, in those cases in which the masc. and neut. terminations are the same; e. g. φοιτάσι πτεροῖς, Eur. Phœniss., 1038 (see Porson ad Eur. Orest., 264), but never φοιτάδης πτερά or the like. Some are masc. alone, as πῆγης, poor, γενάδας, noble, ἰθιλοντής, willing, of which the two last belong to the first declension.

Obs.—The word *deñā*, a certain one, is used for all genders: *o deñā*, *ā deñā*, *tē deñā*, *tuñ*, *tñc*, *tuñ deñoc*, *tñ*, *tñ deñ*, *tñ*, *tñ*, *tē deñā*.

§ LXIV.

CONTRACTED ADJECTIVES.

Contraction occurs, as in substantives, when a vowel stands before the terminations ; thus,

1. In *ες, εσσα, εν*, when it follows,

a. After η :

τις, τιςσα, τιν, { τιμήεις, τιμήσσαι, τιμήν, contr.
 τίς, τίςσα, τίη, { τιμής, τιμήσσαι, τιμήν, honoured.

b. After 0 :

αις, οισσα, οιν, { μελιτόεις, μελιτόεσσα, μελιτόιν, made of honey.
οῦς, οὔσσα, οὔν, { μελιτοῦς, μελιτοῦσσα, μελιτοῦν.

2. In $\alpha\varsigma$, η , ov , when it follows,

a. After ϵ :

ἰσς, ἐη, εἰς, { χρῦσος, χρυσή, χρῦσον, golden.
 οὐς, η, οὐν. { χρυσοῦς, χρυσῇ, χρυσοῦν.

b. After 0 :

ος, οη, οον, { ἀπλός, ἀπλόη, ἀπλόον, simple.
αις, η, ουν, { ἀπλοῦς, ἀπλῆ, ἀπλοῦν.

c. After α in adjectives of two terminations :

αος, αον,	{ εὐκέραιος, εὐκέραιον, well-horned.
ας, αν,	{ εὐκέραις, εὐκέραιαν.
ιος, ιον,	{ ἱλαος, ἱλαον, propitious.
	{ ἱλας, ἱλαον.

3. Besides these there are many cases contracted of adjectives in *υς*, *εια*, *υ*, and in *ης*, *ες*, of the 3d declension; e.g. *γλυκύς*, *ἀληθής*, nom. pl. *γλυκῆες*, *ἀληθείς*, *γλυκαῖς*, *ἀληθεῖς*, *ἀληθέα*, *ἀληθῇ*, but *γλυκέα*, not *γλυκῇ*.—All these contractions follow the rules given under the declensions.

Obs.—As many geographical names belong to the termination *ῶις*: *Ῥαμνοῦς*, *Σελινοῦς*; so also to the feminine *ῶσσα*, *οῦσα*: *Οἰνοῦσσα*, *Πηλοῦσσα*, *Δρυοῦσσα*, *Πιθηκοῦσαι*; sometimes with a single *ς*: *Πιθηκοῦσαι*. (*Valch. ad Eur. Phœniss.*, 1026, *Ed. Pors.*, 1033.)

4. Compound adjectives frequently deviate from the inflections proper to their primitives into other forms; e.g. *ἄπολις*, *ἄπολιδος*, like *εὐελπις*, *εὐέλπιδος*, *δίκερος* (from *κεράος*, horned), gen. *δίκερω* and *διπέρωτος*, like *δύσερος*, gen. *δυσίρωτος*, and this again in the gen., also, *δύσερω*. Thus too there are forms of those from *κεράος* with *α* ejected: *ἄκερα*, *δίκερον*, &c.

Obs.—Several have a double form for the feminine: *ὦ*, *ἡ πίων* and *ἡ πίωρα*, *ὦ*, *ἡ μάκαρ* and *ἡ μάκαιρα*. In like manner, *ὦ πρίστυς*, *ἡ πρίστυνα*.

5. *Accent.*—According to the general laws of accentuation, the radical syllable, in these words also, had originally the accent: *φίλος*, *φίλιος*, *δῆλος*, *ἴδρις*; yet so that the kind and place of the accent are changed as necessity dictates: *ἡμέτερος*, *ἀργύρεος*, *ἄφιλος*, *ἄδηλον*. The same accent prevails although the root be increased by the final syllables, chiefly in *ιος*, *ειος*, *ιμος*, *ινος*, *υνος*: *ἄξιος*, *αὔλειος*, *φαίδιμος*, *ἀνθρώπινος*, *δάσυνος*.

6. The accent rests on the penultimate of those marking size in *ίκος*: *ἡλίκος*, of such size, *τηλίκος*, *τηλικούτος*; of most diminutives and others in *ιλος*, *υλος*, *λεος*: *ποικίλος*, *ἀγκύλος*, *ἀργαλέος*, and in the names, *Αἰσχύλος*, *Χοιρίλος*, &c.; of those in *αιος*, which spring from substantives of the 1st declension, and those in *αδας*, *εις*: *ἀναγκαῖος* from *ἀνάγκη*, *δυραῖος* from *δύρα*, *γενναῖος* from *γέννα* (except *δίκαιος*, *βίαιος*, from *δίκη*, *βία*), *χαρίεις*, *τιμήεις*, *γεννάδας*, noble: of those in *εος* derived from verbs: *λεπτεός* from *λέγω*, *γραπτεός* from *γράφω*.

7. The last syllable has the accent in most of those in *ας*,

ης, υς, in those in ρος, and in those derived from verbs in τος, also in derivatives in κος: φυγὰς, ἀληθής, γλυκύς, ἐχθρός, λεπτός, βασιλικός. These are followed by several in ος, ιος, αιος: σοφός, καλός, ἀγαθός, πολίος, δεξιός, σκολίος, γεραίος.

Obs. 1.—When a preposition or a single syllable, such as α, εὔ, δυς, is prefixed, the accent, according to the general rule, is thrown back: γνωστός, ἄγνωστος, ἐπίσκοπος, ἀπόβλητος.

Obs. 2.—In adjectives compounded of several words, that word is accented which expresses the act or agent: Orestes is μητροκτόνος, he *slaw* his mother;—the children of Medea are μητρόκτοναι, slain by their mother. The *mother* is here the agent, whence μητρόκτοναι, since μήτροκτοναι would violate the laws of accentuation. So Θεοτόκος, god-bearing, Θετόκος, god-born; αἰπόλος, goat-tender, βουκόλος, cattle-feeder, ὁδοπρός, way-wanderer, ἰχθυοφάγος, fish-eater, αἰωνοσάπης, bird-seer (*auspex*), &c. Except those from ἔχω: αἰγίοχος, κάτοχος, also ἱππόκοτος, and some more. There is a similar difference in those in ος: βάλιος (active), nimble (one who nimbly plies (βαλλει,) his limbs), and βαλός (passive), spotted, like ἐχθρός, hated, λαμπρός, illumined.

Obs. 3.—Others expressing an employment, especially those compounded of verbs in ἴω, have the accent on the last syllable: στρατηγός, παιδαγωγός, εἰρηνοποιός; also those compounded of αἶδω and the roots ἔργ, πηγ: καθαρωδός, τραγωδός, ἄρματοπηγός.

Obs. 4.—From the mutability of the Greek accent according to age and dialect, there will be found much that opposes the rules delivered for accentuation, and that must be left to the observation of the student.

§ LXV.

ANOMALIES.

1. The two adjectives, μέγας, μεγάλη, μέγα, great, and πολύς, πολλή, πολύ, much, from their cases form the nominatives, obsolete in the common dialect, μεγάλος, πολλός, gen.

μεγάλου, μεγάλης, μεγάλου; πολλοῦ, πολλῆς, πολλοῦ; except the acc. μέγαν, πολύν, neut. μέγα, πολύ, and voc.

2. Σῶς, safe, from σαός, make many forms with ο, as from σῶος, gen. σῶου, acc. σῶον, &c.

3. Πρᾶος or πρᾶος, mild, takes many of its forms from the kindred word πραῦς; all the feminine, πραῖα, ῖας, &c.; all the neuter plural, thus, πραῖα, πραῖων, &c. For the masculine plural we find together with πρᾶοι also πραῖς, from πραῖς, and in the gen. πραῖων alone.

4. Ἄμφω, both, naturally appears only in the dual, in the gen. as a perispomenon ἀμφοῖν: φερούδος (from πρό, ὁδός), *vanished on the way*, has only the nine nominatives of the three genders.

§ LXVI.

PARADIGMS OF ADJECTIVES.

1. Adjectives of three terminations.

a. According to the first and second declensions.

Singular.

N.	ἀγαθός, ἀγαθή, ἀγαθόν,	ἐχθρός, ἐχθρά, ἐχθρόν,
G.	ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ,	ἐχθροῦ, ἐχθραῖς, ἐχθροῦ,
D. A.	ἀγαθῶ, ἀγαθῇ, ἀγαθῶ,	ἐχθρῶ, ἐχθραῖ, ἐχθρῶ,
A.	ἀγαθόν, ἀγαθήν, ἀγαθόν,	ἐχθρόν, ἐχθράν, ἐχθρόν,
V.	ἀγαθέ, ἀγαθή, ἀγαθόν.	ἐχθρέ, ἐχθρά, ἐχθρόν.

Dual.

N. A. V.	ἀγαθά, ἀγαθά, ἀγαθά,	ἐχθρά, ἐχθρά, ἐχθρά,
G. D. A.	ἀγαθοῖν, ἀγαθαῖν, ἀγαθοῖν.	ἐχθροῖν, ἐχθραῖν, ἐχθροῖν.

Plural.

N.	ἀγαθοί, ἀγαθαί, ἀγαθά,	ἐχθροί, ἐχθραί, ἐχθρά,
G.	ἀγαθῶν, ἀγαθῶν, ἀγαθῶν,	ἐχθρῶν, ἐχθρῶν, ἐχθρῶν,
D. A.	ἀγαθοῖς, ἀγαθαῖς, ἀγαθοῖς,	ἐχθροῖς, ἐχθραῖς, ἐχθροῖς,
A.	ἀγαθοὺς, ἀγαθάς, ἀγαθά,	ἐχθρούς, ἐχθρούς, ἐχθρά,
V.	ἀγαθοί, ἀγαθαί, ἀγαθά.	ἐχθραί, ἐχθροί, ἐχθρά.

δ. According to the first and third declensions.

Singular.

N.	λειφθείς, λειφθεῖσα, λειφθέν, χαρίεις, χαρίεσσα, χαρίεν,
G.	λειφθέντος, λειφθείσης, λειφθέντος, χαρίεντος, χαρίεσσης, χαρίεντος,
D. A.	λειφθέντι, λειφθείσῃ, λειφθέντι, χαρίεντι, χαρίεσῃ, χαρίεντι,
A.	λειφθέντα, λειφθείσαν, λειφθέν, χαρίεντα, χαρίεσσαν, χαρίεν,
V.	λειφθείς, λειφθεῖσα, λειφθέν. χαρίεν, χαρίεσσα, χαρίεν.

Dual.

N. A. V.	λειφθέντι, λειφθείσα, λειφθέντι, χαρίεντι, χαρίεσσα, χαρίεντι,
G. D. A.	λειφθέντων, λειφθείσαιν, λειφθέντων. χαρίέντων, χαρίεσαιη, χαρίέντων.

Plural.

N.	λειφθέντις, λειφθεῖσαι, λειφθέντα, χαρίεντις, χαρίεσαι, χαρίεντα,
G.	λειφθέντων, λειφθείσων, λειφθέντων, χαρίέντων, χαρίεσων, χαρίέντων,
D. A.	λειφθείσι, λειφθείσαις, λειφθείσι, χαρίεσι, χαρίεσαις, χαρίεσι,
A.	λειφθέντας, λειφθείσας, λειφθέντα, χαρίεντας, χαρίεσας, χαρίεντα,
V.	λειφθέντις, λειφθεῖσαι, λειφθέντα. χαρίεντις, χαρίεσαι, χαρίεντα.

Singular.

N.	λεπών, λεπύσα, λεπόν, λελειφώς, λελειφῶα, λελειφός,
G.	λεπόντος, λεπύσης, λεπόντος, λελειφότης, λελειφούας, λελειφότης,
D. A.	λεπόντι, λεπύσῃ, λεπόντι, λελειφότι, λελειφούα, λελειφότι,
A.	λεπόντα, λεπύσαν, λεπόν, λελειφότα, λελειφῶαν, λελειφός,
V.	λεπών, λεπύσα, λεπόν. λελειφώς, λελειφῶα, λελειφός.

Dual.

N. A. V.	λεπόντι, λεπύσα, λεπόντι, λελειφότε, λελειφούα, λελειφότε,
G. D. A.	λεπόντων, λεπύσαιν, λεπόντων. λελειφότων, λελειφούαιν, λελειφότων.

Plural.

N.	λεπόντις, λεπύσαι, λεπόντα, λελειφότες, λελειφῶαι, λελειφότα,
G.	λεπόντων, λεπύσων, λεπόντων, λελειφότων, λελειφῶων, λελειφότων,
D. A.	λεπούσι, λεπύσαις, λεπούσι, λελειφόσι, λελειφούαις, λελειφόσι,
A.	λεπόντας, λεπύσας, λεπόντα, λελειφότας, λελειφούας, λελειφότα,
V.	λεπόντις, λεπύσαι, λεπόντα. λελειφότες, λελειφῶαι, λελειφότα.

Singular.

N.	λείψας, λείψασα, λείψαν, μέλας, μέλαινα, μέλαν,
G.	λείψαντος, λείψασης, λείψαντος, μέλανος, μελαινης, μέλανος,
D. A.	λείψαντι, λείψασῃ, λείψαντι, μέλαν, μελαινη, μέλανι,
A.	λείψαντα, λείψασαν, λείψαν, μέλαινα, μέλαιναν, μέλαν,
V.	λείψας, λείψασα, λείψαν. μέλαν, μέλαινα, μέλαν.

Dual.

N. A. V.	λείψαντι, λείψασα, λείψαντι, μέλανι, μελαινα, μέλανι,
G. D. A.	λείψάντων, λείψασαιν, λείψάντων. μελάνων, μελαιναιν, μελάνων.

Plural.

N.	λείφαντες, λείψασαι, λείψαντα,	μέλανες, μέλαιnai, μέλανα,
G.	λείφάντων, λειψασῶν, λειφάντων,	μελάνων, μελαινῶν, μελάνων,
D. A.	λείφᾶσι, λειψάσαις, λείφᾶσι,	μέλασι, μελαίναις, μέλασι,
A.	λείφαντας, λειψάσας, λείψαντα,	μέλανας, μελαίνας, μέλανα,
V.	λείφαντες, λείψασαι, λείψαντα	μέλανες, μέλαιnai, μέλανα.

2. Adjectives of two terminations.

Singular.

N.	ὁ, ἡ κόσμος,	τὸ κόσμον,	ὁ, ἡ εὐδαίμων,	τὸ εὐδαίμον.
G.	τοῦ, τῆς κοσμοῦ,	τοῦ κοσμοῦ,	τοῦ, τῆς εὐδαίμονος,	τοῦ εὐδαίμονος,
D. A.	τῷ, τῇ κοσμίῳ,	τῷ κοσμίῳ,	τῷ, τῇ εὐδαίμονι,	τῷ εὐδαίμονι,
A.	τὸν, τὴν κόσμον,	τὸν κόσμον,	τὸν, τὴν εὐδαίμονα,	τὸν εὐδαίμον,
V.	ὦ κόσμω,	ὦ κόσμον.	ὦ εὐδαίμον,	ὦ εὐδαίμον.

Dual.

N. A. V.	τῶ, τὰ κοσμίῳ,	τῶ κοσμίῳ,	τῶ, τὰ, εὐδαίμονε,	τῶ εὐδαίμονε,
G. D. A.	τοῦ, ταῖν κοσμίῳιν,	τοῖν κοσμίῳιν.	τοῦ, ταῖν εὐδαίμόνοιν,	τοῖν εὐδαίμόνοιν.

Plural.

N.	οἱ, αἱ κόσμοι,	τὰ κόσμα,	οἱ, αἱ εὐδαίμονες,	τὰ εὐδαίμονα,
G.	τῶν κοσμίῳν,	τῶν κοσμίῳν,	τῶν, εὐδαίμόνων,	τῶν εὐδαίμόνων,
D. A.	τοῖς, ταῖς κοσμίῳις,	τοῖς κοσμίῳις,	τοῖς, ταῖς εὐδαίμοσι,	τοῖς εὐδαίμοσι,
A.	τούς, τὰς κοσμίους,	τὰ κόσμα,	τούς, τὰς εὐδαίμονας,	τὰ εὐδαίμονα,
V.	ὦ κόσμοι,	ὦ κόσμα.	ὦ εὐδαίμονες,	ὦ εὐδαίμονα.

3. Contracted adjectives.

Singular.

N.	χρῦσος, χρυσέη, χρυσεον,	ἀπλός, ἀπλόη, ἀπλόον,
	οὗς, ἥ, οὖν,	οὗς, ἥ, οὖν,
G.	χρυσέου, χρυσέης, χρυσέου,	ἀπλόου, ἀπλόης, ἀπλόου,
	οὔ, ἥς, οὔ,	οὔ, ἥς, οὔ,
D. A.	χρυσέῳ, χρυσέῃ, χρυσέῳ,	ἀπλόῳ, ἀπλόῃ, ἀπλόῳ,
	ᾧ, ᾗ, ᾧ,	ᾧ, ᾗ, ᾧ,
A.	χρῦσειον, χρυσέην, χρῦσειον,	ἀπλόον, ἀπλόην, ἀπλόον,
	οὖν, ἥν, οὖν,	οὖν, ἥν, οὖν,
V.	χρῦσειε, χρυσέη, χρῦσειον,	ἀπλόε, ἀπλόη, ἀπλόον,
	ἥ, οὖν.	οὔ, ἥ, οὖν.

Dual.

N. A. V.	χρυσείῳ, χρυσείᾳ, χρυσείῳ,	ἀπλόῳ, ἀπλόᾳ, ἀπλόῳ,
	ᾧ, ᾑ, ᾧ,	ᾧ, ᾑ, ᾧ,
G. D. A.	χρυσέοιν, χρυσέαιν, χρυσέοιν,	ἀπλόοιν, ἀπλόαιν, ἀπλόοιν,
	οῖν, αἶν, οῖν.	οῖν, αἶν, οῖν.

Plural.

	χρύσει, χρύσειαι, χρύσεια, οῖ, αἱ, ᾧ, χρυσέων, ᾧν,	ἀπλόοι, ἀπλόαι, ἀπλόα, οῖ, αἱ, ᾧ, ἀπλόων, ᾧν,
A.	χρυσείοις, χρυσείαις, χρυσείοις, οῖς, αἷς, οῖς, χρυσέους, χρυσείας, χρύσεια, οῦς, ᾱς, ᾱ, χρύσειοι, χρύσειαι, χρύσεια, οῖ, αἱ, ᾱ.	ἀπλόοις, ἀπλόαις, ἀπλόοις, οῖς, αἷς, οῖς, ἀπλόους, ἀπλόας, ἀπλόα, οῦς, ᾱς, ᾱ, ἀπλόοι, ἀπλόαι, ἀπλόα, οῖ, αἱ, ᾱ.

Singular.

	ἴλαος, ἴλαον, ἴλεως, ἴλεων, ἰλάου, ἰλάου, ἴλεω, ἴλεω,	μείζων, μείζον,
A.	ἰλάω, ἰλάω, ἴλεω, ἴλεω, ἴλαον, ἴλαον, ἴλεων, ἴλεων, ἴλαος, ἴλαον, ἴλεως, ἴλεων.	μείζονι, μείζονα, μείζον, μείζω, μείζον, μείζον.

Dual.

A. V.	ἰλάω, ἴλεω,	μείζονε,
D. A.	ἰλάοιν, ἴλεων.	μειζόνοιν,

Plural.

	ἴλαοι, ἴλαα, ἴλεω, ζοες, ζους, ἰλάων, μείζόνων, ἴλεων,	μείζονα, μείζονα, ζοα, ζω, μείζοσι,
A.	ἰλάοις, ἴλαα, ἴλεως, μείζονας, μείζονα, ἰλάους, ζοας, ζους, ζοα, ζω, ἴλαοι, ἴλαα, μείζονες, μείζονα, ἴλεω. ζοες, ζους, ζοα, ζω.	

Singular.

N.	γλυκύς, γλυκεῖα, γλυκύ,	ὁ, ἡ ἀληθής, τὸ ἀληθές,
G.	γλυκέος, γλυκείας, γλυκέος,	τοῦ, τῆς ἀληθείας, οὗς,
D. A.	γλυκεῖ, γλυκεῖα, γλυκεῖ, εἰ, εἰ, εἰ,	τῷ, τῇ ἀληθείᾳ, τὸν, τὴν ἀληθεῖα, τὸ ἀληθές.

Dual.

N. A. V.	γλυκέε, γλυκεῖα, γλυκέε,	τῷ, τὰ ἀληθεῖ, τῷ ἀληθεῖ, ῆ, ῆ,
G. D. A.	γλυκεῖοιν, γλυκεῖαιν, γλυκεῖοιν.	τοῦν, ταῖν ἀληθεῖοιν, οῖν.

Plural.

N.	γλυκέες, γλυκεῖαι, γλυκεῖα,	οἱ, αἱ ἀληθεῖς, τὰ ἀληθεῖα, εἰς, εἰς, ῆ,
G.	γλυκεῶν, γλυκεῖων, γλυκεῶν,	τῶν ἀληθεῶν, ῶν,
D. A.	γλυκέσι, γλυκεῖαις, γλυκέσι,	τοῖς, ταῖς ἀληθεῖσι,
A.	γλυκέας, γλυκείας, γλυκεῖα,	τούς, τὰς ἀληθείας, τὰ ἀληθεῖα, εἰς, εἰς, ῆ,
V.	γλυκέες, γλυκεῖαι, γλυκεῖα.	οἱ, αἱ ἀληθεῖς, τὰ ἀληθεῖα, εἰς, εἰς, ῆ.

4. Anomalous adjectives.

Singular.

N.	μέγας, μεγάλη, μέγα,	πολύς, πολλή, πολύ,
G.	μεγάλου, μεγάλης, μεγάλου,	πολλοῦ, πολλῆς, πολλοῦ,
D. A.	μεγάλῳ, μεγάλῃ, μεγάλῳ,	πολλῷ, πολλῇ, πολλῷ,
A.	μέγαν, μεγάλην, μέγα,	πολύν, πολλήν, πολύ,
V.	μέγα, μεγάλη, μέγα.	πολύ, πολλή, πολύ.

Dual.

N. A. V.	μεγάλῳ, μεγάλα, μεγάλῳ,	πολλά, πολλά, πολλά,
G. D. A.	μεγάλοιν, μεγάλαιν, μεγάλοιν.	πολλοῖν, πολλῶν, πολλοῖν.

Plural.

N.	μεγάλοι, μεγάλαι, μεγάλα,	πολλοί, πολλαί, πολλά,
G.	μεγάλων,	πολλῶν,
D. A.	μεγάλους, μεγάλαις, μεγάλοις,	πολλοῖς, πολλαῖς, πολλοῖς,
A.	μεγάλους, μεγάλας, μεγάλα,	πολλοὺς, πολλαῖς, πολλά,
V.	μεγάλοι, μεγάλαι, μεγάλα.	πολλοί, πολλαί, πολλά.

§ LXVII.

OF ADVERBS.

1. The adverb has but a single termination, which is not declinable : e.g.

ὁ μάλα φίλος ἀνὴρ, the very dear man.

τοῦ μάλα φίλου ἀνδρός, of the very dear man.

2. It is sometimes formed from a root of its own, independent of other words : e.g. ἄτρε, apart, ^(R) ἄγχι, near, πάλιν, again ; or has the same root with that of a preposition allied to it : ἄνω, above, with ἀνά, κάτω, below, with κατά, ἔσω, within, with ἐξ, ἔξω, without, with ἐξ, πρόσω, forwards, with πρὸς. We may name these two sorts the *independent adverbs*.

3. Besides the independent adverbs, there is a great number of those which belong to other words or are derived from them. Those belonging to adjectives are either identical with their neuter gender : καλὸν αἰδεῖν, to sing beautifully, ταχὺ ῥέχειν, to run quickly ; or are formed by adding *ως* to the root of the adjective : from καλός, root καλο, adverb (καλοῦς) καλῶς ; ταχύς, gen. ταχέος, root ταχε, adverb ταχέως.

4. From *substantives* adverbs are formed by the addition of different syllables : from βότρυς (root βοτρυ), βότρυος, cluster of grapes, βοτρυδόν, cluster-wise, κύκλος, circle (root κυκλο), adv. κυκλόσι, in a circle. To this class belong especially the adverbs of place, *a. in a place*, with the termination *θι* : οἴκοθι, in the house, οὐρανóθι, in heaven ; *b. from a place*, with *θεν* : οἴκοθεν, οὐρανóθεν, from the house, from heaven ; *c. to a place*, with *δε*, which is added to the accusative : οἰκόνδε, οὐρανόνδε, (θύρασδε) θύραζε, to the house, to heaven, out of doors (*to beyond the doors*). Also in general designations of place : αὐτόθι, in that very place, τηλόθεν, from afar, &c., and the adverbs of number, of which hereafter.

5. In the same way they are formed from verbs : ἀναστάν, standing up, from ἀνίστημι, κρύβδην, secretly, from κρυφ in κρύπτω, I conceal, ξυλλήβδην, taken together, from συλλαμβάνω.

6. Finally, many *forms of substantives and adjectives are used as adverbs*: σπουδῇ, with zeal, trouble, *scarcely*, κομῶδῇ, with care, very much, ἀρχῇ, from the beginning, entirely, ἀκμῇ (ἀκμή, the point or height), ardently, &c.—The adjectives appear in the dative: ἰδίᾳ, privately, δημοσίᾳ, publicly, κοινῇ, in common, ταύτῃ, in this way, thus, &c.

DEGREES OF COMPARISON IN ADJECTIVES AND ADVERBS.

§ LXVIII.

OF COMPARISON IN GENERAL.

1. To compare (*συγκρίνειν, comparare,*) two objects, is to observe that a quality is found in them either in the same or in a different degree: e.g.

The night is as pleasant as the day.

The spring is more pleasant than the autumn.

The moon shines less brightly than the sun.

In one instance we observe the pleasantness of the spring and the autumn, and thus a quality, which is common to both, but find that of the spring greater than that of the autumn. In another we contrast the shining of the moon with that of the sun,—again a quality common to both,—and ascribe it in a less degree to the moon.

2. Hence comparison does not contrast entire objects, but only one of their qualities.

3. Two objects, which are compared with respect to their qualities, are thus placed in a mutual relation. The words employed to mark the relation, here between ideas, as hereafter between propositions, are called relative particles (*particulæ, μόρια*), *so, as, than, &c.*

4. When the similarity of the qualities in two objects is to be expressed, language employs the aid of such particles: the

son is as rich as the father (*tam dives quam pater, τόσον πλούσιος ὅσον ὁ πατήρ*).

5. But when the dissimilarity of the qualities in two objects is to be expressed, many languages are not satisfied with particles, but admit variations in the names of quality (the adjective and adverb):

The day is *longer than* the night, is the *longest* of all.

§ LXIX.

OF THE POSSIBLE DEGREES OF COMPARISON.

1. If only two objects be compared with respect to their difference, we can express merely whether a quality appear in a greater or less degree in one than in the other. The form of the word which denotes this, is called the *comparative* (*συγκριτικὸν ὄνομα, nomen comparativum*, more usually *gradus comparativus*): the day is still longer than the night; *longer*, comparative of *long*.

2. When to the two objects a third is added, or more are added, in which the same quality appears, we can express to which the quality belongs in a higher degree than to the rest taken *together*, or to which of them it belongs in the highest degree.

Caius is more learned than Sempronius.

Caius is more learned than Titus.

Caius is more learned than Marcus.

Hence is Caius *more learned* than all three, or is the *most learned* of the four.

3. The form of word which designates this highest degree, is called the *superlative* (*ὄνομα ὑπερθετικόν, gradus superlativus*,) of the word.

4. Thus we arrive at the superlative through a conclusion drawn from several comparatives, or through *the setting of these together*: Since Caius is more learned than Sempronius, than Titus, than Marcus, and so on, so is he the *most learned* among them all.—Among *how many* he is the most learned, whether among three, or three thousand, or all

mankind, makes no difference, and hence a further *degree* is impossible.

5. With reference to the two degrees of comparison, we give the name of *positive* (ὄνομα θετικόν or ἀπύλυτον, ἀπλοῦν, ἀπολειγμένον, *gradus positivus*,) to that form of the adjective, by which a quality is ascribed to an object, either simply, or by help of a relative particle in like degree with another object: the *long* day, the *cold* air.

6. Questions:—Why have verbs and substantives no degrees of comparison? Why only adjectives and adverbs? Why are there not ten or a hundred degrees of comparison? Why only two?—These questions the student must distinctly answer, in order to be convinced that he has fully comprehended the subject.

§ LXX.

OF THE FORMATION OF THE DEGREES OF COMPARISON.

1. The comparative is formed most simply by adding *τερος*, and the superlative by adding *τατος*, to the root of the word. From κλεινός, μέλας, ἄτιμος, μάκαρ, roots κλεινο, μελαν, ἀτιμο, μακαρ,

Comparative, κλεινότερος, μελάντερος, ἀτιμότερος, μακάρτερος.

Superlative, κλεινότατος, μελάντατος, ἀτιμότατος, μακάρτατος.

Εὐρυ, πρῆστυ, as roots of the nom. εὐρύς, πρῆστυς, give the compar. εὐρύτερος, πρῆστυτερος, superl. εὐρύτατος, πρῆστυτατος.

2. O preceded by a short syllable is changed into ω, ελευθερο, compar. ἐλευθερότερος, super. ἐλευθερώτατος.

σοφῶ, σοφώτερος, σοφώτατος. The tone is laid upon ο, and strengthens it between two short syllables.

Obs. 1.—The ο remains even when a mute and liquid make the preceding syllable long by position: δυσποτυμότερος, εὐσπλότατος. The poets however allow themselves to vary their practice in compliance with the verse.*

* But see Porson ad Eur. Phœn., 1367.

Obs. 2.—Even in the comparative and superlative open syllables are contracted: πορφύρεος, πορφυρέωτερος, πορφυρώτερος, ατος, ἀπλούστερος, ἀπλούστερος.

3. With roots in ε there is a σ inserted before the termination: ἀληθής, root ἀληθε, comparative ἀληθέστερος, superlative ἀληθέστατος, ὑγίης, compar. ὑγιέστερος, super. ὑγιέστατος, since the forms ἀληθέτερος, ὑγιέτερος, would have too many feeble syllables together, which are strengthened by the insertion of σ. We shall observe the same σ inserted in several forms of verbs: e.g. τελε, τετέλεμαι, τετέλεσμαι, ἔθι, ἔσθι, ἴσθι, &c.

4. The terminations στερος, στατος, thus acquired, are next applied to other roots also, viz. to those in ον, which likewise prefix an ε to στερος, στατος, and to those in a k sound, which prefix an ι.

Nom.	εὐδαίμων,	τλήμων,	ἄρπαξ,
Root,	εὐδαιμον,	τλημον,	ἄρπαγ,
Compar.	εὐδαιμονέστερος,	τλημονέστερος,	ἄρπαγίστερος,
Superl.	εὐδαιμονέστατος,	τλημονέστατος,	ἄρπαγίστατος.

Obs.—The ι appears to have arisen from ε by a change common in Greek: ἔτιπον, ἔτικτον, ἐγινόμην, ἐγινόμην, &c. (so, in German, *Oberst*, *Obriſt*, *ich sterbe*, *du stirbst*).

5. Examples for exercise :

ψιλός, smooth, θρασύς, bold, ἀναιδής, shameless,
τορός, piercing, ἡδύς, agreeable, σώφρων, prudent.

6. Another mode of forming the degrees of comparison finds place in many dissyllabic adjectives in ρος and υς.

This consists in throwing away the terminations specified, and adding for the compar. ιων, for the superl. ιστος, to the original root of the word.

αἰσχρός, base, ἐχθρός, hated, γλυκύς, sweet, ταχύς, fleet.

Root,	αισχ,	εχθ,	γλυκ,	ταχ,
Comp.	αἰσχρίων,	ἐχθρίων,	γλυκίων,	ταχρίων,
Super.	αἰσχριστος,	ἐχθριστος,	γλυκιστος,	τάχιστος.

7. Examples for exercise :

κυδρός, renowned, ἡδύς, agreeable,
οἰκτός, miserable, βαθύς, deep.

8. Several have both forms : e.g.

οἰκτρός, compar.	{ οἰκτρότερος, οἰκτίων,	super.	{ οἰκτρότατος, ^(*) οἰκτιστος,
βραδύς, comp.	{ βραδύτερος, βραδίων,	super.	{ βραδύτατος, βραδύστος.

Most of those in *υς*, however, form their degrees in *τερος* and *τατος*.

Obs.—Ταχύς, fleet (root ταχ from θαχ), has together with ταχίων also θάσσων, neut. θάσσων.

§ LXXI.

FORMATION OF THE DEGREES IN ADVERBS.

The comparative and superlative of adverbs are either like the neuter of the adjectives : e.g. ἡδίων γελᾶν, to smile more sweetly ; or end in *ρω* and *τω* instead of the adjective-terminations *ρος* and *τος* : ἄνω, ἀνώτερος, adv. ἀνωτέρω, ἐγγύς, ἐγγύτερος, adv. ἐγγυτέρω, superl. ἐγγυτάτω, ἴσα, comp. ἰσώτερω, superl. ἰσωτάτω, &c. Prepositions are also compared : ὑπέρ, above, ὑπέρτατος, highest, πρό, before, πρότερος, anterior.

§ LXXII.

ANOMALIES.

1. In the use of the terminations *τερος*, *στιος*, *ιστερος*, *ιστερος*, *ων*, and the superlatives belonging to each, there prevails a considerable license, since the language not unfrequently admits one form instead of another : e.g. ὀλίγος, little, sup. ὀλιγίστος, πῖον, fat, πιότερος, πióτατος. Further : ἀπλός, simple, not c. ἀπλωότερος, but ἀπλοίστερος, &c. ὑβριστής, insolent, — c. ὑβριστίστερος, — ὑβριστοτέρως, λαῖλος, loquacious, — c. λαλάτερος, — λαλίστερος, τερπνός, agreeable, not only τερπνότερος, but also τερπνίων, sup. τέρπνιστος,

ἄφθονος, abundant, not c. ἀφθονώτερος, but ἀφθονόστερος,
κακός, bad, both c. κακώτερος and κακίαν, s. κάκιστος, &c.

2. Those in *ως*, gen. *εντος*, are formed as if their roots ended not in *εντ*, but in *ε*, by adding *στερος*, *στατος*, to this *ε* (§ LXX, 3), *χαρίεις*, *εντος*, not c. *χαριέντερος*, but *χαριέστερος*, s. *χαριέστατος*.—*Τιμήεις*, *τιμηέστερος*, *τιμηέστατος*, &c.

3. Forms from shorter roots, or roots differently terminated from those which the positive would imply :

φίλτερος, *φίλτατος*, instead of *φιλάτερος*, *φιλάτατος* (from *φιλ*)-
γεραιότερος, *γεραιάτατος*, instead of *γεραιότερος*, *γεραιότατος* (from *γεραι*).

παλαιός, old, *παλαιότερος* (from *πάλαι*),

σχολαῖος, quiet, *σχολαιότερος*,

περαιός, on the other side, *περαιότερος*,

ἡσυχος, tranquil, *ἡσυχαιότερος*,

φίλος, dear, *φιλαίτερος*,

μέσος, in the midst, *μεσαιότερος*,

πέπων, ripe, *πεπαιότερος*.

4. Degrees are formed also from,

a. Some substantives : *κλέπτης*, a thief, *κλεπτίστατος*,
ἑταῖρος, an associate, *ἑταιρότατος*.

b. Adverbs : *πλησίον*, near, *πλησιαίτερος*, *αἵτατος*, ἄνω, above,
άνώτερος, ἔνδον, within, *ἐνδότατος*.

c. Prepositions : *πρό*, before, *πρότερος*, ὑπέρ, over, *ὑπέρτερος*,
τατος, and ὑπατος.—*Ἐσχατος*, extreme, and ὕστερος, later,
ὕστατος, are from unknown roots. (R)

5. Several comparatives and superlatives, the positives of which are obsolete, have been arranged together under the surviving positive of some adjective, with which they agree in meaning.

1, ἀγαθός, good,	c. ἀμείνων, better, βελτίων, κρείσσων, λυτίων or λώων,	s. ἀρίστος, best, βέλτιστος, κράτιστος, λώϊστος or λῶστος,
2, ἀλγεινός, painful,	c. ἀλγίαν,	s. ἄλγιστος,
3, κακός, bad,	c. χείρων, κακίαν,	s. χείριστος, κάκιστος,
4, καλός, beautiful,	c. καλλίαν,	s. κάλλιστος,

5, μακρός, long,	c. μᾶσσων, μακρότερος,	s. μήκιστος, μακρότατος,
6, μέγας, large,	c. μείζων,	s. μέγιστος,
7, μικρός, little,	c. ἐλάσσων, μείων, μικρότερος,	s. ἐλάχιστος, μικρότατος,
8, πολύς, much,	c. πλείων, πλείων,	s. πλείστος,
9, ῥᾶδιος, easy,	c. ῥᾶων,	s. ῥᾶστος.
Adverbs.		
1, ἄγχι, near,	c. ἄσσον,	s. ἄγχιστα,
2, μάλα, very,	c. μᾶλλον,	s. μάλιστα,
3, μικρόν, little,	c. ἥσσον,	s. ἥκιστα.

Obs. 1.—πλείων, neut. πλεῖν, is in Attic sometimes with *o* ejected, πλειῶ.

Obs. 2.—We must still remark of this kind,

1, weak,	c. ἥσων.
2, terrific,	c. ῥιγίων.
3, gainful,	c. κερδίων, s. κέρδιστος.
4, shameful,	s. ἐλέγχιστος, and, with the poets,
5, strong,	c. φέρτερος, s. φέρτατος and φέριστος.
6, kingly,	s. βασιλεύτατος, &c.

OF NUMERALS.

§ LXXIII.

OF THE KINDS OF NUMERALS.

1. Numerals denote the quantity of objects.
2. They are *substantives*, when they express the notion of quantity without relation to particular objects: ἡ μονάς, unity, ἡ τριάς, &c.
3. *Adjectives*, when combined with objects, and, *a. such*

as answer to the question, *How many?* *Cardinals* : ἐῖς ἀνὴρ, one man, πέντε ἄνδρες, five men.—From five to a hundred they are of *one termination*, the rest of *three terminations*. *b. Ordinals* : ὁ πρῶτος ἀνθρώπων, ὁ τρίτος τῶν ἀδελφῶν. These are all of three terminations. *c. Multiple numbers* : ἀπλῶς, οὖς, single, δεκαπλοῦς, tenfold.

4. *Adverbs* : *a. answering to the question, How often?* ἅπαξ, once, δὶς, twice, ἑξάκις, six times. *b. The neutrals of the ordinals* : πρῶτον, or τὸ πρῶτον, for the first time, τρίτον, τὸ τρίτον, for the third time.

5. The marks of number are the letters of the alphabet in their order : 1 α', 2 β', 3 γ', 4 δ', 5 ε', 6,* 7 ζ', 8 η', 9 θ', 10 ι'. Then combined : 11 ια', 12 ιβ', 13 ιγ', 14 ιδ' to 19 ιθ'. Then 20 κ', 21 κα', and so on. 30 λ', 31 λα', 40 μ', 50 υ', 60 ξ', 70 ο', 80 π', 90,* 100 ρ', 120 ρκ', 145 ρμ', 200 σ', 266 σζ', 300 τ', 400 υ', 500 φ', 600 χ', 700 ψ', 800 ω', 900.* Thousand is again α, but with a stroke below it : α, 2000 β, 10,000 ι, 1811 αωια', 1829 αωιθ', &c.

*Obs.**—The marks for 6, 90, and 900, no longer appear as letters in the Greek alphabet. They were, however, ancient alphabetic characters, 6 Ϝ Van or Digamma after E, 90 Ϻ Sampi after π, 900 Ϙ Koppa or Q after Ω, which as we saw (§ XII), were dropped in the Attic and Ionic alphabets, and served only as marks of number, whence they are called *ισίσημα*. Instead of the Digamma use was made of ε, i. e. στ, from its similarity, which was called *ετγμα* : 6 ε'.

6. In place of this mode of notation the Athenians had another more striking to the eye, composed of strokes, as marks of the numbers, from one to four, and then the initial letters of five Π πέντε, ten Δ δέκα, a hundred Η εκατόν from the old orthography, a thousand Χ χίλιοι, ten thousand Μ μύριοι. The numbers between these are denoted partly by the combination of the above marks, e. g. 12 ΔΙΙ, 20 ΔΔ, 49 ΔΔΔΔΠΙΙΙΙ, partly by the multiplication of Δ, Η, Χ, Μ, into five Π, these marks being placed within the Π, e. g. [Δ] i. e. πεντακίς δέκα, five times ten or fifty, 60 [Δ]Δ, 500 [Η],

5000 \overline{X} , 50,000 \overline{M} . So 350 HHH $\overline{\Delta}$, 567 \overline{H} $\overline{\Delta}$ $\overline{\Delta}$ III, 1824 X \overline{H} HHH $\overline{\Delta}$ IIII.* This manner of notation is particularly to be marked, since it has been preserved in many and important Attic inscriptions. ^(R)

§ LXXIV.

TABLES OF THE CHIEF CLASSES OF NUMERALS.

Cardinals.			Ordinals.		
1	α'	εἷς, μία, ἕν,	1	ὁ	πρῶτος, η, ον,
2	β'	δύο,	2	ὁ	δεύτερος, α, ον,
3	γ'	τρεῖς, τρία,	3	ὁ	τρίτος, η, ον,
4	δ'	τέσσαρες, τέσσαρα,	4	ὁ	τέταρτος, η, ον,
5	ε'	πέντε,	5	ὁ	πέμπτος, &c.
6	ς'	ἕξ,	6	ὁ	ἕκτος,
7	ζ'	ἐπτά,	7	ὁ	ἑβδομος,
8	η'	ὀκτώ,	8	ὁ	ὀγδοος,
9	θ'	ἐννέα,	9	ὁ	ἐννατος,
10	ι'	δέκα,	10	ὁ	δέκατος,
11	ια'	ἑνδεκά,	11	ὁ	ἐνδέκατος,
12	ιβ'	δωδέκα,	12	ὁ	δωδέκατος,
13	ιγ'	τρισκαίδεκα,	13	ὁ	τρискаίδεκατος,
14	ιδ'	τεσσαρεσκαίδεκα,	14	ὁ	τεσσαρεσκαίδεκατος,
15	ιε'	πεντεκαίδεκα,	15	ὁ	πεντεκαίδεκατος,
16	ισ'	ἑκκαίδεκα,	16	ὁ	ἑκκαίδεκατος,
17	ιζ'	ἑπτακαίδεκα,	17	ὁ	ἑπτακαίδεκατος,
18	ιη'	ὀκτωκαίδεκα,	18	ὁ	ὀκτωκαίδεκατος,
19	ιθ'	ἐννεακαίδεκα,	19	ὁ	ἐννεακαίδεκατος,
20	κ'	εἴκοσι,	20	ὁ	εἰκοστός,
21	κα'	εἴκοσιν εἷς, μία, ἕν,	21	ὁ	εἰκοστός πρῶτος,
22	κβ'	εἴκοσι δύο,	22	ὁ	εἰκοστός δεύτερος,
23	κγ'	εἴκοσι τρεῖς, τρία,	23	ὁ	εἰκοστός τρίτος,

* Comp. Herodian περὶ τῶν ἀριθμῶν in Steph. Thes. Ling. Gr., v. 4, p. 205 (Gloss., p. 689. Ed. Valp.).

Cardinals.

24	κδ'	είκοσι τέσσαρες, ρα,
25	κε'	είκοσι πέντε,
26	κς'	είκοσιν ἕξ,
27	κζ'	είκοσιν ἑπτὰ,
28	κη'	είκοσιν ὀκτώ,
29	κθ'	είκοσιν ἑννέα,
30	λ'	τριάκοντα,
31	λα'	τριάκοντα εἷς,
32	λβ'	τριάκοντα δύο,
	το	τό
39	λθ'	τριάκοντα ἑννέα,
40	μ'	τεσσαράκοντα,
50	ν'	πεντήκοντα,
60	ξ'	ἑξήκοντα,
70	ο'	ἑβδομήκοντα,
80	π'	ὀγδοήκοντα,
90	*	ἐνενήκοντα,
100	ρ'	ἑκατόν,
200	σ'	διακόσιοι, αι, α,
300	τ'	τριάκοσιοι,
400	υ'	τεσσαράκοσιοι,
500	φ'	πεντακόσιοι,
600	χ'	ἑξακόσιοι,
700	ψ'	ἑπτακόσιοι,
800	ω'	ὀκτακόσιοι,
900	*	ἑννακόσιοι,
1000	μ	χίλιοι, αι, α,
2000	β	δισχίλιοι,
3000	γ	τρισχίλιοι,
4000	δ	τετρακισχίλιοι,
5000	ε	πεντακισχίλιοι,
6000	ς	ἑξακισχίλιοι,
7000	ζ	ἑπτακισχίλιοι,
8000	η	ὀκτακισχίλιοι,
9000	θ	ἑννακισχίλιοι,
10,000	ι	μύριοι,
20,000	κ	δισμύριοι,
	το	τό

Ordinals.

24	ὁ εἰκοστός τέταρτος,
25	ὁ εἰκοστός πέμπτος,
26	ὁ εἰκοστός ἕκτος,
27	ὁ εἰκοστός ἑβδομος,
28	ὁ εἰκοστός ὀγδοος,
29	ὁ εἰκοστός ἑννατος,
30	τριακοστός,
31	τριακοστός πρῶτος,
32	τριακοστός δεύτερος,
	το
39	τριακοστός ἑννατος,
40	τεσσαρακοστός,
50	πεντηκοστός,
60	ἑξηκοστός,
70	ἑβδομηκοστός,
80	ὀγδοηκοστός,
90	ἐννηκοστός,
100	ἑκατοστός,
200	διακοσιοστός,
300	τριακοσιοστός,
400	τεσσαρακοσιοστός,
500	πεντακοσιοστός,
600	ἑξακοσιοστός,
700	ἑπτακοσιοστός,
800	ὀκτακοσιοστός,
900	ἑννακοσιοστός,
1000	χιλιοστός,
2000	δισχιλιοστός,
3000	τρισχιλιοστός,
4000	τετρακισχιλιοστός,
5000	πεντακισχιλιοστός,
6000	ἑξακισχιλιοστός,
7000	ἑπτακισχιλιοστός,
8000	ὀκτακισχιλιοστός,
9000	ἑννακισχιλιοστός,
10,000	μυριοστός,
20,000	δισμυριοστός,
	το

Cardinals.

Ordinals.

100,000 *σ* δεκακισμύριοι, 100,000 δεκακισμυριοστός.

Obs.—We may also combine 13 δεκατρεῖς, 14 δεκατίσσερες, 15 δεκαπέντε, &c. and *decline* these combinations: τίσσερακαιδέκα, δεκατριῶν.—Δώδεκα arose out of δώδεκα.

§ LXXV.

DECLENSION OF THE FIRST FOUR NUMERALS.

Nom.	1	εἷς, μία, ἓν,	2	δύο,
Gen.	1	ένός, μιᾶς, ένός,	2	δυοῖν,
Dat.	1	ένί, μιᾷ, ένί,	2	δυοῖν,
Acc.	1	ένα, μίαν, έν,	2	δύο.
Nom.	3	τρεῖς, τρία,	4	τέσσαρες, α,
Gen.	3	τριῶν,	4	τεσσάρων,
Dat.	3	τρισί,	4	τέσσαρσι,
Acc.	3	τρεῖς, τρία,	4	τέσσαρας, α.

§ LXXVI.

FORMATION OF THE OTHER NUMERALS.

1. The substantive numerals end in *άς*, gen. *άδος*: ἡ μονάς, unity, ἡ δύας, τριάς, τετράς, πεντάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, εἰκάς, τριακάς, τεσσαρακοντάς, πεντηκοντάς, ἑκατοντάς, διηκοσιάς, χιλιάς, μυριάς, &c.

2. The adverbial numerals run: ἅπαξ, once, δῖς, twice, τρίς, τετράκις, πεντάκις, ἑξάκις, ἑπτάκις, ὀκτάκις, ἑννάκις, δεκάκις, ἑκατοντάκις, μυριάκις, &c.

3. The multiple numbers are formed as adjectives in *πλος*—πλοῦς from the adverbial: ἁπλοῦς, διπλοῦς, τριπλοῦς, τετραπλοῦς, μυριαπλοῦς.

4. The distributives, answering to the question *in how many parts*, are formed in *χα*: δίχα, τρίχα, τέτραχα, πένταχα, and connected with these are such as *τριχῇ* and *τριχῶς*, trebly, *τριχοῦ*, in three places, and the like.

5. To answer the question, *on what day*, adjectives in αἰος are formed from the ordinals : *τρίταιος*, on the third day, *δευτεράιος*, on the second day, &c.

6. In the expression of compound numbers not only the less number may be placed last without a copulative, as in the table, but also first, in which case καί must necessarily connect the two, exactly according to the German and English idiom : *πέντε καὶ ἑκοσι*, *five and twenty*.

7. To express the higher numbers the substantive numerals are commonly employed : 100,000, *ἑκατὶ μυριάδες* ; a million, *ἑκατὸν μυριάδες* ; and sometimes the smaller numbers, added to the large, are likewise expressed by substantives : e.g. 517,610, *πεντήκοντα μυριάδες καὶ μία, χιλιάδες τε ἑπτά καὶ πρὸς ἑκατοντάδες ἕξ καὶ δεκάς*.

§ LXXVII.

THE PRONOUNS.

1. Among the objects which environ us, every one separates himself from that which is around him (*the first person*, I, *πρῶτον πρόσωπον*, *prima persona*). Every other object he sets, as it were, over against himself, in order either to address himself, his speech, wishes, or commands, to that object (*the second person*, THOU, *δύτερον πρόσωπον*, *secunda persona*), or merely to direct his attention to it (*the third person*, HE, SHE, IT, *τρίτον πρόσωπον*, *tertia persona*).

2. When I, as the first person, set myself together with another, I AND THOU, I AND HE, the first person of the dual number is formed in those languages which possess a dual: WE BOTH. In the same way, when I combine together two external objects, in order to address myself to them, the second person of the dual is formed: YE BOTH. If we combine two objects, merely in order to contemplate them together, the third person of the dual is formed: THEY BOTH.

3. In the same way the three persons of the plural arise, when I bring those of the singular number into combination

not with one but with more objects in the modes above described: WE, YE, THEY.

4. The words, which denote these persons, are SUBSTANTIVES, since they denote substantive objects; but they are not of themselves intelligible. In hearing I or THOU we have no distinct conception of that, which these words designate, as we have in hearing FATHER, FLOWER; the words have no meaning for our apprehension, until we know the objects themselves, to which they refer.—They are the mere signs of personality, consequently they are *universal*, they can stand for every object.

These words, then, stand in place of a noun (*ἀντ' ὀνόματος, pro nomine*), hence their name, SUBSTANTIVE PRONOUNS (*ἀντωνυμῖαι οὐσιαστικαί, pronomina substantiva*), and their definition, *words, which in the place of nouns represent particular persons.**

5. In both the first and second person they are of *all genders* in most languages, and in the third also in Greek (resembling in this respect many of the cardinal numbers). Their forms are taken from various roots, e. g. I, gen. OF ME, pl. WE, US, &c., and were arranged under a common nominative, as the irregular degrees of comparison in adjectives under one positive in use: *ἡμεῖς* under *ἐγώ*, as *βελτίων* under *ἀγαθός*.

6. The forms of the third person, in Greek, want the nom. sing. neuter, since the use of *ἷ*, which answered to the Latin *is*, was dropped.^(R) To compensate for this, use was made of the adjective forms, *αὐτός, ἡ, ὁ, οὗτος, this*, and the like. In the plural the pronoun of the third person has a separate termination for the neuter.^(R)

7. Declension of the substantive pronouns.

Singular.

N. *ἐγώ*, I, *σύ*, thou, he,
G. *ἐμέο, ἐμοῦ, μου*, of me, *σέο, σου*, of thee, *ἑο, οὗ*, of himself, &c.

* Ἀντωνυμία—λίξεις ἀντ' ὀνόματος προσώπων παραστατικὴ ὠρισμένων. Apollon. Alexandr. παρ' Ἀντων., p. 270, A. Ἀντωνυμία τοῖνυν ἵστί μέρος λόγου πτωτικὸν ἀντὶ ὀνόματος παραλαμβάνμενον. Lascaris. Gr. Gram., L. III, p. 565. Ed. Bas.

A. ἐμοί and μοί, to me, σοί, to thee, οἱ, to himself, &c.
 c. ἐμέ and μέ, me, σέ, thee, ἑ, himself, &c.

Dual.

ῥῶι, ῥά, we both.	σφῶι, σφά, ye both.	σφῶι, σφά, they both.
ῥῶιν, ῥῶν, of us both.	σφῶιν, σφῶν, of you both.	σφῶιν, of them both.
A. ῥῶιν, ῥῶν, to us both.	σφῶιν, σφῶν, to you both.	σφῶιν, to them both.
c. ῥῶι, ῥά, us both.	σφῶι, σφά, you both.	σφῶι, them both.

Plural.

ἡμεῖς, ἡμῖς, we.	ὕμεῖς, ὕμῖς, ye.	σφῆς, σφεῖς, n. σφεία, they.
ἡμῶν, ἡμῶν, of us.	ὕμῶν, ὕμῶν, of you.	σφῆων, σφῶν, of them.
A. ἡμῖν, ἡμῖν, to us.	ὕμῖν, ὕμῖν, to you.	σφίσιν, to them.
c. ἡμέας, ἡμᾶς, us.	ὕμέας, ὕμᾶς, you.	σφείας, σφεᾶς, n. σφεία, them.

§ LXXVIII.

ADJECTIVE PRONOUNS.

1. In order to express that something is the possession of a person, use is made of certain adjectives, formed from the stems of the substantive pronouns, with the rejection of ε in the singular, and called possessive pronouns (*ἀντωνυμιαί πτωαί, pronomina possessiva*). Their terminations are g. *ος*, dual and plur. *τερος*.

Roots.

ἐμε, σε, ἐ, ῥῶι, σφῶι, ἡμε, ὕμε, σφε.

Possessive Pronouns.

ός, σός, ὅς, ῥῶιτερος, σφῶιτερος, ἡμέτερος, ὕμέτερος, σφέτερος,
 me, thine, his, of us two, of you two, our, your, their.

2. They are of three regular terminations :

ος, ἡ, ὄν; ἡμέτερος, α, ον. "Ος, ἡ ὄν, is distinguished in the at. from ὅς, ἡ, ὄ, the relative pronoun.

Obs.—To this class belong also *ἡμεδαπός*, one of *our* country (*nostras*), *ὑμεδαπός*, one of *your* country, since they contain the expression of person (*our, your*); but not *ἀλλοδαπός*, in which there is no reference to *person* (Apollon. Alex. π. 'Αντων, p. 298, 9).

§ LXXIX.

OF WORDS ALLIED TO THE PRONOUN.

1. One peculiarity of the pronouns is, that they, as universal marks of personality, contain no sign of any one particular object.

2. Viewing this as the essence of the pronoun, Grammarians have ascribed to the pronominal class all words which, although containing no expression of a distinct person, are however universal signs without a particular designation, and stand in some relation to person.

3. Of this kind are,

a. The demonstrative (*δεικτικά, demonstrativa*), which point to a person already known :

ὁ, ἡ, τό, this man (he), this woman (she), this thing (it).

οὗτος, αὕτη, τοῦτο, } this.
ὁδε, ἥδε, τόδε, }

ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, that.

ὁ δεῖνα, ἡ δεῖνα, τὸ δεῖνα, such an one (known and designated, but whom the speaker does not wish to name).

b. The indefinite (*indefinita*):

ἄλλος, ἄλλη, ἄλλο, another.

ἕτερος, ἑτέρα, ἕτερον, the other of two.

τίς, τίς, τί, some one.

c. The definite (*definitum*):

αὐτός, αὐτή, αὐτό, he, he himself.

d. The interrogative (*interrogativum*):

τίς, τί, who? what?

e. The relative (*ἀναφορικόν, relativum*):

ὃς, ἡ, ὅ, who, which; and the compound relative ὅστις, ἡτις, ὅ, τι, whosoever.

f. The negatives (*negatives*):

οὐτις,	οὐτις,	οὐτι,	} no one.
οὐδαίς,	οὐδαμία,	οὐδέν,	
μήτις,	μήτις,	μήτι,	
μηδαίς,	μηδαμία,	μηδέν,	

§ LXXX.

OF THE DEFINITE PRONOUN.

1. The definite is used for the closer designation of the persons: ἐγὼ αὐτός or αὐτὸς ἐγώ, I myself; σὺ αὐτός, thou thyself; αὐτός, he himself.

2. In the rest of the cases of the singular the roots of the personal pronouns are blended with αὐτός, and produce a compound (σύνθετος) pronoun. Thus:

	I myself,	thou thyself,	he himself, &c.
Nom.	ἐγὼ αὐτός,	σὺ αὐτός,	αὐτός,
	αὐτή,	αὐτή,	αὐτή,
	αὐτό,	αὐτό,	αὐτό,
	of myself,	of thyself,	of himself,
Gen.	ἐμαυτοῦ,	σαυτοῦ,	αὐτοῦ,
	ἐμαυτῆς,	σαυτῆς,	αὐτῆς,
	ἐμαυτοῦ,	σαυτοῦ,	αὐτοῦ,
	to myself,	to thyself,	to himself,
Dat.	ἐμαυτῷ,	σαυτῷ,	αὐτῷ,
	ἐμαυτῇ,	σαυτῇ,	αὐτῇ,
	ἐμαυτῶ,	σαυτῶ,	αὐτῶ,
	myself,	thyself,	himself,
Acc.	ἐμαυτόν,	σαυτόν,	αὐτόν,
	ἐμαυτήν,	σαυτήν,	αὐτήν,
	ἐμαυτό,	σαυτό.	αὐτό.

3. In the other numbers this coalition does not take place: ἡμεῖς αὐτοί, ἡμῶν αὐτῶν, &c.; except in αὐτοῦ, pl. αὐτῶν, αὐτοῖς, αὐτοῦς.

4. Instead of σαυτοῦ, αὐτοῦ, we find also σεαυτοῦ, ἑαυτοῦ, σεαυτῷ, &c.

§ LXXXI.

RECIPROCAL PRONOUN.

When there is a mutual relation between several persons—e. g. *they loved one another*, i. e. *one the other*—use is made of ἄλλοι, ἄλλαι, ἄλλα, with the insertion of the syllable ηλ (lengthened out of αλ) in the gen. dat. acc.: e. g. ἀλλήλους (as it were ἄλλοι ἄλλους).

		Plural.		
Gen.	ἀλλήλων,	ἀλλήλων,	ἀλλήλων,	
Dat. Abl.	ἀλλήλοις,	ἀλλήλαις,	ἀλλήλοις,	
Acc.	ἀλλήλους,	ἀλλήλας,	ἀλλήλα.	
		Dual.		
Gen. Dat.	ἀλλήλοιν,	ἀλλήλαιν,	ἀλλήλοιν,	
Acc.	ἀλλήλω,	ἀλλήλω,	ἀλλήλω.	

§ LXXXII.

DECLENSION OF THE ADJECTIVE PRONOUNS.

The adjective pronouns, enumerated in § LXXIX, are for the most part declined regularly: e. g. *ἐκεῖνος*, η, ο; where, however, we must observe that ν is dropped in the neuter. For exercise, and on account of some peculiarities, here follow:

	Singular.		
Nom.	ὅς,	ἥ,	ὅ, who.
Gen.	οὗ,	ἧς,	οὗ,
Dat. Abl.	ὧ,	ῇ,	ὧ,
Acc.	ὦν,	ῆν,	ὦ.
	Dual.		
Nom. Acc.	ὧ,	ᾗ,	ὧ,
G. D. Abl.	οῖν,	αῖν,	οῖν.
	Plural.		
Nom.	οἷ,	αῖ,	ὧ,
Gen.	ῶν,	ῶν,	ῶν,
Dat. Abl.	οῖς,	αῖς,	οῖς,
Acc.	οὖς,	αῖς,	ὧ.

Singular.

- ὅδε, ἥδε, τόδε, and οὗτος, αὕτη, τοῦτο, this.
 τοῦδε, τῆςδε, τοῦδε, τούτου, ταύτης, τούτου,
 I. τῶδε, τῇδε, τῶδε, τούτῳ, ταύτῃ, τούτῳ,
 τόνδε, τήνδε, τόδε, τοῦτον, ταύτην, τοῦτο,

Dual.

- C. τῶδε, τᾷδε, τῶδε, τούτω, ταύτῃ, τούτω,
 Ab. τοῖνδε, ταινδε, τοῖνδε, τούτοι, ταύται, τούτοι.

Plural.

- οἷδε, αἷδε, τᾶδε, οὗτοι, αὗται, ταῦτα,
 τῶνδε, τῇνδε, τῶνδε, τούτων, τούτων, τούτων,
 I. τοῖσδε, ταισδε, τοῖσδε, τούτοις, ταύταις, τούτοις,
 τούσδε, τᾶσδε, τᾶδε, τούτους, ταύτας, ταῦτα.

Singular.

- τις, τί, some one, τίς, τί, who? what?
 τίνος, τίο, του, τίνος, τίο, του,
 I. τινί, τίῳ, τῷ, τίνι, τίῳ, τῷ,
 τινά, τί, τίνα, τί.

Dual.

- C. τινέ,
 Ab. τινοῖν, τίνε, τίνοιν.

Plural.

- τίνες, τινά (ἄττα), τίνες, τίνα,
 τινῶν, τίνων,
 I. τισί, τίσιν, τίσιν,
 τινάς, τινά (ἄττα), τίνας, τίνα.

Singular.

- ὁ, ἡ, τὸ, δεῖνα, a certain one.
 τοῦ, τῆς, τοῦ, δεῖνος,
 I. δεῖνι,
 δεῖνα.

Dual.

- C. δεῖνε,
 Abl. δεῖνοιν.

Plural.

- δεῖνες,
 I. δεῖναν,
 δεῖσι,
 δεῖνας.

		Singular.	
Nom.	ὅστις,	ἥτις,	ὅ, τι, whosoever.
Gen.	οὗτινος, ὅτιο, ὅτου,	ἥτινος, ὅτιο, ὅτου,	οὗτινος, ὅτιο, ὅτου,
D. Abl.	ᾧτινι, ὅτεω, ὅτῳ,	ᾧτινι, ὅτεω, ὅτῳ,	ᾧτινι, ὅτεω, ὅτῳ,
Acc.	ὅτινα,	ἥτινα,	ὅ, τι.
		Dual.	
N. Acc.	ᾗτινε,	ᾗτινε,	ᾗτινε,
G. D. Ab.	οἷτινοιν,	αἷτινοιν,	οἷτινοιν.
		Plural.	
Nom.	οἷτινες,	αἷτινες,	ᾗτινα (ᾗττα),
Gen.	ᾗτινων, ^(R)	ᾗτινων,	ᾗτινων,
D. Abl.	οἷσσισι,	αἷσσισι,	οἷσσισι,
Acc.	οὗστίνας,	ᾗστίνας,	ᾗτινα (ᾗττα).
		Singular.	
Nom.	οὗτις, οὗτι, and οὐδεὶς,	οὐδεμὶς,	οὐδέν, no one.
Gen.	οὗτινος,	οὐδενός,	οὐδενός,
D. Abl.	οὗτινι,	οὐδενί,	οὐδεμῶ, οὐδενί,
Acc.	οὗτινα, οὗτι,	οὐδένα, οὐδεμῶνα,	οὐδέν.
		Dual.	
N. Acc.	οὗτινε,		
G. D. Ab.	οὗτινοιν.		
		Plural. ^(R)	
Nom.	οὗτινες, οὗτινα,		
Gen.	οὗτινων,		
D. Abl.	οὗτισι,		
Acc.	οὗτίνας, οὗτινα.		

§ LXXXIII.

CORRELATIVES, AND APPENDED SYLLABLES.

1. The Greek language has likewise correlative pronouns, each pair of which has a mutual relation. The latter of the

two is expressed in English by *as*: e. g. *τόσος, ὅσος, tantus, quantus*, so great as, &c.

τόσος, ὅσος, so great as, so much as (*tantus, quantus*, and *tot, quot*).

τοῖος, οἷος, such as (Lat. *talis, qualis*).

τηλίκος, ἡλίκος, of the same age, of the same size as.

2. When the correlation is more expressly designated—*just* as great as, *exactly* as great as, &c.—the former pronoun (*τόσος, τοῖος, τηλίκος*,) has *δε* or *οὗτος* attached to it, and the latter has *ὅς* (from *ὅπη*, as,) prefixed.

$\left. \begin{array}{l} \text{τοσόσδε,} \\ \text{τοσοῦτος,} \\ \text{τοσαύτη,} \\ \text{τοσοῦτο,} \end{array} \right\} \begin{array}{l} \text{ὁπόσος.} \end{array}$	$\left. \begin{array}{l} \text{τοιοῖσδε,} \\ \text{τοιούτος,} \\ \text{τοιαύτη,} \\ \text{τοιούτο,} \end{array} \right\} \begin{array}{l} \text{ὁποῖος.} \end{array}$	$\left. \begin{array}{l} \text{τηλικόσδε,} \\ \text{τηλικούτος,} \\ \text{τηλικαύτη,} \\ \text{τηλικούτο,} \end{array} \right\} \begin{array}{l} \text{ὁπηλίκος.} \end{array}$
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3. In putting a question the latter pronouns prefix *π* (from *πῶς*): *πόσος*, how great? how much? *ποῖος*, of what sort? *τηλίκος*, of what age? of what stature? and, if these expressions be to be made indefinite,—*of some number, sort, age, &c.*—the accent of two of them is moved to the final syllable, *ποσός, ποιός*, but remains in *πηλίκος*.

4. Recapitulation:

<i>τόσος,</i>	<i>ὅσος,</i>	<i>πόσος,</i>	<i>ποσός,</i>
<i>τοῖος,</i>	<i>οἷος,</i>	<i>ποῖος,</i>	<i>ποιός,</i>
<i>τηλίκος,</i>	<i>ἡλίκος,</i>	<i>πηλίκος,</i>	<i>πηλίκος.</i>

5. Several little words which are placed after the pronouns in order to strengthen their expression, or mark their relation more distinctly, have been by use as it were incorporated with them: *δε* in *ὅδε*; also *γε*, *ἔγωγε* (*equidem*); *περ*, *ὅσπερ*; *τε*, *ὅσπερ*; *ὅτι*, *ὅσονδῃ*, *ὅσονδῇποτε*; *οὖν* in *ὅστισιν* and *ὅσπερ οὖν*. These may be also written separate: *ὅσπερ οὖν*, &c.

6. The addition of *ι* serves for a stronger designation of the persons: *οὗτοσί* (*hic-ce*), *αὐτήι*, and with ejection of *ο*, *α*, *ε*: *τουτί*, *ταυτί*, *οἰδί*, *τοδί*, *τουτογί*; even with *ι*: *οὗτοσιν*, *τουτουσιν*; and so from *οὕτως*: *οὕτωσί* and *οὕτωσιν*.

BOOK FIRST.

PART SECOND.

OF VERBS.

§ LXXXIV.

OF THE DIFFERENT KINDS OF VERBS.

THE property, which a verb ascribes to any subject (§ II, 8), must be understood in the widest sense, as all that is affirmed to belong to that subject, as all that exists, acts, or is felt in it.

1. This property is considered either as contained in the subject, without imparting itself to any other, as an inoperative state or condition (*ῥῆμα* or *γίνος ῥήματος ἀμετάβατον, οὐδέτερον, verbum intransitivum* or *neutrum*): the tree blossoms, the man lives, the man prospers; or as a state of operating upon some external object, passing over to that object (*ῥῆμα μετάβατον, ἐνεργητικόν, verbum transitivum* or *activum*): the rain fertilizes the soil; where *the fertilizing* is considered as something communicated to *the soil*, something passing over to it.

2. The subject, however, not only itself exerts activity, but is also susceptible (*παθητικός, passivus,*) of the operations of any agency, is exposed to them, is affected by them.

3. This agency, by which it is affected, sometimes proceeds from itself, and retro-acts upon itself (*ῥῆμα ἀντίστροφον, μέσον, verbum reciprocum* or *medium*): e. g. the herd of deer *brings itself near, approaches*. Here the *approaching* is

marked as a property, as an operation in the herd, which asserts itself, however, not upon any other object, but upon the herd itself. So also,—the tree *raises itself* towards the skies: thou *pleasest thyself* truly, only when thou *busiest thyself* in good deeds.

4. Lastly, the agency, by which an object is affected, may proceed not from itself but from something else (*ῥῆμα παθητικόν, verbum passivum*): the earth *is illumined* by the sun, the town *is destroyed*.

These differences among verbs are called *kinds* (*γένη, genera*). We rank as such the *neuter, active, middle, passive*.

§ LXXXV.

OF THE TENSES OF VERBS.

1. We consider objects either as *now being*, or as *having been*, or as *hereafter to be* affected by their properties, and we divide time itself into three parts, the *present, past, future*.

2. If we consider the three times (*χρόνοι, tempora*), in relation to one another, other distinctions of time appear to attach themselves to those above enumerated, and we may, bringing all together, discriminate each particular time as *incomplete, complete, or about to be completed*.

3. Hence we may distinguish,

a. Present time.

incomplete, 1, *I am writing* (at this moment, the action going on, *χρόνος ἰσχυρός, præsens*).

complete, 2, *I have written* (have just finished, *παρὰ τὸ τέλος, perfectum*).

about to be

completed, 3, *I am about to write* (immediately, *futurum imminans*).

b. Past time.

incomplete, 4, *I was writing*, e.g. when he came (had at that time not yet finished, *παρὰ τὸ τέλος, imperfectum*).

- complete, 5, *I had written*, when, &c. (had then finished, ὑπερουκλιός, *plusquamperfectum*).
- about to be completed, 6, *I was about to write*, when, &c. (was then on the point of commencing).
c. Future time.
- incomplete, 7, *I shall or will write*, e.g. when he comes (shall then be about to write, μέλλαν, *futurum*).
- complete, 8, *I shall have written*, when, &c. (shall then have completed my writing, *futurum exactum*).
- about to be completed, 9, *I shall be about to write*, when, &c. (shall then be upon the point of commencing).

Obs. 1.—It is sufficient to designate these nine tenses by the English names above given, e.g. *incomplete present*, *complete past*, &c. The Greek and Latin names are those usually employed in grammars. It is evident that these nine tenses must appear in every *genus* of the verb.

Obs. 2.—Besides these nine distinctions of time, still other differences may be conceived, the number and nature of which need not here be specified. Thus the Greek tongue has peculiar forms to express a past event, on which the mind does not dwell for any continuance, but which it merely regards as in itself absolutely past (χρῆνος ἀόριστος, *aoristus*).

§ LXXXVI.

OF THE MOODS OF THE VERB.

1. Existence may be ascribed to an object by means of the verb in different ways (ἔγκλισις, *modi*).

a. As actually observable in it, and simply pointed out (ἔγκλισις ὀρίστικῇ, *modus indicativus*): *the tree blossoms*.

b. As only thought of with regard to it, as a wish, a conception: *may the tree blossom!* (ἐνκτικῇ, *optativus*).

c. As ready to befall it, in case something else happen : *I eat that I may live, hence do not live in case I do not eat.* Thus the two verbs *to eat* and *to live* are brought into closer relation (*ὑποτακτική, relativus* or *conjunctivus*).

2. The first person, with reference to another, can desire that that other should pass into some state of being (*προσμετική, imperativus*): *be happy, be active, &c.*

Obs.—The moods also appear in all different *genera* of the verb, and enter into the several tenses, but under some limitations in the latter respect, of which we shall speak hereafter.

3. The moods already enumerated express existence always in connection with one of the three persons. If the expression be without reference or limitation to one of the persons, e. g. *to live, to blossom*, it is characterized in grammar as the indefinite mood (*ἀπαρίμωτος, modus infinitivus*).

§ LXXXVII.

OF THE NUMBERS AND PERSONS OF THE VERB.

1. Since the verb, according to its nature, pre-supposes a subject, of which it expresses a property, and with which it stands in very close connection, it therefore alters its form,

a. When the substantive alters its number : e. g. *the tree grows, the trees* (no longer *grows* but) *grow*. Hence we find in the verb, as in the noun, the singular, dual, and plural numbers.

b. According to the person denoted by the subject : e. g. *I, Sempronius, acquire ; thou, Caius, acquirest ; he, Gracchus, acquires* (persons of the verb).

2. The numbers naturally repeat themselves in every mood, except the infinitive, which has no definite relation. If a language have three numbers, it must need nine persons of the verb, since the persons also are repeated in each number throughout the moods (e. g. *prima persona pluralis numeri, optativi modi, futuri temporis, passivi generis*).

3. The imperative mood, however, must have only the second and third persons. It expresses always a demand of the intelligence upon the will. Hence it is clear, that, when I give an order to myself, I distinguish in myself between the intelligence and the will. The one commands the other as a second person—*comfort thyself*; so that the first person does not appear in the imperative.

Obs.—Since the participles are to be considered as adjectives, which contain an expression of time, they appear in company with most of the tenses, are formed in analogy with them, and will be given together with them.

4. It appears from what has been already stated, that under the few limitations above noticed, every person should appear in every number, every number in every mood, every mood in every tense, and every tense in every *genus* of the verb.

5. Thus in the verb, as in the substantive, each part is constituted not of a single conception, but of an aggregation of several conceptions: e. g.

(I strike)

1, πρόσωπον,	2, ἀριθμός,	3, κλίσις,	4, χρόνος,	5, γένος,
πρῶτον,	ἐνικός,	ὀριστική,	ἰνστικός,	ἐνεργητικόν,
persona,	numerus,	modus,	tempus,	genus,
prima,	singularis,	indicativus,	præsens,	activum.

Obs.—It is necessary to understand these preliminary remarks as clearly as possible in order to proceed, with knowledge and intelligence in mastering the difficulties of the verb.

§ LXXXVIII.

OF CONJUGATION GENERALLY.

1. As numbers and cases in the noun, so *genera*, tenses, moods, numbers, and persons, in the verb, will be designated by certain letters and syllables, and these will be added to the

root according to certain laws, so that a special verbal-form will be obtained for each person.

2. *Conjugation* (συνζυγία, *conjugatio* from *conjugare*, to yoke together,) teaches how to add to the root these letters and syllables under the control of the established rules, and to lay down the series of forms thence resulting according to paradigms.

4. If we assume for the exigencies of language, according to our foregoing observations, 4 genera of the verb, in each genus 9 tenses, in each tense 4 moods, in three of these 9 persons, and in one of them 6, in all 33 persons, and an infinitive form besides for each tense, it will appear that a fully developed tongue must have in its conjugation 4 forms of genus, $4 \times 9 = 36$ forms of tense, $36 \times 4 = 144$ forms of moods, and in these $144 \times 33 = 4752$ forms of person, add to which 9 forms of the infinitive, which would make up 4761 verbal forms, without reckoning the participles, whereas the forms of the noun reach only to $3 \times 6 = 18$.

4. Such an exuberance of forms, however, no human tongue has ever yet attained, since the developement of language has suffered many lets and limitations from accident, the destiny of nations, and the insufficiency of the foundations laid.

5. Nevertheless, the conjugation of Greek verbs comes near, in many points, even to this exuberance, and from the fulness and beauty of its forms, as well as the certainty and regularity of its developement, it constitutes the basis of that excellence which distinguishes the noblest and richest of all human languages.

6. Next in rank, in the circle of well known tongues, come *the Latin* and the languages derived from it. But the tongues of the Teutonic branch, such as the German, English, &c., are extremely deficient in this respect.

7. Such of the above-mentioned forms as have not been developed, language is forced to supply by means of some existing form combined with an auxiliary verb. Of this auxiliary character are εἶναι, to be, γίνεσθαι, to become, ὀφείλειν, to owe; in Greek also μέλλειν, to be about to, in English *to have, will, shall, &c.*

§ LXXXIX.

GREEK CONJUGATION.

A. Genera.

1. To express the four genera there are in Greek, as in most other languages, only two forms, distinguished as *active* and *passive*, or as active and passive conjugation: *λείπω*, I leave, *λείπομαι*, I am left. Neuter and middle are expressed, now by parts of the one form, now of the other.

2. For future and aorist middle, however, there are special forms in the passive conjugation (*futura* and *aoristi medii*).

Obs.—The English tongue, like the German, has no passive formation.

It has, however, a participle, which taken alone is of passive signification: *beloved, left* (Germ. *geliebt, verlassen*). This is joined with auxiliary verbs, in order to make passive forms: *I am beloved, might I be seen*, &c.

B. Tenses.

3. To express time the Greek tongue has forms for six of these tenses, which were enumerated § LXXXV, 2, and obs. 2.

a.	b.	c.
(1) Present. <i>λείπω,</i> <i>I leave.</i>	(2) Perfect. <i>έλειπον,</i> <i>I have left.</i>	(3) Future. <i>λείψω,</i> <i>I shall or will leave.</i>
(4) Imperfect. <i>έλειπον,</i> <i>I was leaving.</i>	(5) Pluperfect. <i>έλειπον,</i> <i>I had left.</i>	(6) Aorist. <i>έλειψα,</i> <i>I left.</i>

Thus there are wanting three of the forms above alluded to, which must, when necessary, be expressed by periphrasis.

4. The tenses here united under *a, b, c*, are connected together in pairs by *their formation*, and will therefore be distinguished as *chief tenses*, *λείπω, έλειπον, λείψω*, and *secondary tenses*, *έλειπον, έλειπον, έλειψα*, a denomination which refers solely to their form.

5. For the future and aorist the Greek tongue has two forms, distinguished as first and second future,^(R) first and

second aorist. In this respect it exceeds that which is *necessary*, but not that which is *desirable*. The greater the number of forms, the more variety is there in a language.

6. Thus the series of Greek tenses is,

Chief.	Secondary.
present,	imperfect,
perfect,	pluperfect,
future 1,	aorist 1,
future 2.	aorist 2.

Obs. 1.—These tenses occur in the passive voice as well as the active, and in the former with the addition of a third form for the *future preterite* (*futurum exactum*, γρηγόρευμαι), I shall have been written, as in Latin in the active *scripsero*, I shall have written. The formation of the future and aorist middle (§ LXXXIX, 1, 2,) is also twofold.

Obs. 2.—No verb, however, possesses all these tenses, but only a greater or less number of the possible forms, as the nature of its root may allow.

Obs. 3.—The English and German tongues have only the aorist form together with the present, I run, ran, I see, saw (Germ. *ich laufe, lief, sehe, sah*).—For all the other forms auxiliary verbs are joined with the infinitive or participle: I shall love, I have loved, I am come, I shall have been heard (Germ. *ich werde lieben, habe geliebt, &c.*).

C. Moods.

7. The imperfect and pluperfect have no mood but the indicative; other tenses supply what is wanting to these forms.

8. The futures want the imperative; here the aorists supply the deficiency.

9. In the perfect passive the formation of the conjunctive and optative is limited, and even the Greek tongue here resorts to the use of an auxiliary: γηγραμμένος ᾶ, and εἶην.

10. In the other tenses the moods are complete, and formed with great care.

D. Numbers and Persons.

11. Since the Greek tongue has a dual, it has consequently all nine persons, of which, however, many are formed alike.

12. In some verbs the formation of two persons in the extant moods is circumscribed, viz. the 3 pl. perf. and pluperf. pass.

E. Review.

13. Notwithstanding the above mentioned limitations, there still remains for the Greek verb a great affluence of forms, augmented by the various forms of the same tense (3 futures, 2 aorists).

14. Table of the persons :

Active.						
Pres. Ind. 9.	Conj. 9.	Opt. 9.	Imper. 6.	Inf. 1.	Part. 1.	
Imp. 9	—	—	—	—	—	—
Perf. 9	9	9	6	1	1	1
Pluperf. 9	—	—	—	—	—	—
Fut. 1. 9	—	9	—	1	1	1
Aor. 1. 9	9	9	6	1	1	1
Fut. 2. 9	—	9	—	1	1	1
Aor. 2. 9	9	9	6	1	1	1

Passive.						
Pres. 9	9	9	6	1	1	1
Imp. 9	—	—	—	—	—	—
Perf. 9	—	—	6	1	1	1
Pluperf. 9	—	—	—	—	—	—
Fut. 1. 9	—	9	—	1	1	1
Aor. 1. 9	9	9	6	1	1	1
Fut. 2. 9	—	9	—	1	1	1
Aor. 2. 9	9	9	6	1	1	1
Fut. 3. 9	—	9	—	1	1	1

Middle.						
Fut. 1. 9	—	9	—	1	1	1
Aor. 1. 9	9	9	6	1	1	1
Fut. 2. 9	—	9	—	1	1	1
Aor. 2. 9	9	9	6	1	1	1

21 × 9	9 × 9	16 × 9	10 × 6	17	17
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15. All the possible formations of the Greek verb are thus, 21 × 9 for the indicative, 9 × 9 for the conjunctive, 16 × 9 for the optative, 10 × 6 for the imperative, to which are to be added 17 infinitive forms and as many participles ; which

having each 3 terminations and 18 cases make up a sum of $3 \times 17 \times 18$. The sum of the whole without the participles is 491; observing, however, that since no verb possesses all the tenses, every verb is limited to a smaller or greater number of these forms: nevertheless, we may ascribe the whole to the verb *λείπω*—*λείπομαι*, in order to trace out the verbal formation in a perfect paradigm.

16. In order to understand the formation of all those parts, of which the number and distribution have been described, it is necessary to divide our subject-matter, and to treat first of the formation of the 1st pers. sing. indicative (*formation of tense*), which includes that of the genera. After this, the laws may be explained, which regulate the formation of the other moods, numbers, and persons, according to the 1st pers. indicative (*conjugation*). With regard to the formation of tense, it is especially requisite to reduce the verbs to classes according to the nature of their roots, and to separate all that is anomalous.

17. Since, moreover, the Greek conjugation endured in process of time great changes, and much of the ancient method was retained together with the more recent form, it is convenient, for the sake of clearness, to keep back that which is ancient, and to consider first the common shape of the most numerous class of verbs in *ω*.

FORMATION OF TENSES.

§ XC.

OF THE ROOT AND THE CLASSES OF VERBS.

1. The root of a verb in *ω* is found by throwing away *ω* from the first person of the present.

<i>λείπω</i> ,	<i>φιλῶ</i> (<i>φιλῆω</i>),	<i>ῥέμω</i> ,
roots, <i>λειπ</i> ,	<i>φιλε</i> , ^(R)	<i>ρεμ</i> .

2. Verbs are divided into mute, pure, and liquid, as the root ends in a mute, a vowel, or a liquid.

Verbs mute.	Pure.	Liquid.
λείπω, leave.	τιμάω, honour.	βάλλω, throw.
λέγω, say.	φιλέω, love.	νίμω, distribute.
πείθω, persuade.	χρυσόω, gild.	στυίνω, kill.
ἄρχω, rule.	λύω, loose.	αἷρω, raise.

§ XCI.

ANOMALOUS VERBS.

1. Verbs, of which the roots end in two consonants (unless these be a mute with a liquid, such as ρχ, λχ, μπ, &c.), have altered their original root, and belong to the class of anomalous.

Thus the following are regular :

ἄρχω,	rule,	θίλω-ω,	soothe,
ἀμύλλω-ω,	milk,	κάμπω-ω,	bend,
εἰργω,	restrain,	κάρφω-ω,	dry,
ἔλχω,	trail,	κλάγγω-ω,	resound,
ἔρπω,	creep,	λάμπω-ω,	shine,
θάλλω-ω,	warm,	μέλω-ω,	sing, &c.;

but the following are anomalous :

do,	beat,	bear,	grow old,
πράσσω,	τύπτω,	τίκτω,	γηράσκω, since not
πρασσ,	τυπτ,	τικτ,	γηραισκ, but
πρωγ,	τυπ,	τεκ,	γηρα,

are the original roots.

2. Even verbs of this sort, in order to lessen for use the number of the anomalous, may be reckoned among the regular, when the original root is recovered by the reduction of a double consonant to a single according to the general law of abbreviation (§ XXIX).

τύπτω, ἀγγέλλω, τίμνω, φράζω,

Abbreviated :

τυπ, ἀγγεῖλ, συμ, φραδ, which are likewise the original roots.

3. Some other cases of anomaly will be noticed hereafter, in the list of anomalous verbs.

4. Verbal forms are produced by the addition to the root of prefixtures (αὐξήσεις, *augmenta*,) and terminations (καταλήξεις, *terminationes*).

§ XCII.

OF THE AUGMENT.

1. The root receives an augment, or prefixture,

a. When it begins with a consonant, by the prefixture of *σ*;

b. When it begins with a short vowel, by the doubling of the vowel.

Hence we have from

	λεγ,	ψαλλ,	ἔρ,	ὄχε,	ἀνδαν,	
	ἔλεγ,	ἔψαλλ,	ἦρ,	ὠχε,	ἦνδαν ;	
from	ἱκ,	ῦ,	αἶρ,	αὔχο,	εἰ,	εὔχο οἶκε,
	ἱκ,	ῦ,	ἦρ,	ἦυχο,	ῆ,	ἦυχο ᾠκε.

2. The first augment is called the syllabic (αὐξ. συλλαβική, *augm. syllabicum*), since it increases the word by one syllable, the other the temporal (αὐξ. χρονική, *augm. temporale*), since it lengthens the vowel by one time (*tempus, mora*, § XIII).

Obs. 1.—Those which begin with *α*, *η*, and *ου*, also four with *ᾱ*, admit no augment: *ἄω*, breathe, *ἀίω*, hear, *ἀηθίσω*, am unaccustomed to, *ἀπρόξωμαι*, am disgusted. Likewise with *ι*: *ἵκω*, yield, *ἴκω*; so *ἔρρον* instead of *ἦρρον*, from *εὔρισκω*; and some with *ο*: *οἰκουρίω*, keep the house, *οἰνέω*, intoxicate, *οἰστρίω*, madden.^(R)

Obs. 2.—The following change *ε* into *ι*: *ἔχω*, have, *ἵχον*, not *ἦχον*, *ἔβω*, draw, *ἔβην*, *ἔδω*, permit, *ἔδων*, *ἔβίω*, say, *ἔβηκα*, *ἔβω*, am accus-

tomed to, *ἔωθα*, *ἔπομαι*, follow, *ἐπόμεν*, and *εἶλον*, took, from the root *ιλ*, to which add *four with a double consonant after s*: *ἰλκύω*, *ἔρπω*, *ἐργάζομαι*, *ἰστιάω*.

Obs. 3.—The following take the syllabic augment instead of the temporal: *ἀλίσκω*, *ιάλων* (*throwing back the spiritus asper*), was taken, *ἀγνυμι*, *ιάγην*, was broken, *ώθειω*, *ιώθειον*, &c.; likewise the perfect *ἴσκα*, am like, from *εἶκω*, *ἴσργα* from *ἔργω*, do, *ἴεσκα*, hope, from *ἔλπω*, cause to hope. Add *ωτίομαι*, *οὔριω*.

Obs. 4.—The augment of the second syllable belongs to *ἰοράζω*, make a festival, *ιώραζον*, and the pluperf. of the above-mentioned verb with *so*: *ἴσκα*, *ἰώκειν*.

Obs. 5.—Both augments united belong to *ἰώραν* from *ὄραω*, see, *ἡδυνάμην* for *ἰδυναμην* from *δύναμαι*, am able, *ἤμαλλον* for *ἱμαλλον* from *μέλλω*, am about to. Likewise *διακονῶ*, to administer, and *διαιτῶν*, to feed, have besides the *s* an augment upon *a*: *δεδοκλήθηκα*, *κατεδιήγησα*.

Obs. 6.—P is doubled after the augment: *ῥίω*, flow, *ῥῆεν*, *ῥέομαι*, *ῥεπε*, *ῥέυσασα*, &c.

3. In the case of compounds, the following rules with regard to the augment must be observed:

a. Those compounded with a noun, or *a* (*negative or connective*), take the augment at the beginning: *φιλοσοφίω*, *ἐφιλοσόφειον*, *ἄφρονέω*, *ἡφρόνεον*.

b. Those compounded with a preposition, or with *δύς*, *εὖ*, take the augment to the verb, and the prepositions suffer elision: *παραλαμβάνω*, *παραλαμβάνον*, *ἀπο-ὄπλίζω*, *ἀφοπλίζω*, *ἀφάπλίζον*.

Obs. 1.—*Πρό* and *περί* are not elided: *περίερχω*, *περιέρχον*; *προάγω*, *προήγον*; so also *ἀμφί* in *ἀμφιέννυμι*, and *ἀμφιελίσσω*, but *o* of *προ* is often contracted together with the following vowel: e.g. *προάλεγον*, *προῦλεγον*; *προέδωκα*, *προῦδωκα*.

Obs. 2.—Of class *b* some have the augment before *δύς* and *εὖ*, when the verb begins with *ω*, *η*, or a consonant: as, *δυσωπιῖν*, *ιδυσώπειν*. So *δυστυχεῖν*, *εὐδοκιμεῖν*, &c. Likewise several, in which the prepo-

sition is closely combined with the verb by elision, or the simple verb is out of use: *καθεύδω*, *ἐπάθειδον*, but also *καθηῦδον*; *καθίζω*, *ἐκάθειζον*; *ἀντιζώλω*, *ἠντιζώλων*; *ἀμφισχητίω*, *φρσιμιάζω*, &c. *Ἡνώρθον* from *ἀνωρθώω*, and *ἠνώχλων* from *ἰνοχλίσω*, are augmented in both places.

Obs. 3.—In compounds, the accent, according to the general rule, falls back: *φίρω*, *πρόφρις*; *ἀποφύγω*, *ἀπόφρυγι*; but the temporal augment retains it over its long vowel: *πρόσυγι* and *προσῆγι*; *ἀπυργι*, *ἀπιτῆγι*, &c.

§ XCIII.

USE OF THE AUGMENT.

1. The augment precedes the radical part of the verb, but only in the indicative, when a *secondary tense* is to be formed.

2. Of the *chief tenses* the perfect takes the augment in all its moods, and when it begins with a consonant it repeats the same before the augment (*διπλασιασμός*, *reduplicatio*).

οἶκε, perf. *ᾠκε*; *τιμα*, perf. *τετιμα*; *φεύγ*, perf. *πεφευγ*.

3. In this case the pluperfect also receives the reduplication, before which a new temporal augment is placed: *τιμα*, for the pluperf. *ἱετιμα*; *φευγ*, pluperf. *ἱεφευγ*.

4. The reduplication does not occur, when the root of the verb begins with two consonants *without a liquid*, or with *γν*: *γνο*, *ψαλλ*, perf. and pluperf. only *ἔγνο*, *ἔψαλ*.

Obs.—Several also with *γλ* take only *ι*: *ἔγλυπται*, *κατεγλώττισμαι* from *γλύφω*, *καταγλωττίζω*. Some with a single liquid lengthen *ι* into *υ*, instead of reduplication: *ληξ*, *εἴληφα*; *μειρ*, *εἴμαρμαι*,—but *ἔγρυντο* in *ἔγρυνμαι* from *ἔρυνω*, *ἔγρυσσμαι* from *ἔρυσσω*, &c. (*Schaefer in Excerpt. Cod. Paris, ad Aristoph. Plut., p. 503*).^(R)

5. In verbs which begin with a vowel, the first vowel with the following consonant are sometimes repeated before the temporal augment (*reduplicatio Attica*).

	αρ,	ἀπο,	ἄλιφ,
Perf.	ῆρ,	ῆπο,	ῆλιφ,
and	ἄρρηρ,	ἄρηπο,	ἄρηλιφ.

Obs.—The Attic reduplication causes the roots to shorten their long vowel ; hence ἀκηρα, ἀληλιφ, instead of ἀκηραι, ἀληλειφ, from ἀκούω, ἀλάρω.

6. We may henceforth consider it as known, what alteration through *prefixure* the root undergoes in each tense.

§ XCIV.

OF THE TERMINATIONS OF THE TENSES.

1. The terminations which are added to the roots, in order to form the tenses, are the following:

	Active.	Middle.	Passive.
{ Pres.	ω,		ομαι,
{ Imp.	ον,		όμεν,
{ Perf.	α,		μαι,
{ Pluperf.	ειν,		μεν,
{ Fut. 1,	σω,	σομαι,	θησομαι,
{ Aor. 1,	σα,	σαμεν,	θην,
{ Fut. 2,	εω,	έομαι,	ησομαι,
{ Aor. 2,	ον,	όμεν,	ην.

EXAMPLES AND PECULIARITIES IN THE FORMATION OF TENSES.

§ XCV.

MUTE VERBS.

1. Concerning the changes which arise when the mutes are combined with σ, μ, ϑ, in the termination, see § XXI, &c.

2. The perfect changes sometimes in the active ε into ο, and in the passive εν into υ.

3. The 2nd futures and aorists are formed from the short roots.

4. Examples.

	Active.	Middle.	Passive.
Pres.	λείπ-ω,		λείπ-ομαι,
Imperf.	ἔ-λειπ-ον,		ἔ-λειπ-όμην,
Perf.	λέ-λοιπ-α,		λέ-λειμ-μαι,
Pluperf.	ἔλε-λοίπ-ειν,		ἔλε-λείμ-μην,
Fut. 1,	λείψ-ω,	λείψ-ομαι,	λειφ-θήσομαι,
Aor. 1,	ἔ-λειψ-α,	ἔ-λειψ-άμην,	ἔ-λείφ-θην,
Fut. 2,	λιπ-έω,	λιπ-έομαι,	λιπ-ήσομαι,
Aor. 2,	ἔ-λιπ-ον,	ἔ-λιπ-όμην,	ἔ-λίπ-ην.

Mixed forms from τεύχω, prepare, εἰρίδω, fix on, νομίζω, think, φράζω, say.

	Active.	Middle.	Passive.
Pres.	τεύχω,		εἰρίδομαι,
Imperf.	ἤρειδον,		ἔτευχόμην,
Perf.	τέτευχα,		ἔξηρεισμαι,
Pluperf.	ἔτετεύχουν,		ἔτετύγμην,
Fut. 1,	εἰρίσω,	τεύξομαι,	τευχθήσομαι,
Aor. 1,	ἔτευξα,	ἤρεισάμην,	ἤρεισθην,
Fut. 2,	νομιδέω,		τυχήσομαι,
Aor. 2,	ἔφραδον,	ἐτύχόμην,	ἐτύχην.

5. The passive perfect takes sometimes *α* instead of *ε* into the root :

τρέπω, turn, τέτραμμαι, τρέφω (root properly *θρεφ*), nourish, τέθραμμαι, στρέφω, turn, ἔστραμμαι.

6. The active perfect generally aspirates the *p* and *k* sounds, and after a *t* sound it takes *α* into the termination (*κα, κειν*), before which the *t* sound is ejected :

τρίβω, rub, πλέκω, weave, φράζω (root *φραδ*), say, πείθω, persuade ; perf. τέτριφα, πέπλεχα, πέφρακα, πέπεικα ; pluperf. ἐτέτριφειν, ἐπέπλεχιν, ἐπέφράκειν, ἐπέπεικιν.

Obs.—With the Attics *ο* also is taken into the aspirated perfects: *πίμπω*, send, *πίπτομα*, κλέπτω, steal, *κίχλοφα*, συλλέγω, collect, *συνέιλοχα*, τρέπω, turn, *τίτροφα*, &c.

7. The roots in *δ*, with the Attics, commonly lose the consonant in the 2nd future active and middle (*futurum Atticum*): νομίζω (root *νομιδ*), fut. 2nd, νομιδέω, νομιδέομαι, νομίειω, νομίομαι; contracted νομιῶ, νομιούμαι. So also πορίζω, ποριῶ, ποριούμαι.

Obs. 1.—Except in these examples the 2nd fut. act. and mid. is not found in mute verbs,—or only in a few poetic forms: from *μανθάνω* (root *μαθ*), μαθειῦμαι for μαθίομαι or μαθοῦμαι, Theoc. 11, 60; and *τεκεῖσθαι*, Hom. hymn. 1, 127. Πιθοῦμαι, which once stood in Aristoph. Nub. 88, is now changed into *πίθωμαι*.

Obs. 2.—The 2nd aorist and the imperfect are entirely of the same character, the one being formed from the old root, the other from the later and extended root: ἔλπιον from *λπ*, as ἔλειπον from *λειπ* in *λείπω*; ἔφραδον from *φραδ*, as ἔφραζον from *φραζ* in *φράζω*. While the original root maintained itself in these aorist forms, it was expanded in various ways in the present and imperfect in order to designate a *more abiding* presence, and a *more abiding* contemplation of the past; both which kinds of designation, together with the fuller forms belonging to them, came later into use as required by the development of the language.—Hence those appear to err, who consider the

2nd aorist as a shortened form of the imperfect, and thus subject the earlier to the later form; whereas, on the contrary, the imperfects must be considered as extended forms of the aorist indicative, created more recently for a particular purpose.—These ancient aorists, precisely because they are original and *unchanged*, appear now in only a few mute verbs, but in most were suppressed after the formation of the first aorist.

§ XCVI.

PURE VERBS.

1. These take in the perf. and pluperf. act. *κ* before the termination (*κα, κειν*), and generally want the 2nd future and aorist.^(R)

2. When a consonant is admitted, the last vowel of the root is usually doubled.

3. Mixed forms of *ποθέω*, desire, *τιμάω*, honour, *χρυσόω*, gild, *λύω*, loose, *φιλέω*, love, *ἐάω*, permit, *παιδεύω*, instruct:

	Active.	Middle.	Passive.
Pres.	<i>ποθέω,</i>		<i>λύομαι,</i>
Imperf.	<i>ἐτίμαον,</i>		<i>εἰάομην,</i>
Perf.	<i>τετίμηκα,</i>		<i>πεπαίδευμαι,</i>
Pluperf.	<i>ἐπεχρυσώκειν,</i>		<i>ἐλελύμην,</i>
Fut. 1,	<i>λύσω,</i>	<i>εἰάσομαι,</i>	<i>φιληθήσομαι,</i>
Aor. 1,	<i>ἐπόθησα,</i>	<i>ἐχρυσασάμην,</i>	<i>ἐφιλήθην.</i>

4. Many, in their passive forms, add *σ* to the root when a consonant follows:

τελέω (finish), *τετέλεσμαι*, *ἀκούω* (hear), *ἤκουσμαι*, *ἀκουσθήσομαι*, *ἠκούσθην*.

5. Many lose the *σ* in their first future: *τελέσω*, *τελέσομαι*, *τελέω*, *τελέομαι*, *τελῶ*, *τελοῦμαι*. This is also called the Attic future.

Obs. 1.—The verbs, of which the vowel remains short before *σ*, are the following: in,

α. γελᾶω, laugh (γελάσω, ἐγέλασα), θλάω, break, τράω, cause to pass, σπάω, draw.

ε. αἰδέομαι, venerate, ἀκίομαι, heal, ἀρκίω, suffice, ζῶ, boil, ἐμίω, vomit, καλείω, call, κορίω, rage, κικίω, quarrel, ξίω, polish, τελίω, finish, τρέω, tremble.

ο. ἀρόω, plough (ἀρόσω). So ὀμόσω, will swear, ὀκόσω, will profit.

υ. ἀνύω, end (ἀνύσω, ἡνῶσα), ἀρύω, drain, βύω, stuff, ἐρύω, draw, ἐλπύω, trail, μεθύω, intoxicate, πνύω, spit, τανύω, stretch out.

Obs. 2.—Forms with long and short vowel belong to,*

ι. αἰνίω, praise, αἰνίσω, ἤνεσα, ἤνημαι, ἠνέσθην.

αἰρέω, take, αἰρέσω, ἤρηναι, ἠρέσθην

δέω, bind, δέσω and δήσω, δέδεκα, δέδεμαι, ἐδέσθην.

ποθέω, desire, ποθέσομαι and ποθήσομαι, ἐπόθεσα, πεπόθηκα, πεπότημαι, ἐποθήσθην.

υ. δύω, sink, δῦσω, ἔδῦσα, ἐδύσθην.

θύω, sacrifice, θύσω, ἔθῦσα, ἐθύσθην.

λύω, loose, λύσω, ἔλυσα, ἔλυμαι, ἐλύσθην.

§ XCVII.

LIQUID VERBS.

1. These form all their tenses, except the pres. and imperf., from the short root.

2. They take, in the perf. and pluperf. act., *o* instead of *ε* into the root, and double the other short vowels: πτείνω (πτεν) ἔκτονα, ἐκτόνουν, φαίνω (φαν) πέφηνα, ἐπεφήνουν, τίλλω (τιλ), τέτILLA, ἐτετίλει.

3. They want the 1st fut. act. and mid., and form the aorists belonging to them without *σ* (α, αμην), with duplication of the short vowel (φαίνω, ἔφηνα, ἐφηνάμην), and extension of *ε* to *ει*: νέμω, ἐνέμω, ἐνειμάμην.

* Comp. Eustath. ad Il., p. 106.

4. Some tenses of φαίω, ἀνατίλλω, cause to rise, ἀγγέλλω, announce, τέμνω, cut, πλύνω, wash, τίλλω, pluck out:

	Active.	Middle.	Passive.
Pres.	φαίνω,		φαίνομαι,
Imperf.	ἀνέτελλον,		ἐπλυνόμην,
Perf.	τέτομα,		τέτιλμαι,
	τέτιλα,		ἤγγέλμαι,
Pluperf.	ἔτετίλειν,		ἔτετίλμην,
	ἔπεφθέναι,		ἤγγέλμην,
Fut. 1,			φανθήσομαι,
Aor. 1,	ἔτιλα,	ἔτειμάμην,	ἔφάνθην,
	ἤγγειλα,	ἔφηνάμην,	ἤγγέλθην,
	ἀνέτειλα,	ἀνετεϊλάμην,	ἐτίλθην,
Fut. 2,	ἀγγελέω,	ἀγγελέομαι,	φανήσομαι,
	φανέω,	φανέομαι,	πλυνήσομαι,
Aor. 2,	ἔταμον,	ἔφανόμην,	ἔφάνην,
	ἔτίλον,	ἤγγελόμην,	ἐπλύνην.

5. In the aor. 1st, several change α into $\bar{\alpha}$ instead of η , as : ἀῖρω, raise, ἄραι (inf.), δυσχεραίνω, am displeased, κερδαίνω, gain, ἐκέρδανα, κοιλαίνω, hollow, λευκαίνω, whiten, ὀργαίνω, whence ὀργάνειας, Soph. Œd. Tyr., 335, Br., πεπαίνω, ripen, &c.

6. Those with ϵ in the root often change it in the aor. and fut. to α : κτείνω, kill, κτανέω and κτενέω (which, as analogous, is preferred to the former *), τέμνω, cut, τεμέω and ἔταμον, στέλλω, ἐστάλην, πείρω, ἐπάρην. The same takes place when the liquid stands before ϵ , in

πλέκω, weave, πλακέω,
κλέπτω, steal, κλαπέω,

or when another consonant follows the liquid :

πέρθω, destroy, παρθέω,

as in German, verderbe, verderb, erwerbe, erwarb.

7. Here also the perf. has often α : στέλλω, send, πείρω, τίπαρκα; and change ϵ into α even in other tenses besides the perf.: στέλλω, στείλ, ἔσταλκα, ἔσταλμαι, ἐστάλην, ἐστάλθην, σταλήσομαι, σταλθήσομαι.

* Porson ad Eur. Orest., 929.

8. The verbs κρίνω, judge, κλίνω, bend, τείνω, stretch, κτείνω, kill, πλύνω, wash, make several forms from the roots κρι, κλι, τα, κτα, πλυ, from which they themselves arose : namely,

κρίρικα,	κίκριμαι,	ἐκρίθην,
κίλικα,	κίκλιμαι,	ἐκλίθην,
τέτακα,	τέταμαι,	ἐτάθην,
	ἐκταμαι,	ἐκτάθην,
πέπλυκα,	πέπλυμαι,	ἐπλύθην.

With the poets, however, the aorists have ν, in order to lengthen the syllable : ἐκλίνθην, κτανθείς, &c.

§ XCVIII.

OF THE THREE FORMS OF THE PERFECT.

1. If we combine together the several remarks already made upon the perfect, it will appear that there is a threefold variety in this form of the verb : the simple perf. and pluperf. in α, ειν of mutes and liquids, the aspirated perfect of mutes, and the perfect with x of mute and pure verbs and several liquids : 1, λέλοιπα, τέτομα, 2, πέπλεχα, τέτρεφα, 3, πέπυκα, πεφίληκα, ἔσφαλα.

2. If, then, we would divide this tense according to its different forms, there might be reckoned three distinct perfects in the active voice. But since these forms are not at all different in inflection, and not essentially different in meaning, they may conveniently be classed under one perfect and pluperfect, just as ἔφηνα and ἔτυψα belong to one and the same aorist, although their internal formation is not the same.

Obs.—The early grammars divide these forms,

- a. Into the perfect of the active, comprising all perfect forms with aspiration, and with x : τέτυφα, πεφίληκα, ἔσταλα.
- b. The perfect of the middle, to which were ascribed the forms without aspiration or x in their ending : λέλοιπα, ἀκήκοα, μέμνηνα, so called, because these forms have frequently a middle or reflexive

signification; yet they have it not all, nor uniformly, so that the reason of this name is insufficient.

§ XCIX.

OF THE FORM OF THE FUTURE PRETERITE.

1. Several verbs have likewise a form of future preterite, or *futurum exactum*: *λείψομαι*, I shall have been left. Since this represents a future time (*futurum*) as accomplished (*perfectum*), it is formed by prefixing to the root the reduplication of the perfect, and appending to it the termination of the future (*σομαι*): *γράφω*, *γεγράφομαι*, *τύπτω*, *τετύπομαι*, &c. Naturally those vowels are admitted, which the perf. has assumed: *τρέπω*, *τίτραμμαι*, *τετράπομαι*. Agreeing in inflection with the form of the fut. I, mid., it need not be particularly given in conjugation.

2. In the active there are only two examples of this form, from *ἵστηκα*, *ἰτήξω*, as well as *ἰστήξομαι*, I shall have arisen, or shall stand, and from *τίθηκα*, *τιθήξω*, I shall have died, or shall be dead.

OF THE ACTIVE CONJUGATION.

§ C.

GENERAL REMARKS.

1. When a tense is completely formed, in order to inflect it by moods and persons, changes take place in its final syllables.

2. In the mutable part we must distinguish between the *mood-vowel* and the *termination*: e.g. in *λειφθήσομαι* the syllables *ομαι*, in *ἐλευφάμην* the syllables *αμην*, are changed

by inflection. Of these $\mu\alpha\iota$ and $\mu\eta\iota$ are the terminations, and \omicron , α , the mood-vowels, so called because they differ according to the moods, and make them cognoscible. The remaining part, $\lambda\epsilon\iota\phi\theta\eta\sigma$, $\epsilon\lambda\epsilon\iota\psi$, may be named the *tense-root*, since it lies unalterable^(R) at the basis of the whole moods and persons of the tense. It must not be confounded with the *verb-root*, which lies at the basis of *all* forms, and not merely of those of a single tense, and which we extract from the tense-root by throwing away those sounds that were added to it together with the final syllables: thus by throwing from $\lambda\epsilon\iota\phi\theta\eta\sigma$ the $\theta\eta\sigma$, from $\epsilon\lambda\epsilon\iota\psi$ the σ .

3. Mood-vowel and termination are frequently blended together: e.g. $\lambda\epsilon\iota\psi\eta\varsigma$, that is $\lambda\epsilon\iota\psi$ - η - $\iota\varsigma$, when divided into *tense-root*, *mood-vowel*, and *termination*.

4. Hence we should accustom ourselves to discriminate accurately these three parts: the tense-root, which designates the time, the mood-vowel, which marks the mood, and the termination, which commonly marks the person. The three taken together are sufficient, in most cases, for the analysis and explication of the whole form.

§ CI.

THE MOOD-VOWEL.

1. The mood-vowels are, for the active and passive conjugation, with a few exceptions, in the indicative first persons and third plural \omicron ,^(R) in the other persons ϵ , in the conjunctive the same sounds, only doubled, ω , η , in the optative \omicron , in the imperative and infinitive ϵ , in the participle, \omicron .

2. Plan of the vowels.

		Ind.	Conj.	Opt.	Imper.	Inf.	Part.
Sing.	1,	\omicron ,	ω ,	\omicron ,		ϵ ,	\omicron ,
	2,	ϵ ,	η ,	\omicron ,	ϵ ,		
	3,	ϵ ,	η ,	\omicron ,	ϵ ,		
Dual,	1,	\omicron ,	ω ,	\omicron ,			
	2,	ϵ ,	η ,	\omicron ,	ϵ ,		
	3,	ϵ ,	η ,	\omicron ,	ϵ ,		

Plur.	1,	ο,	ω,	οι,	
	2,	ε,	η,	οι,	ι,
	3,	ο,	ω,	οι,	ε.

§ CII.

TERMINATIONS.

1. The terminations, which are added to the mood-vowels, are, with exceptions stated below, in the indicative:

a. For the chief tenses:

Sing.	1, ο,	2, ις,	3, ι,
D.	1, μιν,	2, τον,	3, τον,
P.	1, μιν,	2, τε,	3, ντι.

b. For the secondary tenses:

Sing.	1, ν,	2, ς,	3, (—),
D.	1, μιν,	2, τον,	3, την,
P.	1, μιν,	2, τε,	3, ν.

2. In the conjunctive the terminations of the chief tenses are repeated, and in the optative those of the secondary tenses.

3. Terminations:

	a. Imper.	b. Infin.	c. Particip.
Sing.	2, ις, 3, τω,	ιν,	ον, ντα, ν.
D.	2, τον, 3, των,		
P.	2, τε, 3, τωσαν.		

4. Out of these elements of conjugation all forms of the verb, with a few exceptions, are compounded.

§ CIII.

CONJUGATION OF THE INDICATIVE.

1. Chief tenses.

a. Mood-vowels and terminations divided.

Sing. 1,	ο-ο,	2, ε-ις,	3, ε-ι,
D. 1,	ο-μεν,	2, ε-τον,	3, ε-τον,
P. 1,	ο-μεν,	2, ε-τε,	3, ο-ντσι.

b. Mood-vowels and terminations combined.

Sing. 1,	ω,	2, εις,	3, ει,
D. 1,	ομεν,	2, ετον,	3, ετον,
P. 1,	ομεν,	2, ετε,	3, ουσι.*

Thus are conjugated pres. λείπ-ω, εις, ει, &c., fut. 1, λείψω, fut. 2, ληπίω.

2. Secondary tenses.

a. Mood-vowels and terminations divided.

Sing. 1,	ο-ν,	2, ε-ς,	3, ε-
D. 1,	ο-μεν,	2, ε-τον,	3, έ-την,
P. 1,	ο-μεν,	2, ε-τε,	3, ο-ν.

b. Mood vowels and terminations combined.

Sing. 1,	ον,	2, ες,	3, ε,
D. 1,	ομεν,	2, ετον,	3, έτην,
P. 1,	ομεν,	2, ετε,	3, ον.

Thus are conjugated, imp. έλειπον, aor. 2, έλιπον.

3. Paradigm of the regular indicative.

a. Chief tenses.

Pres.	λείπ-}	ω,	εις,	ει,
Fut. 1,	λείψ-}	ομεν,	ετον,	ετον,
Fut. 2,	ληπέ-}	ομεν,	ετε,	ουσι.

b. Secondary tenses.

Imp.	έλειπ-}	ον,	ες,	ε,
		ομεν,	ετον,	έτην,
Aor. 2,	έλιπ-}	ομεν,	ετε,	ον.

4. Exceptions. Of the chief tenses the perf., and of the secondary tenses the 1st aor., have as mood-vowel α; both are declined in the sing. irregularly, but like each other: 1, α, 2, ας, 3, ε,—in the other numbers without variation from their respective standards.—The pluperf. has as mood-vowel ει, and ends the 3rd plur. in σαν.

5. Paradigm of the exceptions.

* Softened out of οντσι. § xxv, 3.

Perf.

Aor. 1.

λέλοιπ-	{ α, ας, ε,	ἔλειψ-	{ α, ας, ε,
	αμεν, οσπον, ατον,		αμεν, ατον, άτην,
	αμεν, ατε, ασι.*		αμεν, ατε, αν.

Pluperf.

ἔλελοίπ-	{ εν, εις, ει,
	εμεν, ειτον, είτην,
	εμεν, ειτε, εισαν or εσαν.

§ CIV.

CONJUGATION OF THE OTHER MOODS.

1. Concerning the moods that are wanting, see § LXXXIX, C.

2. Conjunctive.

a. Mood-vowel and termination divided.

Sing. 1,	ω-ο,	2,	η-ις,	3,	η-ι,
D. 1,	ω-μεν,	2,	η-τον,	3,	η-τον,
P. 1,	ω-μεν,	2,	η-τε,	3,	ω-ντσι.

b. Mood-vowel and termination combined.

Sing. 1,	ω,	2,	ης,	3,	η,
D. 1,	ωμεν,	2,	ητον,	3,	ητον,
P. 1,	ωμεν,	2,	ητε,	3,	ωσι.

So are all conjunctives conjugated.

3. Paradigm of the conjunctive.

Pres.	λείπ-	{ ω,	ης,	η,
		{ ωμεν,	ητον,	ητον,
Perf.	λελοίπ-	{ ωμεν,	ητε,	ωσι.
Aor. 1,	λείψ-	{ ω,	ης,	η,
		{ ωμεν,	ητον,	ητον,
Aor. 2,	λίπ-	{ ωμεν,	ητε,	ωσι.

4. Optative.

The 1st person ends in *μι*, the last in *εν*, the rest like the secondary tenses. The aor. 1st has *αι* for *οι*, as mood-vowel.

a. Mood-vowel and termination divided.

* For *λελοίπωνσι*. § XXV, 3.

Sing. 1,	οι-μι,	2,	οι-ς,	3,	οι-
D.	1, οι-μεν,	2,	οι-τον,	3,	οί-την,
P.	1, οι-μεν,	2,	οι-τε,	3,	οι-εν.

b. Combined.

Sing. 1,	οιμι,	2,	οις,	3,	οι,
D.	1, οιμεν,	2,	οιτον,	3,	οίτην,
P.	1, οιμεν,	2,	οιτε,	3,	οιεν.

5. Paradigm of the optative.

Pres.	λείπ-	οιμι,	οις,	οι,
Perf.	λέλοιπ-			
Fut. 1,	λείψ-	οιμεν,	οιτον,	οίτην,
Fut. 2,	λήψ-			
Aor. 2,	λίπ-	οιμεν,	οιτε,	οιεν.
Aor. 1,	λείψ-	αιμι,	αις,	αι,
		αιμεν,	αιτον,	αίτην,
		αιμεν,	αιτε,	αιεν.

6. Imperative.

The termination *θι* of the 2nd pers. commonly drops off: not *λείπιθι* but *λείπι*. The aor. 1st has here also *α* as mood-vowel, and in the 2nd pers. sing. *ον*.

a. Mood-vowel and termination divided.

Sing. 2,	ε-,	3,	έ-τω,
D.	2, ε-τον,	3,	έ-των,
P.	2, ε-τε,	3,	έ-τωσαν.

b. Combined.

Sing. 2,	ε,	3,	έτω,
D.	2, ετον,	3,	έτων,
P.	2, ετε,	3,	έτωσαν.

7. Paradigm of the imperative.

Pres.	λείπ-	ε,	έτω,
Perf.	λέλοιπ-		
Aor. 2,	λίπ-	ετε,	έτωσαν.
Aor. 1,	λείψ-	ον,	άτω,
		ατον,	άτων,
		ατε,	άτωσαν.

The last person ends also in *οντων*, aor. *αντων*: *λείπόντων*, *λενφάντων*, &c.

8. Infinitive.

Mood-vowel ε, termination ιν, together ειν: pres. λείπειν, fut. 1, λείψειν, fut. 2, λιπέειν, aor. 2, λιπεῖν.

Exceptions. Perf. ε-ναι, aor. 1, α-ι: λειοιπέναι, λειψαι.

9. Participle.

Mood-vowel and termination, M. ο-ον, F. ο-ντσα, N. ο-ν, together ων, ουσα, ον. So pres. λείπων, λείπουσα, λειπον, fut. 1, λείψων, fut. 2, λιπέων, aor. 2, λιπών.

Exceptions. Perf. ώς, υῖα, ός: λειοιπώς, λειοιπυῖα, λειοιπός, aor. 1, λειψῶς, λειψῶσα, λειψαν.

Obs. 1.—Accent. The perf. in the infin. and participle, λειοιπέναι, λειοιπώς, and the aor. 2nd infin. and participle, throw the accent to the end: λιπεῖν, and λιπών, οῦσα, όν; also in the imperative, but only in the 2nd pers. sing. of εἰπέ, εὔρε, ἔλθε; with the Attics likewise in λαζέ, ἰδέ. A preposition prefixed draws the accent back: λαζέ, πατάλαζε, ἰδέ, πρόσδε.

Obs. 2.—The aor. 1st infinitive has the accent on the penultimate: φυλάξαι, ποιῆσαι. The αι of the optat. with regard to accent is reckoned long; hence not λειψαι, φυλαξαι, ποιῆσαι, but λείψαι, φυλάξαι, ποιήσαι.

Obs. 3.—In participles the accent syllable is the same for all three genders: φυλάττων, φυλάττουσα, φυλάττον. So ποιήσων, ποιήσουςα, ποιήσων.

FULL PARADIGM

INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
Present, I leave.		
S. λείπω, εις, ει,	λείπω, ης, η,	λῆπε, ἔτω,
D. λείπομεν, ^(R) ετον, ετον,	λείπομεν, ητον, ητον,	λείπιτον, ἔτων,
P. λείπομεν, ετε, ουσι.	λείπομεν, ητε, ωσι.	λείπιτε, ἔτωσαν.
Imperfect, was leaving.		
S. ἔλειπον, εις, ει,		
D. ἐλείπομεν, ετον, ἔτην,		
P. ἐλείπομεν, ετε, ον.		
Perfect, have left.		
S. ἔλειπον, ας, ει,	ἐλείπον, ης, η,	ἔλειπε, ἔτω,
D. ἐλείπομεν, ατον, ατον,	ἐλείπομεν, ητον, ητον,	ἐλείπιτον, ἔτων,
P. ἐλείπομεν, ατε, ασι.	ἐλείπομεν, ητε, ωσι.	ἐλείπιτε, ἔτωσαν.
Pluperfect, had left.		
S. ἐλείποντι, εις, ει,		
D. ἐλείποντιμεν, ειτον, εἶτην,		
P. ἐλείποντιμεν, ειτε, εισαν.		
Fut. 1, shall or will leave.		
S. λήψω, εις, ει,	Wanting.	Wanting.
D. λήψομεν, ετον, ετον,		
P. λήψομεν, ετε, ουσι.		
Aor. 1, left.		
S. ἔλεψα, ας, ει,	ἐλεψω, ης, η,	ἔλεπον, ἄτω,
D. ἐλέψαμεν, ατον, ἄτην,	ἐλέψομεν, ητον, ητον,	ἐλέφατον, ἄτων,
P. ἐλέψαμεν, ατε, αν.	ἐλέψομεν, ητε, ωσι.	ἐλέφατε, ἄτωσαν.
Fut. 2, shall or will leave.		
S. ληΐω, εις, ει,	Wanting.	Wanting.
D. ληΐομεν, ετον, ετον,		
P. ληΐομεν, ετε, ουσι.		
Aor. 2, left.		
S. ἔλπον, εις, ει,	ἔλπω, ης, η,	ἔλπέ, ἔτω,
D. ἐλπομεν, ετον, ἔτην,	ἐλπομεν, ητον, ητον,	ἐλπιτον, ἔτων,
P. ἐλπομεν, ετε, ον.	ἐλπομεν, ητε, ωσι.	ἐλπιτε, ἔτωσαν.

Obs.—The forms of the 2nd future ληΐω, ληΐομι, are of which more fully un-

IV.

OF THE ACTIVE.

OPTATIVE.			INFINITIVE.	PARTICIPLE.
ποιῶμι, ποιῶμεν, ποιῶμεν,	οἷς, οἷτον, οἷτε,	οἷ, οἷτην, οἷεν.	λείπειν.	λείπων, λείπουσα, λείπον.
οἷμι, οἷμεν, οἷμεν,	οἷς, οἷτον, οἷτε,	οἷ, οἷτην, οἷεν.	λείπονται.	λείπωντες, λείπουσά, λείποντες.
λοιμῶμι, λοιμῶμεν, λοιμῶμεν,	οἷς, οἷτον, οἷτε,	οἷ, οἷτην, οἷεν.	λείψην.	λείψων, λείψουσα, λείψον.
λοιμῶμι, λοιμῶμεν, λοιμῶμεν,	οἷς, οἷτον, οἷτε,	οἷ, οἷτην, οἷεν.	λείψαι.	λείψας, λείψασα, λείψαν.
οἷμι, οἷμεν, οἷμεν,	οἷς, οἷτον, οἷτε,	οἷ, οἷτην, οἷεν.	λίσσιν.	λίσσων, λίσσουσα, λίσσον.
οἷμι, οἷμεν, οἷμεν,	οἷς, οἷτον, οἷτε,	οἷ, οἷτην, οἷεν.	λίσσιν.	λίσσων, λίσσουσα, λίσσον.

ays contracted in the common dialect, λῑπῶ, λῑποῶμι, &c.,
the contracted verbs.

OF THE PASSIVE CONJUGATION.

§ CVI.

PRELIMINARY REMARKS.

1. Both the passive aorists belong to an old form of conjugation without mood-vowels. They are therefore not included in the derivation of the passive forms, and will be explained hereafter. Meanwhile, for the sake of fulness, they are allowed to stand in the paradigm.

2. On the other hand the futures and aorists middle have complete passive forms, and are therefore included in the passive conjugation.

3. The mood-vowels are universally the same as in the active, only the exceptions find no place here, save in the aor. 1st mid., which retains its *α* in all moods but the conjunctive.

4. The perf. and pluperf. want the mood-vowel; hence their terminations are affixed immediately to the tense-root.

§ CVII.

TERMINATIONS.

1. *a.* Chief tenses in the indicative.

Sing. 1,	μαι,	2,	σαι,	3,	ται,
D. 1,	μεθον,	2,	σθον,	3,	σθον,
P. 1,	μεθα,	2,	σθε,	3,	νται.

b. Secondary tenses in the indicative.

Sing. 1,	μην,	2,	σο,	3,	το,
D. 1,	μεθον,	2,	σθον,	3,	σθην,
P. 1,	μεθα,	2,	σθε,	3,	ντο.

c. The imperative.

Sing. 2,	σο,	3,	σθε,
D. 2,	σθον,	3,	σθων,
P. 2,	σθε,	3,	σθασαν.

d. The infinitive.

σθαι.

e. The Participles.

μενος, ωντη,
μενον.

2. A main difference between the terminations of the chief and secondary tenses is, that those of the former have the 3rd person dual always short (*τον, σθον*), those of the latter always long (*την, σθην*). The 3rd persons plural also differ: chief tenses *ντσι, νται*, secondary *ι, ντο*.

3. The passive conjugation is more regular than the active, and extremely simple. On this account, and by reason of the fulness and euphony of its forms, it must be considered the best example of the developement of the language.

§ CVIII.

CONJUGATION OF THE INDICATIVES.

1. Chief tenses.

a. Mood-vowel and terminations divided.

Sing. 1,	ο-μαι,	2,	ε-σαι,	3,	ε-ται,
D. 1,	ο-μεθον,	2,	ε-σθον,	3,	ε-σθον,
P. 1,	ο-μεθα,	2,	ε-σθε,	3,	ο-νται.

b. Combined.

Sing. 1,	ομαι,	2,	ει,*	3,	εται,
D. 1,	όμεθον,	2,	εσθον,	3,	εσθον,
P. 1,	όμεθα,	2,	εσθε,	3,	ονται.

Obs.—* The *σ* of the 2nd pers. sing. is dropped throughout the passive conjugation, when it follows a mood-vowel; *ει* is then, in the common dialect, contracted into *η*: *λείψισαι, λείψαι, λείψη*.

2. Secondary tenses.

a. Mood-vowel and terminations divided.

Sing. 1,	ο-μην,	2,	ε-σο,	3,	ε-το,
D. 1,	ο-μεθον,	2,	ε-σθον,	3,	ε-σθην,
P. 1,	ο-μεθα,	2,	ε-σθε,	3,	ο-ντο.

b. Combined.

Sing. 1,	όμεν,	2,	εο,*	3,	ετο,
D. 1,	όμεθον,	2,	εσθον,	3,	έσθην,
P. 1,	όμεθα,	2,	εσθε,	3,	οντο.

*Obs.**—Contracted into *ου*: *είλεπισο, είλεπιστο, είλεπισου*—in aor. 1st, *α-σο, ας, ω*: *είλεψασο, είλεψας, είλεψω*.

3. In this way are all passive forms in the indicative conjugated, except the perf. and pluperf., from their want of a mood-vowel.

4. Paradigm of the chief tenses.

Pres.	λείπ-	}			
Fut. 1, m.	λείψ-		ομαι,	σαι (η),	εται,
Fut. 2, m.	λοιπέ-		ομεθον,	εσθον,	ισθον,
Fut. 1, p.	λειφθήσ-		ομεθα,	εσθε,	ονται.
Fut. 2, p.	λοιπήσ-				

5. Paradigm of the secondary tenses.

Imperf.	ἐλείπ-	}	όμεν,	εο (ου),	ετο,
			όμεθον,	εσθον,	έσθην,
Aor. 2, m.	ἐλπ-	}	όμεθα,	εσθε,	οντο,
			άμεν,	αο (ω),	ατο,
Aor. 1, m.	ἐλειψ-	}	άμεθον,	ασθον,	άσθην,
			άμεθα,	ασθε,	ατο.

§ CIX.

CONJUGATION OF THE PERFECT AND PLUPERFECT.

1. In pure verbs the terminations are added without difficulty to the vowel which ends the root; in mute and liquid verbs the consonants collide, but are easily ejected and altered according to known rules. (Comp. § XXI, &c.)

Paradigms.

A. Pure Verbs.

a. Perfect.

Sing.	πεφίλη-μαι,	σαι,	ται,
D.	πεφιλῆ-μεθα,	σθον,	σθον,
P.	πεφιλῆ-μεθα,	σθε,	νται.

b. Pluperfect.

Sing.	ἐπεφιλῆ-μεν,	σε,	το,
D.	ἐπεφιλῆ-μεθον,	σθον,	σθην,
P.	ἐπεφιλῆ-μεθα,	σθε,	ντο.

B. Mute Verbs.

1. With p sounds.

a. Perfect.

Sing.	λέλει-πμαι,	πται,	πται,
	μμαι,	ψαι,	

D.	λελεί-πμεθον, μμεθον,	πσθον, πθον, φθον,	πσθον, πθον, φθον,
P.	λελεί-πμεθα, μμεθα,	πσθε, πθε, φθε.	πνται, πται,*
b. Pluperfect.			
Sing.	ἐλελεί-πμην, μμην,	πσο, ψο,	πτο,
D.	ἐλελεί-πμεθον, μμεθον,	πσθον, πθον, φθον,	πσθην, πθην, φθην,
P.	ἐλελεί-πμεθα, μμεθα,	πσθε, φθε,	πντο, πτο.*
2. With <i>k</i> sounds.			

a. Perfect.

(of βρέχω, wet.)

Sing.	βέβρε-χμαι, γμαι,	χσαι, ξαι,	χται, πται,
D.	βεβρέ-χμεθον, γμεθον,	χσθον, χθον,	χσθον, χθον,
P.	βεβρέ-χμεθα, γμεθα,	χσθε, χθε,	χνται, χται, πται.*

b. Pluperfect.

(of λέγω, say.)

Sing.	ἐλελέ-γμην,	γσο, ξο,	γτο, κτο,
D.	ἐλελέ-γμεθον,	γσθον, γθον, χθον,	γσθην, γθην, χθην,
P.	ἐλελέ-γμεθα,	γσθε, γθε, χθε,	γντο, γτο, κτο.*

3. With *t* sounds.

a. Perfect.

(of ἀνύτω, finish.)

Sing.	ἤνυ-τμαι, σμαι,	τσαι, σαι,	τται, σται,
D.	ἤνυ-τμεθον, σμεθον,	τσθον, σθον,	τσθον, σθον,

P.	ἡνύ-σμεθα, σμεθα,	τσθε, σθε,	τνται, τται, σται.*
b. Pluperfect. (of ἐρείδω, fix on.)			
Sing.	ἐρηρεί-δμην, σμην,	δσο, σο,	δτο, στο,
D.	ἐρηρεί-δμεθον, σμεθον,	δσθον, σθον,	δσθην, σθην,
P.	ἐρηρεί-σμεθα, σμεθα,	δσθε, σθε,	δντο, δτο, στο.*

C. Liquid Verbs.

a. Perfect.

(of σφάλλω, shake.)

Sing.	ἔσφα-λμαι,	λσαι,	λται,
D.	ἔσφά-λμεθον,	λσθον, λθον,	λσθον, λθον,
P.	ἔσφά-λμεθα,	λσθε, λθε,	λνται, λται.*

b. Pluperfect.

(of κτείνω, kill, with ν ejected.)

Sing.	ἐκτά-μην,	σο,	το,
D.	ἐκτά-μεθον,	σθον,	σθην,
P.	ἐκτά-μεθα,	σθε,	ντο.

* *Obs. 1*.—The 3rd persons plur. of the mutes and liquids, marked with asterisks, become by the ejection of the colliding consonants identical with the 3rd pers. sing.; hence they are not used. To obtain special forms for them, either the ν of the termination is changed into α, and the *p* and *k* sounds are aspirated: λειπνται, λειφαται, τετάχεται, ιφθάραται, τετράφαται, &c.—or a periphrasis is employed, as in Latin: λειμιμίνω εισί, *relicti sunt*, &c. When, however, the position of words, and presence of a plural subject, leave no doubt, these forms may be used: αἱ αἱ κέκρανται ξυμφοραί, Eur. Hip. 1255.^(R)

Obs. 2.—The liquids in ν treat this letter,

a. According to the rule:

αἰσχύνω, ἥσχυμμαι, ξηραίνω, ἐξήραμμαι,

whence it is retained in the 2nd pers. before σ in φαίνω πέφανσαι.

b. While they also make the form from the root without *ν*, and assume *σ*: φαίνω, μαίνομαι, μολύνω. Primitive roots: φα, μια, μολυ.

Perfects: πέφασμαι, μεμύασμαι, μεμόλυσμαι.

§ CX.

CONJUGATION OF THE OTHER MOODS.

1. Conjunctive.

a. Mood-vowel and terminations divided.

Sing. 1,	ω-μαι,	2, η-σαι,	3, η-ται,
D. 1,	ω-μεθον,	2, η-σθον,	3, η-σθον,
P. 1,	ω-μεθα,	2, η-σθε,	3, ω-νται.

b. Combined.

Sing. 1,	ωμαι,	2, ηαι (η),	3, ηται,
D. 1,	ώμεθον,	2, ησθον,	3, ησθον,
P. 1,	ώμεθα.	2, ησθε,	3, ωνται.

2. Optative.

a. Mood-vowel and terminations divided.

Sing. 1,	οι-μην,	2, οι-σο,	3, οι-το,
D. 1,	οίμεθον,	2, οι-σθον,	3, οι-σθην,
P. 1,	οίμεθα,	2, οι-σθε,	3, οι-ντο.

b. Combined.

Sing. 1,	οίμην,	2, οιο,	3, οι-το,
D. 1,	οίμεθον,	2, οισθον,	3, οίσθην,
P. 1,	οίμεθα,	2, οισθε,	3, οιντο.

Paradigm.

a. Conjunctive.

Pres.	λείπ-	}	ωμαι,	ηαι (η),	ηται,
Aor. 1, m.	λειψ-		ώμεθον,	ησθον,	ησθον,
Aor. 2, m.	λιπ-		ώμεθα,	ησθε,	ωνται.

b. Optative.

Pres.	λειπ-	}	οίμην,	οιο,	οιτο,
Fut. 1, m.	λειψ-				
Aor. 1, m.*					
Fut. 2, m.	λιπ-	}	οίμεθον,	οισθον,	οίσθην,
Aor. 2, m.	λιπ-				
Fut. 1, p.	λειφθησ-				
Fut. 2, p.	λιπησ-		οίμεθα,	οισθε,	οιντο.

* Λειψ-	{ αἰμῆν,	αια,	αιατο,
	{ αἰμῆθεν,	αισθεν,	αἰσθη,
	{ αἰμῆθα,	αισθε,	αιστω.

3. Imperative.

a. Mood-vowel and terminations divided.

Sing. 2,	ε-σο,	3,	ε-σθω,
D.	2, ε-σθον,	3,	ε-σθων,
S.	2, ε-σθε,	3,	ε-σθωσαν,

b. Combined.

Sing. 2,	εο (ου),	3,	έσθω,
D.	2, εσθον,	3,	έσθων,
P.	2, εσθε,	3,	έσθωσαν.

4. Infinitive and participle.

Infinitive mood - vowel and termination : ε-σθαι, εσθαι.
 Partic. ό-μενος, ο-μένη, ό-μενον. The aorist 1st mid. has here also universally α, and ends the 2nd pers. imperative in αι.

Paradigm.

a. Imperative.

Pres.	λείπ-	{ εο (ου),	έσθω,
Aor. 1, m.*		{ εσθον,	έσθων,
Aor. 2, m.	λίπ-	{ εσθε,	έσθωσαν,

* Λειψ-	{ αι,	άσθω,
	{ ασθον,	άσθων,
	{ ασθε,	άσθωσαν.

b. Infinitive.

Pres.	λείπ-ε-σθαι,	λειπόμενος, η, ον,
Fut. 1, m.	λείψεσθαι,	λειψόμενος,
Aor. 1, m.	λείψασθαι,	λειψάμενος,
Fut. 2, m.	λιπέεσθαι,	λιπέόμενος,
Aor. 2, m.	λιπέσθαι,	λιπόμενος,
Fut. 1, p.	λειφθήσεσθαι,	λειφθήσόμενος,
Fut. 2, p.	λικήσεσθαι,	λικησόμενος.

c. Participle.

5. Perfect.

1, In the conjunctive and optative there are no proper forms on account of the want of a mood-vowel ; circumlocution is therefore resorted to : λειμυμένος ᾧ, *relictus sim*. Optative : λειμύμενος εἴην.

Obs.—There is an exception in the case of pure verbs, the optatives of which are contracted, but easily recognised by the subscribed *ι*: *μνα, μμναιοιτο, μμνῶτο*, Xen. *Cyrop.*, 1, 6, 3; in Homer with *ι* prefixed: *μμνίψτο*, Il., ψ, 361, like *λαός, λῴς*.—In other forms only *ι* of the mood-vowel *ω* is added to the lengthened vowel of the root: *μμνῆτο*, Aristoph. *Plut.*, 992, though there another reading is *μμνῆτο*; likewise *Plat. Repub.*, VII, p. 517, *μμνῆτ' ἄν*; so *κκλῆτ' ἄμα*, i. e. *κκλῆτο ἄμα*, Soph. *Phil.*, 119, and Brunck *ad. loc.* *λελῶτο*, Od., σ, 238, as optative would be better written *λελῶτο*, only that it is an old rule of the grammarians, that *ω* must be changed to *υ* before a consonant.—Of the still rarer conjunctive there are examples: (*μμναιωμεθα*) *μμνῶμεθα*, *Plat. Politicus*, p. 286, c., and *κκτῆται*, Xen. *Cyrop.*, 1, 8, which Matthiæ (*Gr. Gr.*, p. 204, *orig.*) gives instead of *κκτῆται*.

2. In the imperative, infinitive, and participle, the forms are produced, as in the indicative, by the ejection or change of consonants: imp. (*λελειπ-σο*) *λέλειψο*, from *πείθω* (*πεπειθ-ω*), *πέπεισω*, *πεπείσθω*, &c.; infinitive (*λελειπσθαι*) *λελείφθαι*; part. (*λελειπ-μένος*) *λελειμμένος*, *η, ον*.

Obs. 1.—*Accent.* The accent, in the passive conjugation, inclines to the end,

a. In the infin. and part. of the perf.:

λελείφθαι, τετύφθαι, περιλήσθαι,

λελειμμένος, τετυμμένος, περιλημένος.

b. In the sing. of the imperat., aor. 1st mid., *λυοῦ, γινοῦ, γασέσθω*; but *γίεσθι, πίδεσθι*.

Obs. 2.—In compounds the general rule prevails: *ἐπγίνου, ἐπιλάθου*.

Obs. 3.—The imper. aor. 1st mid. has *αι* short for the accent: *λεῖψαι*, and takes the accent according to the general rule on the radical syllable: *φύλαξαι, ποιῆσαι*, by which it is distinguished from the optat. act. *φυλάξαι, ποιῆσαι*, and the infin. *φυλάξαι, ποιῆσαι*.

FULL PARADIGM

INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
Present, I am left. S. λείπομαι, η, εται, D. λειπόμενον, εσθον, εσθον, P. λειπόμεθα, εσθε, ονται.	λείπομαι, η, ηται, λειπόμενον, ησθον, ησθον, λειπόμεθα, ησθε, ωνται.	λείπου, εσθαι, λείπυσθον, εσθων, λείψασθε, εσθωσαν.
Imperf., I was being left. S. ἔλειπμην, ου, ετο, D. ἔλειπμέμενον, εσθον, ἐσθην, P. ἔλειπμέμεθα, εσθε, οντο.		
Perfect, I have been left. S. ἔλειμμαι, ψαι, πται, D. ἐλείμμενον, φθον, φθον, P. ἐλείμμεθα, φθε.*	Wanting.	ἔλειψα, φθαι, ἐλείψασθαι, φθων, ἐλείψθε, φθωσαν.
Pluperfect, I had been left. S. ἔλελειμμην, ψα, πτο, D. ἔλελειμμέμενον, φθον, φθην, P. ἔλελειμμέμεθα, φθε.*		
Fut. 1, mid., I shall leave myself. S. λείβομαι, η, εται, D. λειψόμενον, εσθον, εσθον, P. λειψόμεθα, εσθε, ονται.	Wanting.	Wanting.
Aor. 1, mid., I left myself. S. ἐλεψάμην, ω, ατο, D. ἐλεψάμενον, ασθον, ασθην, P. ἐλεψάμεθα, ασθε, ατο.	λείβομαι, η, ηται, λειψόμενον, ησθον, ησθον, λειψόμεθα, ησθε, ωνται.	ἐλεψαι, ασθαι, ἐλεψασθον, ασθων, &c.
Fut. 2, mid., I shall leave myself. S. ληπόμαι, η, εται, &c.	Wanting.	Wanting.
Aor. 2, mid., I left myself. S. ἔλπιμην, ου, ετο, &c.	λίπωμαι, η, ηται, &c.	ληπού, εσθαι, &c.

I.

F THE PASSIVE.

OPTATIVE.	INFINITIVE.	PARTICIPLE.
μην, οιο, οντο, μεθον, οισθον, οισθην, μεθα, οισθι, οντο.	λείπεσθαι.	λειπόμενος, η, ον.
Wanting.	λελειπῆσθαι.	λελειμμένος, η, ον.
αίμην, αιο, οντο, δεσ.	λείψασθαι.	λειψόμενος.
αίμην, αιο, οντο, δεσ.	λείψασθαι.	λειψάμενος.
ίμην, οιο, οντο, δεσ.	λπείσθαι.	λπυόμενος.
μην, οιο, οντο, δεσ.	λπείσθαι.	λπόμενος.

INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
Fut. 1, pass., I shall be left. S. λειφθήσομαι, ἢ, εἴται, &c.	Wanting.	Wanting.
Aor. 1, pass., I was left. S. ἐλείφθην, θης, θη, D. ἐλείφθημεν, θητον, θήτην, P. ἐλείφθημεν, θητε, θησαν.	λειφθῶ, ῆς, ῆ, λειφθῶμεν, ῆτον, ῆτον, λειφθῶμεν, ῆτε, ὤσι.	λείφθητι, τα, τον, των, τε, τωσαν.
Fut. 2, pass., I shall be left. S. λυθήσομαι, ἢ, εἴται, &c.	Wanting.	Wanting.
Aor. 2, pass., I was left. S. ἐλύπην, ης, η, D. ἐλύπημεν, ητον, ήτην, P. ἐλύπημεν, ητε, ησαν.	λυπῶ, ῆς, ῆ, λυπῶμεν, ῆτον, ῆτον, λυπῶμεν, ῆτε, ὤσι.	λύπηθι, τα, τον, των, τε, τωσαν.

OPTATIVE.	INFINITIVE.	PARTICIPLE.
λειφθῶσάμην, ὦο, ὦτο, ἔε.	λειφθῆσαι.	λειφθῶμενος.
λειφθείην, θείης, θείη, λειφθείμεν, θείητον, θειήτην, λειφθείμεν, θείητε, θείσαν.	λειφθῆναι.	λειφθείς, λειφθείσα, λειφθέν.
ληπθῶσάμην, οἶο, ὦτο, ἔε.	ληπθῆσαι.	ληπθῶμενος.
ληπείην, εἴης, εἴη, ληπείμεν, εἴητον, εἴητην, ληπείμεν, εἴητε, εἴησαν.	ληπῆναι.	ληπείς, ληπείσα, ληπέν.

OF CONTRACTION IN THE CONJUGATION OF VERBS.

§ CXII.

OF THE POSSIBLE CASES OF CONTRACTION.

1. Contraction, in verbs as in substantives, unites the final vowel of the root with the following vowel, which, in the case of verbs, is the mood-vowel, either alone or blended with the termination.

2. Hence these are subjected to contraction, *a*, verbs pure, and commonly only such of them as end a root of more than one syllable in *α, ε, ο*; *δ*, the 2nd fut. act. and mid. of other verbs: e. g. *τιμά-ω, φιλέ-ω, χρυσό-ω*, and fut. 2nd, *λπίω, λπίομαι*.

3. Further, in the pure verbs contraction enters only into the present and imperfect, since in all the other tenses consonants succeed the radical vowel, whence contraction is impossible.

4. In the verbs in *αω, εω, οω*, the vowels *α, ε, ο*, unite, in the pres. and imperf. indicative, with the mood-vowels *ο, ε*, from which we perceived to arise, by the addition of the terminations, in the active *ω, ει, ου*, and in the passive *η*. The conjunctive gave *ω, η*, and *η*, the optative *οι*, the imperative *ε, ο, ου*, the infinitive *ει* and *ει*, the participle *ω, ου, ο*, thus the whole series is:

ο, ε, ω, ει, ου, η, — ω, η, η, — οι, — ε, ο, ου, — ε, ει, — ω, ο, ου.

5. The *ι* in *ει* and *η* suffers, except in a few cases marked below, no change through contraction, but is, where it is possible, only subscribed: *τιμάεις, τιμάῃς*, and *τιμάης, τιμάῃς*: *ει* and *η* having here no more effect than *ε, η*.

6. If then we except *ει* and *η*, take no notice of repetitions, and arrange the other vowels in proper order, we have

ε, ο, η, ω, οι, ου,

i. e. the two short vowels, the two long, and the two diphthongs of *o* (*οι, ου*).

7. With these *α, ε, ο* collide; so that there are to be contracted:

<i>A.</i>	<i>α-</i>	<i>αε,</i>	<i>αο,</i>	<i>αη,</i>	<i>αω,</i>	<i>αοι,</i>	<i>αου.</i>
<i>B.</i>	<i>ε-</i>	<i>εε,</i>	<i>εο,</i>	<i>εη,</i>	<i>εω,</i>	<i>εοι,</i>	<i>εου.</i>
<i>C.</i>	<i>ο-</i>	<i>οε,</i>	<i>οο,</i>	<i>οη,</i>	<i>οω,</i>	<i>οοι,</i>	<i>οου.</i>

§ CXIII.

RULES OF CONTRACTION.

1. For *α* with an *e* sound (*ε, η,*) long *α* is pronounced, for *α* with an *ο* sound (*ο, ω, οι, ου,*) is pronounced *ω*: e. g.

for *τιμαε, τιμάης, τιμαόμεθα, τιμάωνται, τιμάοιμι, ἐτιμάου,* pronounce *τιμάῃ, τιμάῃς, τιμάμεθα, τιμῶνται, τιμῶμι, ἐτιμῶ.*

2. For *εε* is pronounced *ει*, for *εο, ου*. E before the long vowels and diphthongs disappears:

φιλέετε, φιλέομεν, φιλέηται, φιλέώμεθα, φιλείοιντο, φιλέου,
φιλεῖτε, φιλοῦμεν, φιληται, φιλάμεθα, φιλοῖντο, φιλοῦ.

3. For *ο* with a short vowel (*ε, ο*) is pronounced *ου*, but for *ο* with a long (*η, ω*) *ω*. O before the diphthongs (*οι, ου*) disappears:

χρυσόεσθον, ἐχρύσοον, χρυσόητε, χρυσόωσι, χρυσόοιεν, χρυσόου
χρυσοῦσθον, ἐχρύσουν, χρυσῶτε, χρυσῶσι, χρυσοῖεν, χρυσοῦ.

Obs. 1.—For *ε* with *υ* of the indicative or with *η* (*η with ι subscribed,*) the contraction is *ω*:

χρυσάις, χρυσάι, χρυσάης,

χρυσῶς, χρυσῶ, χρυσῶς; but χρυσάην, χρυσῶν,

as if contracted from *χρυσάειν*.^(R)

Obs. 2.—In the optative, besides the common terminations, the following appear: sing. *ην, ης, η,* du. *ημεν, ητον, ητην,* pl. *ημεν, &c.,* being the termination of the secondary tenses united with *η*,—called the *Attic* optative: e. g. *τιμάοιμι, τιμῶμι, and τιμασίην, τιμῶην, &c.*

Obs. 3.—When the accent is upon one of the open syllables, it adheres

to that which is formed by contraction : τιμάω, τιμῶ, not τίμα, but τίμας, τίμα; τιμάω, τιμῶς, but τίμας, τίμας.

Obs. 4.—The *ν* φιλευσσιπῶν is dropped in contraction : ἐφίλῃσιν αὐτόν, ἐφίλει αὐτόν.

Obs. 5.—The *Attic* optative forms with the terminations *ην, ης, &c.*, are usual in the singular, and also in the plural of those in *α*; but the *3rd pers. plur.* is not thus used, not τιμῶσιν, φιλοῦσιν, but τιμῶν, φιλοῦν.

Obs. 6.—The following contract *α* into *η* : ζάω, live, ἀψάω, thirst, πινάω, hunger, χεάωμαι, use; thus, ζῆς, ζῆ, χεῖται, ζῆν, ἀψῆν, πινῶν, χεῖσθαι, &c., with the *Attica* also κνάω, scrape, σμάω, wipe, ψάω touch.

Obs. 7.—Pure verbs with a monosyllabic root, as δέω, πείω, &c., contract only the vowels before *ι* and *υ* : πείμι, πεί; πείμι, πεί; but πείμεν, πείου, πείη. Except δέω, when it signifies *bind* : δέω, δών; δέω, δούν; δέομαι, δούμαι.

Obs. 8.—'Εργάω has in its contractions *ω, φ*, instead of *ου*, *ω* : ἐργῶν for ἐργάων, ἐργῶν; ^(R)ἐργῶντι for ἐργάωντι; ἐργῶη for ἐργάη. (*Buttmann de rarioribus quibusdam verborum formis in Museo Antiqq. Stud. p. 237.*)

§ CXIV.

ACTIVE OF THE CONTRACTED VERBS.

Present.		τιμ-	φιλ-	χρυσ-
Indicat.	S.	άω, -ῶ, άεις, -ῆς, άει, -ῆ.	έω, -ῶ, έεις, -ῆς, έει, -ῆ.	όω, -ῶ, όεις, -ῆς, όει, -ῆ.
	D.	άομεν, -ῶμεν, άετον, -ᾶτον, άστον, -ᾶτον.	έομεν, -οῦμεν, έετον, -ῆτον, έστον, -ῆτον.	όομεν, -οῦμεν, όετον, -οῦτον, όστον, -οῦτον.
	P.	άομεν, -ῶμεν, άσθε, -ᾶτε, άουσι, -ῶσι.	έομεν, -οῦμεν, έεθε, -ῆτε, έουσι, -οῦσι.	όομεν, -οῦμεν, όεθε, -οῦτε, όουσι, -οῦσι.
Conjunct.	S.	άω, -ῶ, άης, -ῆς, άη, -ῆ.	έω, -ῶ, έης, -ῆς, έη, -ῆ.	όω, -ῶ, όης, -ῆς, όη, -ῆ.
	D.	άομεν, -ῶμεν, άητον, -ᾶτον, άητον, -ᾶτον.	έομεν, -ῶμεν, έητον, -ῆτον, έητον, -ῆτον.	όομεν, -ῶμεν, όητον, -ᾶτον, όητον, -ᾶτον.
	P.	άομεν, -ῶμεν, άηθε, -ᾶτε, άωσι, -ῶσι.	έομεν, -ῶμεν, έηθε, -ῆτε, έωσι, -ῶσι.	όομεν, -ῶμεν, όηθε, -ᾶτε, όωσι, -ῶσι.
Optative.	S.	άοιμι, -ῶιμι, άοις, -ῶς, άοι, -ῶ.	έοιμι, -οῖμι, έοις, -οῖς, έοι, -οῖ.	όοιμι, -οῖμι, όοις, -οῖς, όοι, -οῖ.
	D.	άοιμεν, -ῶιμεν, άοιτον, -ῶιτον, άοίτην, -ῶιτην.	έοιμεν, -οῖμεν, έοιτον, -οῖτον, έοίτην, -οῖτην.	όοιμεν, -οῖμεν, όοιτον, -οῖτον, όοίτην, -οῖτην.
	P.	άοιμεν, -ῶιμεν, άοιτε, -ῶιτε, άοιεν, -ῶιεν.	έοιμεν, -οῖμεν, έοιτε, -οῖτε, έοιεν, -οῖεν.	όοιμεν, -οῖμεν, όοιτε, -οῖτε, όοιεν, -οῖεν.
Imperat.	S.	αε, -α, αετω, -άτω.	εε, -ει, εετω, -είτω.	οε, -ου, οετω, -ούτω.
	D.	άετον, -ᾶτον, αίτων, -άτων.	έετον, -ῆτον, είτων, -είτων.	όετον, -οῦτον, οείτων, -οῦτων.
	P.	άεθε, -ᾶτε, αετωσαν, -άτωσαν.	έεθε, -ῆτε, εετωσαν, -είτωσαν.	όεθε, -οῦτε, οετωσαν, -οῦτωσαν.
Infinitive.		άειν, -ᾶν.	έειν, -ῆν.	όειν, -οῦν.
articip.	M.	άων, -ῶν.	έων, -ῶν.	όων, -ῶν.
	F.	άουσα, -ῶσα.	έουσα, -οῦσα.	όουσα, -οῦσα.
	N.	άον, -ῶν.	έον, -οῦν.	όον, -οῦν.

Imperfect.		ἵμι-	ἵφιλ-	ἵχρυσ-
Indicat.	S.	αον, -ων, αε, -αε, αε, -αε,	εον, -ουν, εε, -εε, εε, -εε,	οον, -ουν, οε, -οε, οε, -οε,
	D.	άομεν, -άομεν, άετον, -άετον, άετην, -άετην,	έομεν, -έομεν, έετον, -έετον, είτην, -είτην,	όομεν, -όομεν, όετον, -όετον, όείτην, -όείτην,
	P.	άομεν, -άομεν, άετε, -άετε, αον, -ων.	έομεν, -έομεν, έετε, -έετε, εον, -ουν.	όομεν, -όομεν, όετε, -όετε, οον, -ουν.

§ CXV.

PASSIVE OF THE CONTRACTED VERBS.

Present.		τιμ-	φιλ-	χρυσ-
Indicat.	S.	άομαι, -ώμαι, άη, -ῃ, άεται, -ῃται,	έομαι, -οῦμαι, έη, -ῃ, έεται, -ῃται,	όομαι, -οῦμαι, όη, -ῃ, όεται, -οῖται,
	D.	αίμεθον, -ώμεθον, άεσθον, -άεσθον, άεσθον, -άεσθον,	έόμεθον, -οῦμεθον, έεσθον, -έεσθον, έεσθον, -έεσθον,	όόμεθον, -οῦμεθον, όεσθον, -όεσθον, όεσθον, -όεσθον,
	P.	αίμεθα, -ώμεθα, άεσθε, -άεσθε, άονται, -ώνται.	έόμεθα, -οῦμεθα, έεσθε, -έεσθε, έονται, -οῦνται.	όόμεθα, -οῦμεθα, όεσθε, -όεσθε, όονται, -οῦνται.
Conjunct.	S.	άωμαι, -ώμαι, άη, -ῃ, άηται, -ῃται,	έωμαι, -ώμαι, έη, -ῃ, έηται, -ῃται,	όωμαι, -ώμαι, όη, -ῃ, όηται, -ῃται,
	D.	αῶμεθον, -ώμεθον, άησθον, -άησθον, άησθον, -άησθον,	εῶμεθον, -ώμεθον, έησθον, -ήησθον, έησθον, -ήησθον,	οῶμεθον, -ώμεθον, όησθον, -ώησθον, όησθον, -ώησθον,
	P.	αῶμεθα, -ώμεθα, άησθε, -άησθε, άωνται, -ώνται.	εῶμεθα, -ώμεθα, έησθε, -ήησθε, έωνται, -ώνται.	οῶμεθα, -ώμεθα, όησθε, -ώησθε, όωνται, -ώνται.
Optative.	S.	αίμην, -ώμην, άωο, -ῶο, άωτο, -ῶτο,	εαίμην, -οαίμην, έωο, -ῶο, έωτο, -ῶτο,	οαίμην, -οαίμην, όωο, -ῶο, όωτο, -ῶτο,
	D.	αίμεθον, -ώμεθον, άωσθον, -άωσθον, αίσθη, -ώσθη,	εαίμεθον, -οαίμεθον, έωσθον, -ῶσθον, εαίσθη, -οαίσθη,	οαίμεθον, -οαίμεθον, όωσθον, -ώωσθον, οαίσθη, -οαίσθη,
	P.	αίμεθα, -ώμεθα, άωσθε, -άωσθε, άωντο, -ώντο.	εαίμεθα, -οαίμεθα, έωσθε, -ῶσθε, έωντο, -ώντο.	οαίμεθα, -οαίμεθα, όωσθε, -ώωσθε, όωντο, -ώντο.

Present.		τιμ-	φιλ-	χρυσ-
Imperat.	S.	άου, -ῶ, αίσθω, -άσθω,	έου, -ού, είσθω, -είσθω,	όου, -ού, όέσθω, -ούσθω,
	D.	άεσθον, -άσθον, αίσθων, -άσθων,	είσθον, -είσθον, είσθων, -είσθων,	όεσθον, -όύσθον, όέσθων, -όύσθων,
	P.	άεσθε, -ἄσθε, αίσθωσαν, -άσθωσαν.	είσθε, -εῖσθε, είσθωσαν, -είσθωσαν.	όεσθε, -οὔσθε, όέσθωσαν, -όύσθωσαν.
Infinitive.		άεσθαι, -ἄσθαι.	είσθαι, -εῖσθαι.	όεσθαι, -όύσθαι.
Particip.	S.	άόμμενος, -ώμμενος,	εόμμενος, -ούμμενος,	όόμμενος, -ούμμενος,
	D.	αομένη, -ωμένη,	εομένη, -ουμένη,	οομένη, -ουμένη,
	P.	άόμμενον, -ώμμενον.	εόμμενον, -ούμμενον.	όόμμενον, -ούμμενον.
Imperfect.		ἑτιμ-	ἑφιλ-	ἑχρυσ-
Indicat.	S.	άόμην, -ώμην, άου, -ῶ, άστο, -ἄστο,	εόμην, -ούμην, έου, -ού, έστο, -ἔστο,	όόμην, -ούμην, όου, -ού, όστο, -όστο,
	D.	άόμεθον, -ώμεθον, άεσθον, -ἄσθον, αίσθην, -άσθην,	εόμεθον, -ούμεθον, είσθον, -εῖσθον, είσθην, -είσθην,	όόμεθον, -ούμεθον, όεσθον, -οὔσθον, όέσθην, -όύσθην,
	P.	άόμεθα, -ώμεθα, άεσθε, -ἄσθε, άοντο, -ῶντο.	εόμεθα, -ούμεθα, είσθε, -εῖσθε, έοντο, -οῦντο.	όόμεθα, -ούμεθα, όεσθε, -οὔσθε, όοντο, -οῦντο.

§ CXVI.

OF THE COMBINATION AND ANALYSIS OF VERBAL FORMS.

1. For the sake of completely mastering the difficulties of Greek conjugation, it is an useful exercise to combine out of their elements single and unconnected parts of different tenses and moods; or, such parts being given, to analyse and resolve them into these elements.

2. Take, for example, to be formed, the 1st aor. mid., 3rd pers. plur. optat. of λείπω. At the mention of the tense, we combine this out of the verb-root (λείπ,) and the termination σάμην, ἑλενψάμην, then alter the changeable parts of the ending; viz. the mood-vowel (α,) and termination (μην), as soon as the mood and person are named. Here it is the optative, therefore αι, and the 3rd pers. plural, therefore ντο; consequently λείψαιντο. The same person in the conjunctive,

λείψ-ω-νται. Of τέλλω: τέλλ-ω-νται—in the dual, τέλλ-η-σθον; in the 2nd aorist, λίπωνται, λίποιντο; in the dual, λιποίσθην, &c. The combination of the forms thus proceeds from the tense to the mood, and from the mood to the person.

3. The analysis of the forms, on the contrary, begins with the person, then proceeds to the designation of mood, and thence to that of tense; the conjugation is generally recognised at sight of the termination. Given, for example, λειφθῆσοίσθην: the division into λειφθῆσ-οι-σθην is self-evident; σθην points to the 3rd pers. of the dual, οι to the optative; the remaining part, λειφθῆσ, will immediately suggest the ending θησομαι (λειφθήσομαι), and thus λειφθῆσοίσθην be known as the 3rd pers. dual opt. fut. 1st, pass. of λείπω.

4. It is not always possible to reach by analysis the real root of the verb. Thus when φύγῃς, i.e. φύγ-ῃ-ς, is recognised as the 2nd pers. conjunctive, 2nd aor. active, we can from φυγ, according to the rules of abbreviation, recover the long root φευγ, and hence φεύγω, but even this φύγῃς would be a present, if the verb were φύγω. So likewise when ἔτευξα is given to analyse, it can be ascertained only that the root ends in a *k* sound, without determining whether it be τευκ, τευγ, τευχ. Thus from ἤκουσμαι we arrive as well at ἔκουθ as at ἄκου. These are limits to rule, which the very nature of the language prescribes.—It is, therefore, the teacher's part to assist in such analysis, until it becomes easy from an extended acquaintance with words. When ἀκούω, κτείνω are once known to the learner, he will have no difficulty in analysing ἤκουσμαι, ἔκταμαι.

5. Finally, in spite of the variety of the Greek conjugation, the persons of different moods and tenses are often alike: λείψω may be fut. 1st, ind. act., and aor. 1, conj. active. In such cases the context and sense of a passage must determine concerning the form; frequently also the accent will do so.

OF THE CONJUGATION WITHOUT MOOD-VOWELS.

§ CXVII.

GENERAL REMARKS.

1. Besides the conjugation already explained, there is found in some verbs another method of conjugating, which, principally because the mood-vowel is almost entirely wanting in many tenses, exhibits peculiar forms arising from the combination of the radical part with the terminations.

2. This is found in many pure verbs of a monosyllabic root in *α*, *ε*, *ο*, and in others to the roots of which the syllable *νν* is attached: *σκηδα*, *σκηδανν* (in mute and liquid verbs only *νν*: *μωγ*, *μωγνν*; *δεικ*, *δεικνν*; *αε*, *αενν*).

3. It comprises pres. and imp. act. and pass., and aor. 2nd act. and mid.

4. Thus: roots *φα*, *στα*, *ε*, *θε*, *δο*, from which *φημί*, say, *ἵστημι*, set, *ἵημι*, send, *τίθημι*, place, *δίδωμι*, give.

5. Many roots of this conjugation are increased in the present and imperfect by the prefixture of *ι*, before which, where it is possible, the initial consonant is repeated:

φα, *ἵστα*, *ἵε*, *τίθε*, *δίδο*. (The student will perceive why not *σιστα* and *θιθε*.)

6. Peculiar are *πιμπλε* from *πλε*, *πιμπρα* from *πρα* with *μ* taken in.

7. The terminations are, with a few exceptions, the common. The conjunctive has the mood-vowel of ordinary verbs (*ω*, *η*), and the optative has as mood-vowel *ι* after the radical vowel: *ἵστα*, *ἵσται*; *ἵε*, *ἵει*, &c.

§ CXVIII.

ACTIVE CONJUGATION.

1. Indicative.

The radical vowels are always doubled in the singular before the terminations: *ἰδο, δίδω; ἴε, ἴη; φα, φη.*

2. Present.

The terminations of the present are in the singular irregular, 1, *μι*, 2, *ς*, 3, *σι*: e. g. *φημί, φῆς, φησί*; in the other numbers as usual: dual, *μεν, τον, τον*; plural, *μεν, τε, ντι*. Thus *δο, δίδο, δίδω*, in the

Paradigm.

Sing.	<i>δίδωμι,</i>	<i>δίδως,</i>	<i>δίδωσι,</i>
D.	<i>δίδομεν,</i>	<i>δίδοτον,</i>	<i>δίδοτον,</i>
P.	<i>δίδομεν,</i>	<i>δίδοτε,</i>	<i>(δίδονται) δίδουσι.</i>

So also *φημί, ἴστημι, ἴημι, τίθημι, δείκνυμι, σκεδάννυμι, &c.*

3. The last persons are properly *φανται, ἰστανται, ἰενται, τιθενται, δίδονται, δεικνυνται*, from which, according to the general rule, the forms,

φᾶσι, ἰστάσι, ἰῆσι, τιθεῖσι, δίδουσι, δεικνῦσι, proceed, or also,

ῖασι, τιθείασι, διδόασι, δεικνύασι,

where *ν* is exchanged for *α*, and *τ* ejected before *σ*. The accent upon the former shows, that they were considered to be contracted from the latter, *ἰῶσι* from *ῖασι*, &c.

4. Imperfect and aor. 2nd.

The terminations are as usual,

Sing. <i>ν, ε (-).</i>	Dual, <i>μεν, τον, την.</i>
Plural, <i>μεν, τε, ν;</i>	

and the difference between these two forms then lies merely in the prefixure of the *ι*. Both are found in the same verb only when it has this prefixure:

Imp. <i>ἴστην,</i>	Aor. <i>ἴστην,</i>	Imp. <i>ἰτίθην,</i>	Aor. <i>ἔθην,</i>
<i>ἰδίδων,</i>	<i>ἰδων.</i>	<i>ἰῆν,</i>	<i>ἦν.</i>
<i>ἰφην.</i>		<i>ἰδείκνυν.</i>	

	Paradigm.		
Sing.	ἴστην,	ἴστης,	ἴστη,
D.	ἴσταμεν,	ἴστατον,	ἰστάτην,
P.	ἴσταμεν,	ἴστατε,	ἴσταν.

The last person may end also in *σαν*: ἴστασαν, ἐτίθισαν, as in the plup. active.

Obs.—The same forms are observable in the pass. aorists of the other conjugations, as: ἐλαίφθην, ἐλίπην, from the tense-roots λαίφθει, λιπι; but so that the duplication of the vowel runs here through all the numbers, and recurs even in the imperative and infinitive. So likewise in the 2nd aor. of ἴστημι, ἴστην to ἴστησαν, and ἴδυν to ἰδῶσαν.

5. Conjugation of the other moods.

Since the imperfect wants all moods but the indicative, we find these only in the pres. and aor. 2nd, distinguished merely by the prefixure.

6. Conjunctive.

a. The conjunctive has, as before mentioned, its own mood-vowel, and always appears contracted.

Pres.	ἰστιάω,	ἰστιάῳ,	Aor. 2,	στιάω,	στιάῳ,
	διδόω,	διδῶ,		δύω,	δῶ,
	τιθέω,	τιθαῖ.		τίω,	τίῳ.

b. The following contractions are peculiar, *φ* (not *οι*) for *οη*, and *η* (not *α*) for *αη*.

Paradigm.

Present.

S.	διδῶ,	διδῶς,	διδῶ,	στιάῳ	στιάῃς,	στιάῃ,
D.	διδῶμεν,	διδῶτον,	διδῶτον,	στιάμεν,	στιάτον,	στιάτον,
P.	διδῶμεν,	διδῶτε,	διδῶσι,	στιάμεν,	στιάτε,	στιάσι.
	S.	διῶ,	διῶς,	διῶ,		
	D.	διῶμεν,	διῶτον,	διῶτον,		
	P.	διῶμεν,	διῶτε,	διῶσι.		

So also the pass. aorists, λαίφθῶ and λιπαῖ, ῆς, ῆ, &c.

7. Optative.

The terminations of the secondary tenses are here combined with *η*:

S.	ην,	ης,	η.	D.	ημεν,	ητον,	ητην.	P.	ημεν,	ητε,	ησαν.
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The optative is composed of these terminations, the tense-root, and *ι* between them:

στα-ι-ην, Aor. σταίην, Pres. ισταίην, 3ε, Aor. 3είην,
Pres. τιθείην.

Paradigm.

Present.

S.	διδόιην,	διδοίης,	διδοίη,
D.	διδοίημεν,	διδοίητον,	διδοιήτην,
P.	διδοίημεν,	διδοίητε,	διδοίησαν.

Aor. 2.

S.	εῖην,	εῖης,	εῖη,
D.	εῖημεν,	εῖητον,	εῖητην,
P.	εῖημεν,	εῖητε,	εῖησαν.

In the dual and plural *η* may be dropped before the termination, and the last person ended in *εν*: εἶμεν, εἶτε, εἶεν.

8. The imperative has the full terminations (3ι, τω, τον, ταν, τε, τωσαν).

Pres. ἵσταθι,	Aor. στῆθι,	Pr. τίθειτι,	Aor. 3έτι,
δίδοθι.	δόθι.	ἔθι.	ἔθι.

στῆθι with the long vowel, τίθειτι for τίθειθι (from τίθειθι),—the first 3 maintains itself according to the general rule, since it belongs to the root. So also aor. 1st pass., λείφθῃσι for λείφθηθι. The stronger aspiration destroys the weaker. The forms 3έτι, δόθι, ἔθι, were shortened into 3ές, δός, ἔς, as the preposition *πρὸς* into *πρός*.

Paradigm.

S.	ἵσταθι,	ιστάτω,	S.	3ές,	3έτω,
D.	ἵστατον,	ιστάτων,	D.	3έτον,	3έτων,
P.	ἵστατε,	ιστάτωσαν.	P.	3έτε,	3έτωσαν.

9. Infinitive.

The termination is in the common dialect *ναι*, before which in the 2nd aor. *α* of *σταναι* was doubled, *στῆναι*, and the vowels in *δοναι*, *3εναι*, *εἶναι*, were extended: *δοῦναι*, *3εῖναι*, *εἶναι*.

Pr. ιστάναι,	Aor. 2, στῆναι.	Pr. τιθεῖναι,	Aor. 2, 3εῖναι.
Pr. διδόναι,	Aor. 2, δοῦναι.	Pr. εἶναι,	Aor. 2, εἶναι.

10. Participles.

The terminations are in the nom. *ντες*, *ντσα*, *ντ*, where from *ντ* the *τ* is dropped.

Pres.	ἴσταντες,	ἴσταντσα,	ἴσταντ,
Nom.	ἰστάς,	ἰστάσα,	ἰσάν,
Gen.	ἰσάντος,	ἰστάσης,	ἰσάντος.

Pres.	τιθεντες,	τιθεντσα,	τιθεντ,
Nom.	τιθείς,	τιθείσα,	τιθεν,
Gen.	τιθέντος,	τιθείσης,	τιθέντος.

Aor. 2,	στάς,	στάσα,	σάν,	Aor. 2,	θείς,	θείσα,	θέν,
Pres.	ίίς,	ίείσα,	ίέν,		είς,	είσα,	έν,
	διδούς,	διδούσα,	διδόν,		δούς,	δούσα,	δόν.
	φάς,	φάσα,	φάν,				
	δεικνύς,	δεικνύσα,	δεικνύν.				

The formation of the passive aorists will be found, on comparison with the paradigm, in all respects agreeable to the rules of this conjugation.

Obse.—With regard to the other tenses, which belong not to the conjugation without mood-vowel, it is to be remarked only, that their vowels are doubled before the termination in the active, but remain short in the passive: θήσω, ἰρίθην, στήσω, ἰσάθην, &c.

§ CXIX. PARADIGM OF THE ACTIVE

"ἵστημι, I set, root στα.

τίθημι, I place,

	PRESENT.	AORIST 2.	PRESENT.
Indicative.	ἵστημι, ἵστης, ἵστησι, ἵσταμεν, to ἵσταῖσι.	ἕστην, ἕστης, ἕστη, ἕστημεν, to ἕστησαν or ἕσταν.	τίθημι, τίθης, τίθῃσι, τίθεμεν, to τίθεῖσι.
Conjunctive.	ἵστω, ἵσῃς, ἵσῃ, ἵστωμεν, to ἵσῶσι.	στω, σῃς, σῃ, στωμεν, to σῶσι.	τιθω, τιθῃς, τιθῃ, τιθωμεν, to τιθῶσι.
Optative.	ἵσταίνην, ἵσταίης, ἵσταίῃ, ἵσταίημεν, to ἵσταίησαν or ἵσταῖεν.	σταίην, σταίης, σταίῃ, σταίημεν, to σταίησαν or σταῖεν.	τιθείην, τιθείης, τιθείῃ, τιθείημεν, to τιθείησαν.
Imperative.	ἵσταθι, ἵστάτω, ἵστατον, to ἵστάτωσαν.	στήθι, στήτω, στήτον, to στήτωσαν.	τίθετι, τίθετω, τίθετον, to τίθετωσαν.
Infinitive.	ἵσταναι.	στήναι.	τιθεναί.
Participle.	ἱστάς, ἱστάσα, ἱστάν.	στάς, στάσα, στάν.	τιθείς, τιθείσα, τιθέν.
	IMPERFECT.		IMPERFECT.
	ἕστην, ἕστης, ἕστη, ἕσταμεν, to ἕσταν or ἕστασαν.		ἔτιθην, ἔτιθης, ἔτιθη, ἔτιθεμεν, to ἔτίθεσαν.

VERBS WITHOUT A MOOD-VOWEL.

91. Δίδωμι, I give, root δα.

AORIST 2.	PRESENT.	AORIST 2.
ν, to ν.	δίδωμι, δίδως, δίδωσι, δίδομεν, to δίδουσι.	ἔδαν, ἔδως, ἔδω, ἔδομεν, to ἔδοσαν.
ν, to	διδῶ, διδῶς, διδῶσι, διδῶμεν, to διδῶσι.	ἔδῶ, ἔδῶς, ἔδῶ, ἔδῶμεν, to ἔδῶσι.
εν, to αν.	διδόην, διδόης, διδόη, διδόημεν, to διδόησαν.	ἔδοίην, ἔδοίης, ἔδοίη, ἔδοίημεν, to ἔδοίησαν.
, to ραν.	διδόθι, διδότω, διδότον, to διδότῳσαν.	ἔδος, ἔότω, ἔότον, to ἔότῳσαν.
ν.	διδόναι.	δοῦναι.
,	διδούς, διδούσα, διδόν.	δούς, δοῦσα, δόν.
	IMPERFECT.	
	ἔδιδαν, ἔδιδως, ἔδιδω, ἔδιδομεν, to ἔδιδοσαν.	

§ CXX.

PASSIVE CONJUGATION.

1. The terminations here exactly resemble those of common conjugation; *σ* in the second person singular, being disturbed by no mood-vowel, generally remains: *ἵσταται* ἵστασαι; except in the optative: *ἵσταίμην*, *ἵσταιο*, and in so forms: *ἵσταίμην*, *ἵστασο*, *ἵσταιο*, *ἵστω*.

2. Paradigm.

Present.			
Sing.	<i>τίθεμαι,</i>	<i>τίθειςαι,</i>	<i>τίθεται,</i>
Dual,	<i>τιθέμεθον,</i>	<i>τίθειςθον,</i>	<i>τίθισθον,</i>
Plur.	<i>τιθέμεθα,</i>	<i>τίθισθε,</i>	<i>τίθενται.</i>
Imperfect.			
Sing.	<i>ἑτιθέμην,</i>	<i>ἐτίθεςο,</i>	<i>ἐτίθετο,</i>
Dual,	<i>ἐτιθέμεθον,</i>	<i>ἐτίθειςθον,</i>	<i>ἐτιθίσθην,</i>
Plur.	<i>ἐτιθέμεθα,</i>	<i>ἐτίθισθε,</i>	<i>ἐτίθεντο.</i>
Aor. 2.			
Sing.	<i>ἔθεμην,</i>	<i>ἔθεςο,</i>	<i>ἔθετο,</i>
Dual,	<i>ἐθέμεθον,</i>	<i>ἐθειςθον,</i>	<i>ἐθέσθην,</i>
Plur.	<i>ἐθέμεθα,</i>	<i>ἐθισθε,</i>	<i>ἔθεντο.</i>

3. So also the other moods in their proper order.

	Present.	Aor. 2, M.
Conj.	<i>τιθῶμαι,</i> <i>τιθῇ, &c.</i>	<i>θῶμαι,</i> <i>θῇ, &c.</i>
Opt.	<i>τιθείμην,</i> <i>τιθεῖο, &c.</i>	<i>θείμην,</i> <i>θεῖο, &c.</i>
Imper.	<i>τίθεςο or τίθου,</i> <i>τιθίσθω, &c.</i>	<i>θέςο or θοῦ, (N)</i> <i>θίσθω, &c.</i>
Infin.	<i>τιθεσθαι,</i>	<i>θέσθαι,</i>
Partic.	<i>τιθέμενος,</i>	<i>θέμενος.</i>

4. On account of this great regularity no full paradigm required, only a list of the first persons.

Indicative.

Pres.	<i>φαμαί,</i>	<i>ἵσταμαι,</i>	<i>τίθεμαι,</i>	<i>ἵμαι,</i>	<i>δίδομαι,</i>
Imperf.	<i>ἑφάμην,</i>	<i>ἵσταίμην,</i>	<i>ἐτιθέμην,</i>	<i>ἵμην,</i>	<i>ἐδίδόμην,</i>
A. 2, m.		<i>ἵσταίμην,</i>	<i>ἑθέμην,</i>	<i>ἦμην,</i>	<i>ἐδόμην.</i>

Conjunctive.

s.	φῶμαι,	ἰσῶμαι,	τιθῶμαι,	ἰῶμαι,	διδῶμαι,
2, m.		σῶμαι,	θῶμαι,	ᾠμαι,	δῶμαι.

Optative.

s.	φαίμην,	ἰσταίμην,	τιθείμην,	εἶμην,	διδόμην,
2, m.		σταίμην,	θείμην,	εῖμην,	δόμην.

Imperative.

s.	φάσο,	ἴστασο,	τίθισο,	ἴσο,	δίδοσο,
2, m.		στάσο,	θείσο,	ἔσο,	δόσο.

Infinitive.

s.	φάσθαι,	ἴστασθαι,	τίθεσθαι,	ἴεσθαι,	δίδεσθαι,
2, m.		στάσθαι,	θεῖσθαι,	ἔσθαι,	δέσθαι.

Participles.

s.	φάμενος,	ιστάμενος,	τιθέμενος,	ἔμενος,	διδόμενος,
2, m.		στάμενος,	θέμενος,	ἔμενος,	όμενος.

§ CXXI.

OBSERVATIONS.

1. Several persons in the active conjugation of these verbs formed with mood-vowels :

1, τιθεῖν, 2, τιθείς, τιθεῖς, 3, τιθεῖ, τιθεῖ.
ἰσῶ, διδοῖ, &c., from ἰστάει, διδοει, imperat. τίθει, δίδου, m τίθει, δίδοι, imperf. ἐτίθουν from ἐτίθειον, ἐδίδουν from ἐδίδον, &c.

2. In the 2nd pers. of the imperf. and imperat. the σ is en ejected : δίδου for δίδοσο, τίθου for τίθεσο, ἴστω for ἴστασο. Likewise θι is dropped from στήθι in compounds : παράστα, ὄστα.

3. The perfect makes its forms from the root στα with ἱ affixed, i. e. ἴστα, e. g. ἴστασι, ἴσταναι, and similarly τιθῶσι, θῶσαι, &c. ; so the participles (τιθῶας) τιθῶας, ἰσῶς ; t. τιθῶαίν, &c. ; and in the pluperf. ἴστασαν together with τήκεισαν, ἐτίθασαν, &c.

4. Several verbs form only the 2nd aorist according to its conjugation : e. g. βαίνω, I go, root βα, aor. 2, ἔβην like γην ; γιγνώσκω, root γνο, aor. 2, ἔγνων like ἔδων ; δύνω, ἔδυν,

infin. δύναι, part. δύς, δύσα, δύν. In these η, ω, and υ remain throughout the numbers : ἔλεσαν, ἔγνωσαν, ἔδυσαν.

5. Some of these aorists take a middle or neuter signification : ἑστην, set myself, stood, ἔδυν, sank myself, sank, ἔλεν, caused myself to go, went.

6. Several verbs, which follow this conjugation, appear only in the passive, and sometimes with a long vowel : δύναμαι,σαι,ται, can, κεῖμαι, lie, imperf. ἐκέμην, δίζημαι, δίζησθαι, &c., seek, οἶμαι, think. The termination ασαι loses its σ in δύναμαι, δύνασαι, δύνῃ ; ἐπίστασαι, ἐπίστα (Schaefer ad Soph. Philoct. Matthiae ad Eur. Hecub., 798).

7. Other verbs, which in the pres. and imperf. have attached νυ or νυ to their roots, form the other tenses from the original root :

δεικ, δείκνυμι, imperf. ἐδείκνυν, fut. δείξω, ἔδειξα, &c.

8. The Attics form the moods of τίθεμαι, ἔμαι, δίδομαι, entirely after the analogy of common verbs with accent drawn back, and οι in the optative :

τίθωμαι,	τίθεται,	πρόσθεται,	πρόηται,
τίθοιο,	τίθοιτο,	περίθοιτο,	πρόοισθε,
δίδασται,	ἀπόδοιτο,		

an analogy which, as far as regards the position of the accent, is followed by the other verbs without mood-vowel also :

δύναμαι, δύνωμαι, δύνηται, δύναιτο, &c.

9. The other tenses of these verbs are formed according to the ordinary verbs ; only that the aor. 1, act. and mid. of τίθημι, ἵημι, δίδωμι, has a κ : ἔθηκα, ἔθηκάμην, &c ; the perf. of τίθημι and ἵημι has ει : τίθεικα, pass. τίθειμαι, &c. and that of ἵστημι also ει as augment.

	Active.	Middle.	Passive.
Perf.	εἵστηκα, τίθεικα, εἶκα, δέδωκα,		..... τίθειμαι, εἵμαι, δέδομαι
Pluperf.	εἵστηκην, ἔτιθεικην, εἶκην, ἔδεδάμην,		..... ἔτιθειμην, εἶμην, ἔδεδόμην.
Fut. 1,	στήσω,	στήσομαι,	σταθήσομαι,

	θήσω,	θήσομαι,	τεθήσομαι,
	ήσω,	ήσομαι,	έθήσομαι,
	δώσω,	δώσομαι,	δοθήσομαι.
Aor. 1,	έστησα,	έστησάμην,	έστάθην,
	έθηκα,	έθηκάμην,	έτέθην,
	ήκα,	ήκάμην,	έθην,
	έδωκα,	έδωκάμην,	έδόθην.

§ CXXII.

OF CERTAIN SMALL VERBS.

1. The radical sound of *ς* serves as a form to express the ideas of existence, motion, and impulse. (¹) Originally, in order to denote the difference between them, it must have stood in connection with consonants, afterwards dropped. Thus *είναι* compared with Germ. *seyn* (to be), and *ίέναι* with *eo* and Germ. *gehn* (to go), show that with the former *σ*, with the latter a guttural was associated.—Together with *ς* another analogy had *ι*, whence *ίω*, comp. *γι* (go), in Thuring. for *geh*, and *st* in *gest* (been), Schwab. for *gewesen*, which point to a similar original formation.

2. E is extended when the personal syllable *μι* is attached: *εἰμί*, I am, *εἶμι*, I am going; and takes, to express the transitive nature of motion, the prefixture of *ι*: *ιῆμι* (like *τίθημι*), set in motion, send. Thus first:

3. *Εἰμί*, I am, the oldest, and therefore in all languages an irregular verb. In Greek it is also extremely defective, because it was not used, as in other tongues, for the formation of tenses and persons, which proceed almost entirely from the root. (²)

4. Paradigm.

Pres. I am,	{	S. εἰμί,	εἷς or εἶ,	ἑστί,	Opt. {	εἶην,	εἶης,	εἶη,
		D. ἐσμέν,	ἐστόν,	ἐστόν,				
		P. ἐσμέν,	ἐστέ,	εἰσί.				
Conj. {	{	S. ᾧ,	ῆς,	ῆ,	Opt. {	εἶην,	εἶης,	εἶη,
		D. ᾧμεν,	ῆτον,	ῆτον,				
		P. ᾧμεν,	ῆτε,	ᾧσι.				
<div style="text-align: right;"> or εἶμεν, εἶτον, &c. </div>								

Imper.	{	S. ἴσθι, ἴστω,	Inf. εἶναι.	Part. ὦν, οὔσα, ὄν.
		D. ἴστον, ἴστων,		
		P. ἴσθε, ἴστωσαν.		
Imperf.	{	S. ἦν, ἦς, ἦ (or ἦ, ἦσθα, ὅ, ἦν),		
		D. ἦμεν, ἦτον, ἦτην (or ἦστον, ἦστην),		
		P. ἦμεν, ἦτε, ἦσαν (or ὅ, ἦσθε).		
Fut.		ἴσομαι, ἴσῃ, ἴσεται or ἴσται.		
Opt.		ἴσοίμην.	Inf. ἴσεσθαι.	P. ἴσόμενος.

Obs. 1.—The σ occurs in the forms ἰστί, ἰσόν, &c. for ἐτί, ἐτόν, just as in τιτίλισμαι for τιτίλειμαι, ἡκουσμαι, &c. Further, ἴσθι from ἔθι, is formed as,

ἴδω,	ἴσδω,	ἴξω,
ἴθι,	ἴσθι,	ἴσθι.

Obs. 2.—Of the imperf. appears also in mid. ἤμην, and of the Imperat. ἴσα.

5. Εἶμι, am going,

makes its forms from ε as well as from the root ε, and from ε with as well as without mood-vowel.

Pres.	{	from ε {	S. εἶμι, εἶς or εἴ, ^(B) εἶσι,
			D. ἔμεν, ἔτον, ἔτον,
			P. ἔμεν, ἔτε, ἔασι.
— Conj.			ἔω, ἔῃς, &c. ἔασι,
— Opt.			ἔοιμι, ἔοις, ἔοισιν or ἔοιην, ἔοιῃς, &c.
— Imper.			ἔθι, ἔτω, ἔτωσαν or ἔόντων,
— Inf.			ἔέναι,
— Part.			ἔών, ἔούσα, ἔόν.
Pluperf. from ε,	{	ἦῖα, ἦα,	
		ἦειν, ἦεις, ἦει, ἦειμεν, ἦειτε, ἦεσαν.	

Passive.

Pres. ἔμαι, ἔσαι.	Imperf. ἔμην, ἔσο.
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Obs.—Ἰασι from ἦσι, whence also ἴσι, Theogn., 536.—Ἰέναι from ε with ε prefixed, as in ἔμαι, ἔῖμαι — Ἠῖα refers to ε, extended ε, where ε passes into η, like βασιλεὺς, Ionic βασιλῆϊος, &c. From the Homeric termination of the pluperf. εα: e. g. ἐπιθήεσα, &c. we may

infer, that these forms aruse out of ἤθα, with *h* ejected after *i*, while it contributed to the formation of ἤν, like ἐνθήνα, ἐνθήνυν.—Of the imperative appears likewise a form *si* in compounds: πᾶσι, πᾶσαι.

6. The meaning is, to set oneself in motion, to be in the act of going, hence *to be about to go*, so that the perf. would mean, I have set myself in motion, *I go*, and the pluperf. means, I had set myself, &c. *I was going* or *I went*.

7. ἴημι, send, inflected like τίθημι, thus pres. ἴημι, ἴης, . . . ἴησσι, ἰᾷσι or ἰῷσι, both from ἰεντσι, ἰῶ, ἰέην, ἰέθι and ἰεῖ from ἴε, like τίθει.

1perf. ἴην and ἴουν, ἴουν, and compounded ἐφίουν, ἀφίουν and ἠφίουν.

2rf. ἴκα. Pluperf. εἶκυν.

1t. ἴσω. Aor. 1, ἴκα.

or. 2, ἴμεν, εἴμεν, ἴτε, εἴτε, ἴσαν, εἴσαν.

2j. ῶ.

pt. εἴην, εἴης, . . . εἴημεν, εἴμεν, . . . εἴεν.

1p. ἴς, ἴτω. Inf. εἶναι.

Passive.

es. ἴμαι. Imperf. ἴμεην. Perf. εἴμαι. Pluperf. εἴμην.

or. 1, ἴθην, εἴθην, ἀφείθην, ἀφειθείς.

Middle.

or. 1, ἠπάμεην. 2, ἴμεην, εἴμεην. Conj. ὄμαι. Opt. εἴμεην.

Imp. οὐ, hence ἐφοῦ, ἀφοῦ. Inf. ἴσθαι. P. ἴμενος.

8. Together with ἴημι there come from the same aspirated *st*, forms with the cognate meaning of *set*: εἶσα, I set, ἔμην, I set myself. This meaning appears especially in the real perfect pass.

Ἦμαι, have set myself, sit.

es. ἦμαι, ἦσαι, ἦται, ἦσται, . . . ἦνται.

perf. ἦμεν, ἦσο, ἦτο, ἦστο, . . . ἦντο.

i. ἦσθαι. Imper. ἦσο, ἦσθω, . . . ἦσθωσαν.

Obs. 1.—In compounds the accent is thrown back, and the formation of the moods is as in verbs with a mood-vowel.

κάθημαι, κάθωμαι, καθάιμην, κάθου.

Obs. 2.—With the addition of *νυμι*, ἵνυμι, it means *clothe*, and is then in prose, always compounded with *ἐπί* or *ἀμφί*: e. g. ἀμφίσσω, ἡμφίσα, ἡμφίσσμαι, ἴσαι, ἴσσαι, ἀμφίσσασθαι, &c.

9. Φημί, say.

Pres. φημί, φῆς (not φῆς), ^(R) φησί, φασί.

Conj. φῶ, φῆς, . . . φῶσι. Opt. φαίην, -ης, . . . φαῖεν.

Imp. φαθί, φάτω, . . . -τῶσαν. Inf. φάναι. P. φάς.

Imperf. ἔφην, ἔφης and ἔφησθα, . . ἔφασαν.

Fut. φήσω, . . . -ουσι. Aor. 1, ἔφησα.

Middle.

Aor. 2, ἐφάμην, . . . ἔφατο.

Passive.

Perf. Imper. πεφάσθαι. Part. πεφασμένος.

Obs.—The imperf. ἔφην has the meaning of the aorist, and where the aor. infin. is necessary, φάναι is taken. In connection with ὃ ἐγώ, ὃ δς (he), it stands without φ: ἦν ὃ ἐγώ, said I, ἦ ὃ δς, said he.

10. Εἶδω, I see, in perf. οἶδα, have seen, know, plup. ᾔδειν, knew, makes the forms belonging to both tenses from εἶδ, οἶδ, and the abbreviated ἰδ: viz.

Perf. Indic.	οἶδα,	οἶσθα,	οἶδε,
	ἴσμεν,	ἴστον,	ἴστον,
	ἴσμεν,	ἴστε,	ἴσασι.

Conj. εἶδῶ, ᾔς — ᾔσι. Opt. εἶδείην. Imperat. ἴσθι.

Inf. εἶδέναι. Part. εἰδώς.

Pluperf. S. ᾔδειν and Att. ᾔδη from ᾔδεα,

	ᾔδεις,	ᾔδειςθα,	ᾔδησθα,
	ᾔδει,	ᾔδεις,	ᾔδη.

P.	ᾔδειμεν,	ᾔσμεν,
	ᾔδειτε,	ᾔστε,
	ᾔδεσαν,	ᾔσαν.

Obs.—The forms ἴσμεν, ἴστον, ἴστε, and ἴσθι may be derived from the root ἰδ as well as ἰσ. In support of the first we find the analogy of ᾔδειμεν passing through ᾔδμεν into ᾔσμεν, and ᾔδεσαν through ᾔδσαν

into *ῥαυ*; in support of *ῖσ* there is the 3rd pers. plur. *ῖουσι*, as well as the fact that the Homeric and Doric forms *ῖου*, *ῖουμι*, &c., together with the German *wissen* (to know), from the root *ῖσ*, bear the same meaning.

OF THE ANOMALIES IN VERBS.

§ CXXIII.

DEFINITION OF ANOMALY IN VERBS.

1. Anomaly in verbs arises, when the root is altered by the addition of new letters, or by the transposition and change of the original elements.

2. The added letters are sometimes vowels, sometimes consonants, sometimes single, sometimes several. They either extend the syllables of the root or add to their number.

Obs.—Originally the alteration of the word through such additions must have likewise altered the meaning, as a comparison with other languages, especially the Oriental, and some surviving traces in the Greek tongue itself demonstrate. In the case of *ῥαίνω*, *βαίνω*, *φαίνω*, the old forms from *ῥα*, *βα*, *φα*, have disappeared, but in the instance of *ῥαῖν*, *ῥαίνω* from *ῥα*, both the primitive (*ῥαῖν*) and the derived (*ῥαίνω*) are found, the former signifying *to do*, the latter *to desire to do* (Germ. *dracuen*), II., x, 96. The approximation is closer between *ῥεῖν*, *rouse myself*, and *ῥεῖναι*, properly *desire to rouse myself*, then also *rouse myself*. The insertion of *ex* still changes the meaning in many words: *φα*, *φάσ*, *saying*, *φάσκω*, *giving out*, *pretending*, from *βα*, *βάσκω*, *I cause myself to go*, hence connected with *ῖθι* in

the phrase βιάσ' ἔτι. Elsewhere α denotes *continuance* or *repetition*: ἄλλοι' ἐπιδέξασαι κατὰ μέτρον, ἄλλοι δ' αὖτε Στάσας μέγα λόχων, II., ε, 159. Likewise when the root is increased by the addition of ι, α, ια, αν, ιθ, ις, σθ, &c., we may recognise an increase of weight or intensity in the meaning. Thus φέρειν is simply *to bear, to bring*, but φορεῖν, *to carry up and down, to carry about, as ornament, finery, emblems of dignity*, and the like: ἀγλαίας . . . Τὰς ὦν ὑβρίζων φορέεις, Od., β, 245, σκῆπτρον . . . ὣς Ἀχαιῶν Ἐν παλάμῃς φορέουσι, II., α, 238, not ἐν παλάμῃσι φέρουσι, although in many instances the meaning of the two forms is identical. Νίμω, *I cause to take* (Germ. *nehmen*), *divide, pasture*, νιμίθω, *I feed with eagerness*, II., λ, 635, νιμάω, *I divide, manage, observe, (with attention, application)*: ἐψέχετο μακρὰ βιβάσθων (strengthening of βιβάς by addition of σθ βιβάσθω) Νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν, II., α, 676. In the same relation stand στρέφω and στρωφάω, τρέψω and τροπάω, &c. Ἀΐδω, *I sing*, ἀοιδίαι, *I sing loud and clear*: πάλιν ἀπιδίαι, ὁσπεδὸν δ' ἄπαι ἀμφημέμαται, Od., κ, 227. Comp. Od., ι, 61. Μειδᾷ, *I smile*, μειδίαι in μειδίῃσι βλοσυραὶ προσώπων, II., η, 212, to designate the glance of the dreadful eyes lightening with the joy that inspires Ajax as he advances to the combat against Hector, in aid of which also the form of προσώπων is increased by the fuller termination προσώπωνσι, instead of προσώπων. —Φλέγειν, *to burn*, φλογίδαι denotes the might and fierceness of the flame; so likewise for *severed off* we find ἀμύναι and ἀμυνάδαι, ἐρύκαι and ἐρυκάναι, for *sleep*, φεύγειν, φυγγάναι, for *sleep*, ἐρέθω, δαρθέναι, δαρθάναι. —It were worth while to follow out these traces in a treatise expressly devoted to the subject, and thus to revive an almost forgotten trait of the variety and precision of the Greek tongue. In the case of many such alterations, however, no difference of meaning is any longer visible, and while other languages have carefully observed to give a different sense to different shapes of a word, the lively volubility of the Greek has frequently interchanged these as various forms for one and the same signification.

§ CXXIV.

OF α AND THE LETTERS ADDED TO IT.

1. A is increased to αι in κλάω, κλαίω, weep, πάω, παίω, 1, to να, ἀποναίω, lead out a colony.

2. To this αι is added also ν, in δρα, δράω, do, δραίνω, re to do, γράνω, γνῶν, βα, βαίνω, go, φα, φαίνω, fut. ῶ, γράσω, βήσω.

3. N without ι appears in φθα, φθάνω, anticipate.

4. Sometimes the whole syllable αιν is added to the root : and ἄζαινω, dry, ἄλφω and ἄλφαινω, discover, ἔχθρ (in ὅς) ἔχθραινω, τίρω and τερσαίνω, dry, κέρδ (in κέρδος, gain), αίνω.

5. Forms thus produced derive from themselves particular es : e. g. fut. 2nd, κερδανῶ, aor. 1st, ἐτίρηνα.

6. Or the syllable αν without ι is added : αἰσθ, αἰσθάνομαι, κειν, ἁμαρτ, ἁμαρτάνω, err, αὔξ, αὔξάνω, increase, βλαστ, στάνω, sprout, δαρθ, δαρθάνω, sleep, ἐρύκω and ἐρυκάνω, ρ off, ἔχθρ in τὸ ἔχθος, hate, ἀπεχθάνομαι, am hated, ἱκ, ω, come, κρχ, κρχάνω, reach. The old roots still reveal nselves in the 2nd aor. : ἥσθόμην, ἤμαρτον, ἠῦξον, ἔβλαστρον, χθόμην, ἔδαρθον, ἱκον, ἔκρχον.

7. Both forms are found in ὀλισθάνω (from ὀλισθ), ὀλισθαίνω, Aor. 2nd, ὤλισθον.

8. In not a few short roots ending in a mute, there ears an addition of α with ν repeated (ν-αν), of which one placed before the final mute, and the other behind the α : 1, πυνθ, πυνθαν, πυνθάνω, πυνθάνομαι, I enquire, ληθ, λαθ, λαν-ν, am concealed : so,

For roots,	μαθ,	αἶδ,	φυγ,	τυχ,	λιπ.
ended,	{ μα-νθ-αν,	αἶ-νδαν,	φυ-νγαν,	τυ-νχαν,	λι-νπ-αν.
final	{ μανθάω,	αἰνδάνω,	φυγγάνω,	τυγχάνω,	λιμπάνω.
ns,	(μῆθω,) ἦδω,	φεύγω,	τεύχω,	λείπω,	
	learn,	please,	flee,	make,	leave.

9. Further, α is combined with ν (λα, ἀπολαύω, enjoy), ch was the Eolic digamma (ἀπολάφω).

12. Sometimes this *υ* appears no longer in the present, but in other parts of the verb, as in fut. and aor. *κῶω* (*κᾶψω*, afterwards *καίω*), *καύσω*, *ἔκαυσα*, *κλάω*, weep, complain (*Germ.* klage), *κλαίω*, *κλαύσω*, *χράω*, graze, *χραύσω*.

13. *Υ* is combined with *ν* in *ἔλα*, *ἐλαύνω*, drive. Fut. 1st, *ἐλάσω*. Aor. 1st, *ἤλασα*.

Observations.

14. Besides *α*, likewise *ι*, and *υ* assume *ν*, *κτα* (*ἔκταμαι*), *κτε* (in *κτέω*): *κτειν*, *κτείνω*, kill, *κταν*, *ἔκτανον*, *τε* and *τα* (in *τέταμαι*): *τειν*, *τείνω*, stretch, *τίω*, *τίνω*, pay, fut. *τίσω*, *τι*, *πίνω*, drink, aor. 2nd, *ἔπιον*, *πλύνω*, wash, fut. 1st, *πλύσω*.

15. *Υ* is interchanged with *ου*: *λύμα*, filth washed off, *λούω*, wash, *σπυδ*, *σπιύδω*, hasten, *σπουδή*, haste, zeal, *κωλύω* and *κολούω*, weaken, hinder.

16. The inserted *α* assumes also *θ* in

<i>ἄμύνα</i> ,	<i>διώπα</i> ,	<i>εἶπα</i> ,	<i>κίω</i> , &c.
<i>ἄμυνάθω</i> ,	<i>διωπάθω</i> ,	<i>εἰπάθω</i> ,	<i>κιάθω</i> ,
ward off,	pursue,	yield,	go.

17. *A* is sometimes added to the root of mute and liquid verbs, the *ε* of which then commonly passes into *ω*: *μυκ*, *μυκᾶω*, roar, *βρέμω* and *βρωμᾶω*, roar, bray, *τρέχω* and *τραχᾶω*, run, *στρέφω* and *στροφᾶω*, turn.—*E* remains in *πετ*, *πτα*, *πέταμαι*, fly.

§ CXXV.

OF *ι*, AND THE LETTERS ADDED TO IT.

18. *E* passes into *ει* in *κει*: *κεῖμαι*, lie, fut. *κείσομαι*, conj. *κείωμαι*. *Τέθεικα* and *τέθειμαι*, from *θε*, have been already noticed. This is still more frequent with the poets: *πει*, *πνείω*; *φιλε*, *φιλείης*; *δει*, *δείης*, &c.

19. It unites with *υ*, which here also was the digamma: *κηδε* (in *κῆδος*, *εος*, care), *κηδεύω*; *χατε*, *χατεύω*, crave; *στιβίω*, *στιβεύω*, tread; *μισώω* and *μισεύω*, hate; *ζητέω*, *ζητεύω*, seek.

20. This *υ* remains, though not in the present, in the fut.

and aor. 1st, in πλέω, πλείσομαι, ἔπλευσα, sail; ῥέω, flow, ῥεύσομαι, ἔρρευσα; δέω, run, δεύσομαι; χέω, χεύσω, pour; πνέω, breathe, πνεύσομαι, ἐπνεύσθην.

21. And remains alone when the syllable is shortened: κέχυμαι, ἐχύθην. So κλέω, celebrate, ἐκλύθην, κλυτός, renowned, &c.

22. E is added to the root of mute and liquid verbs, the ε of which then passes into ο: φέρω, φορέω; τρέμω, τρομέω, tremble. The verbs thus formed are regular, and have their proper tenses: φορήσω, ἐφόρησα, &c.

23. E like α is added together with θ to the root: ἀγείρω, ἀγείρω, assemble, φλέγω, φλεγέω, &c.

24. E is often added to the roots of verbs of all kinds for the more convenient formation of the tenses: αῦω, blow, dry, from the root ἄ, ἄε, fut. ἄησω; εὖρε, εὖρε, εὖρησω; θέλω, will, θέλε, θέλησω; τύπτω, strike, τυπτε, τυπτήσω; μάχομαι, fight, fut. μαχήσομαι; ὀφείλω, owe, ὀφειλήσω; ὀζω, smell, ὀζήσω; οἴχομαι, depart, οἴχήσομαι; τεύχω, τυχε, τετύχηκα, τετυχηκώς; γράφω, γραφε, γεγραφεκώς; χαίρω, rejoice, χαιρήσω; ἀναίνομαι, refuse, ἀνήνηνται; especially in liquids: μένω, μεμένηκα; νέμω, νεμένηκα; βρέμω, βεβρέμικα, &c. ^(B)

25. E is not unfrequently changed into other vowels: into α, βέλ in βέλος, dart, βαλ in ἔβαλον, I darted; κτεν and πταν in ἔκτενα and ἔκτανον; κεντέω and κεντάω, goad; ἱμπολία, traffic, and ἱμπολόω; πατέω, tread a path, ἀπατάω, beguile from the way, deceive.

26. Into ο: ῥιγέω and ῥιγόω, shiver; ἀσθενέω and ἀσθενόω, am weak.

Obs.—We must remark also the ejection of several radical vowels: ἰλυθ, ἰλθ; πτα, πτα; κρεα, κρεα; in ἤλυθον and ἤλθον, πίταμαι and ἐπτάμη, &c.

§ CXXVI.

OF THE CONSONANTS THAT ARE ADDED.

Preliminary Remarks.

27. When a consonant is added, ε generally passes into ι:

ἴδος, ἴσδω, ἴζω, set; στερίω, στερίζω, bereave; σικ, τίκτω, give birth to.

28. Not unfrequently *i* with the initial consonant is prefixed to the root: τρο, τιτρο, τιτρώσκει, wound; γνο, γιγνο, γιγνώσκει, know, &c.

29. Or the radical syllable is repeated with or without extension: μαρ, μαιρ, μαρμαίρει, gleam; μα, μαίω, μαμαίω, desire.

30. As δίδωμι, τίθημι prefix *i* together with the initial consonant, so does also δα, διδάσκει, and, with ejection of the feeble *ε*, γεν (γιγνομαι), γίγνομαι; πετ (πίπτω), πίπτω; μιμνω, μίμνω. As in these, so in other forms the *ε* disappears: (πινθε) πίνθω. Similar, only with *σι*, is τρε, τραν, τραν, τετραίνω, bore.

31. If the final consonant of the root cannot unite with the added sound, it is dropped: διδάχ, διδάσκει, teach; τραγ, τραγισ, πράσσει, do.

Added Consonants.

32. Σ is usually prefixed to δ, which closes the root: φράδ, φράζω, tell; κλυδ (in κλύδων, billow), κλύζω, wash; σχυδ, σχίζω, cleave; ἑδ, ἱζω, and,

33. In several hundred other verbs in ἱζω: as, ἀγίζω, consecrate, ἀγνίζω, purify; ἀγωνίζω, contend; ἀθροίζω, collect; αἱματίζω, make bloody, &c., fut. 1st, ἀγνίσω, ἀγωνίσω, &c.

34. It appears also in certain forms of other mute verbs: μίγ, μίσγω; ἔχ, ἔσχω; ἔπ, ἔσπ.

35. Ζ is added in the root to vowels: σπάω, draw, ὑσπάζομαι, draw to myself, embrace; βιάω, βιάζω, force; στερίω, στερίζω, bereave; ἀνθίω, bloom, ἀνθίζω, cause to bloom; ἀρμόω, ἀρμόζω, fit; βρι, βρίζω, sleep; κρυ, κρύζω, scrape; fut. 1st, σπάσω, βιάσω, &c.

36. Ζ is added in the root to γ and χ, which drop out: ἀπαγ (in ἀπαγή, point), ἀπάζω, κραγ (in κραυγή, cry), κράζω, ἀρπαγ (in ἀρπαγή, robbery), ἀρπάζω, στεναχ (in στοναχή, sigh), στανάζω, κριγ (perf. κέκριγα), κρίζω, creak, fut. κράζω, ἀρπάζω, &c.

37. Τ is added in the root to the *p* sounds.

a. Το π, κλεπ (in κλέπας, theft), κλέπτω.

κατ (in κάπη, manger), κάπτω, devour.

τυπ (in τύπος, stamp), τύπτω, strike, &c.

38. δ. To β, καλυβ (in καλύβη, hut), καλύπτω.

βλαβ (in βλάβη, hurt), βλάπτω, &c.

39. ε. To φ, άφ (in άφή, touch), άπτω, fasten.

θαφ (in τάφος, grave), θάπτω.

ράφ (in ράφή, seam), ράπτω.

40. The tenses of such verbs are naturally formed from the original root. Fut. 1st, κλέψω, καλύψω, άψω, aor. 2nd, έβλαβον, έταφον, fut. 2nd, pass., ταφήσομαι, &c.

41. Ττ or σσ are taken into the root, especially to the k sounds, which are then dropped :

a. To κ, έλακ (in έλιξ, έλικος, coil), έλίσσω or έλίστω.

κηρυκ (in κηρυξ, κος, herald), κηρύσσω or κηρύττω.

φρικ (in φρίκη, fright), φρίσσω, &c.

42. b. To γ, πραγ (in πράγος, fact), πράσσω and πράττω.

άλλαγ (in άλλαγή, exchange), αλλάσσω.

πληγ (in πληγή, blow), πλήσσω, &c.

43. c. To χ, μάλχ (in μείλχος, sweet), μέλίσσω.

ταραχ (in ταραχή, confusion), ταραάσσω.

όρυχ (in διώρυξ, υχος, trench), όρύσσω, &c.

44. Here also the tenses are formed from the original roots : έλίζω, έφριξα, επράχθην, πέφρικα, ήλλάγην, &c.

45. Besides these the double σ is added to some t sounds: λστ (in λστή, prayer), λίσσομαι; κορυθ (in κόρυς, κόρυθος, helmet), κορύσσω; πλατ (πλατύς, broad), πλάσσω, press out, form; έρετ (in έρετμός, oar), έρέσσω; and the single σ to other mutes : άλεα, αλέξω, avert; αύγ, αύξ.

46. Also to some pure verbs :

πόμαι, νίσσομαι, go; λσυ, λεύσσω, look; άφυ, άφύσσω, drain, &c.; and single τ to π in τεκ, τεκτ, τίπτω.

47. Σκ enters into a considerable number of roots; especially of pure :

γηράω, γηράσκω, grow old, ήλαος, cheerful, ήλάσκομαι, propitiate, άλίω, αλίσκω, wander, διδαχ, διδάσκω, teach, στερίω, στερίσκω, bereave, εύρε, εύρε, εύρίσκω, find.

48. In which ο passes into ω : βλο, βλώσκω, come forth, γνο, γιγνώσκω, know; α into η in θνα, θνήσκω, die. Lastly κ is aspirated in παθ (παθσκω), πάσχω, suffer.

49. N appears, besides in the case of vowels already mentioned, also in liquids :

τεμ, τέμνω, cut ; καμ κάμνω, labour. In mutes : δακ, δάκνω, bite ; λαβ, λανβ, λάμβω, Ionic for λαμβάνω, take ; likewise combined with ε in ικ, ικνέομαι, come, fut. ἔξομαι.

50. We find also the duplication of λ : e.g. βαλ, βάλλω, ἀγγέλ, ἀγγέλλω, like that of vowels, λαβ, ληβ ; δακ, δηκ ; or their change into diphthongs (n. 13, 18, and 48), κτειν, κτειν ; φαν, φαιν ; λιπ, λειπ ; later departures from the original roots.

51. N appears combined with υ,—single after consonants, double after vowels, and,

52. The forms thus produced belong to the conjugation without mood-vowels :

ἀγ, break, ἀγνυμι ; οἶγω, open, οἶγνυμι ; ὀρέγω, stretch, ὀρέγνυμι ; δεικ, show, δείκνυμι, &c. Ὀμ, swear, ὀμνυμι ; ἄρω, fit, ἄρνυμι ; πταίρω, (πταρ,) πτάρνυμι, sneeze, &c. Σκιδάω, scatter, σκεδάννυμι ; κτε, kill, κτίννυμι ; σβι, extinguish, σβέννυμι ; ζο, gird, ζώννυμι, &c. The ο becomes ω, as in n. 48.—Ὀλλυμι from ολ takes λυμι, thus λυ instead of νυ to the root.

§ CXXVII.

TRANSPOSITION OF LETTERS AND MIXTURE OF THE CONJUGATIONS.

53. The second source of anomaly is the transposition of letters in the root : βαλ in ἔβαλον, βλα in βέβληκα,—ἔρδ in ἔρδα, ρεδ in ῥέζω (ῥέδω with σ), do,—θαν in ἔθανον, θνα in τέθηκα,—ἕρβω, sleep, δερβ, δραβ, aor. 2, ἔδραβον,—πέρβω, destroy, κερβ, πραβ, ἔπραβον,—ἕρκα, see, ἔδρακον.

54. As another source of anomaly may still be named the want of mood-vowels : δύναμαι, am able, κεύμαι, lie,—or,

55. The formation of the aorist according to the conjugation which wants these vowels : βιώω, live, aor. ἐβίων ; γιγνώσκω, ἔγνων ; φύω, ἔφυν ; βαίνω, ἔβην.

§ CXXVIII.

DEFECTIVE VERBS.

56. Quite distinct from the anomalous, and only accidentally mixed with them, are the defective. In their forms there is nothing opposed to the general rules of formation; but the forms of their present are obsolete, and their other tenses are, therefore, arranged under an existing present of the same meaning. Thus with *ἔρχομαι*, I come, we find fut. 1, *ἔλυσσομαι*, which belonged to the obsolete *ἔλύνθω*; with *αἰρέω*, I take, aor. 2, *ἔλalon*, from the obsolete *ἔλω*, &c. Here, then, is a repetition of the same circumstances, which affected the regular degrees of comparison, and the pronouns.

Obs.—The meaning of these verbs does not always coincide with their form, but active forms have sometimes a passive meaning, and *vice versa*, as the following list will show.

57. When a verb is anomalous in one only of the points already discussed, it may be analysed according to our previous observations.

58. But we require an alphabetic catalogue of those verbs in which a manifold anomaly appears,—a catalogue that will include also the defective verbs.—The numbers attached to the forms, refer to this and the foregoing sections, in which the §§ run from 1 to 58.

Obs.—Since it is not easy to give all the existing tenses in the catalogue, it must be remarked generally, that the tenses not given are either regular,—e.g. perf. pass. *ἤγμαι* from *ἄγω*, perf. act. *τίρτυχα* from *τίρτω*, fut. *αἰρήσω* from *αἰρέω*,—or irregularly formed according to the analogy of the tenses given: e.g. *βίβλημαι* as *βίβληκα*, *δίδμημαι* as *δίδμηκα*, &c.

§ CXXIX.

CATALOGUE OF ANOMALOUS AND DEFECTIVE VERBS.

1. Ἀγνυμι, break.

ἄγ, ἄγνυ, n. 51.—Ἀγνυμι, perf. ἔαγα, with pass. meaning, am broken, fut. ἄξω, aor. ἔαξα, ἔαγην, Hom. ἤξα.

2. Ἀγω, lead.

ἄγ, ἄγε, n. 24.—ἄγαγ, n. 29.—Ἀγω, perf. (ἄγ,) ἤχα, ἄγε, ἤγακα, ἄγήγακα, Doric ἄγήοχα, aor. (ἄγαγ,) ἤγαγον, ἤγαγόμην.

3. Αἰρέω, take.

αἶρε, ἴλ, n. 56.—Αἰρέω, perf. ἤρηκα, aor. ἤρίθην and (ἴλ,) εἶλον, εἶλόμην.

4. Αἰσθάνομαι, perceive.

αἰσθ, αἰσθε, n. 24.—αἰσθαν, n. 8.—Αἰσθάνομαι, perf. (αἰσθε,) ἥσθημαι, fut. αἰσθήσομαι, aor. (αἰσθ,) ἥσθόμην.

5. Ἀλέξω, ward off.

ἄλεκ, ἄλεξ, n. 45.—ἄλεξ, ἄλεξε, n. 24.—pres. ἄλέξω, fut. (ἄλεξε,) ἄλεξήσω, aor. (ἄλεκ,) ἄλέξασθαι.

6. Ἀλίσκομαι, am taken.

ἄλ, ἄλε, n. 24.—ἄλο, n. 26.—ἄλε, ἄλισκ, n. 27, 47.—Ἀλίσκομαι, perf: ἄλο, ἑάλωκα, have been taken, fut. ἁλώσομαι, aor. ἑάλων or ἤλων, was taken (ἑάλων from ἄλο like ἐλίσφθην from λειφθε), conj. ἁλῶ, opt. ἐλοίην, inf. ἁλῶναι, part. ἁλούς.

7. Ἀμαρτάνω, err.

ἄμαρτ, ἄμαρτσι, n. 24, ἄμαρταν, n. 8.—Ἀμαρτάνω, perf. ἡμάρτηκα, fut. ἡμαρτήσομαι, aor. 2, ἡμαρτην.

8. Αὐξάνω, increase.

αὐγ, αὐξ, n. 45.—αὐγ, contracted ἄγ,—αὐγ, αὐγ, n. 11.—αὐγ, αὐξ, n. 45.—αὐξ, αὐξε, n. 24.—αὐξαν, n. 18.—pres. αὐξω, αὐξάνω, fut. αὐξήσω, αὐξήσομαι, perf. (αὐξε,) ἠύξημαι, aor. (αὐκ,) αὔξε, αὔξατο, Hom., (αὐξε,) ἠύξθην.

9. Βαίνω, go.

βε, βα, n. 25.—βίβα, n. 28.—βα, βαιν, n. 3, 4.—Βαίνω, perf. (βα,) βίβηκα, fut. βήσω, will cause to go, βήσομαι, will go, aor. ἔβησα, have caused to go, ἔβην, went.

10. Βάλλω, throw.

βελ, βαλ, n. 25.—βλε, βλα, n. 53.—βελ βολε, n. 22.—

βαλ, βαλλ, n. 50.—βαλλς, n. 24.—Βάλλω, perf. (βλα,) βέβληκα, (βολς,) βεβόλημαι, Hom., fut. (βαλλς and βάλ,) βαλλήσω, βαλῶ, aor. ἔβαλον, (βλα,) ἐβλήθην, opt. in Homer, (βλε,) βλείμην, βλείω.

11. Βιβρώσκω, eat.

βρο, βιβρο, n. 28.—βιβρωσκ, n. 24 and 48.—pres. Βιβρώσκω, fut. βρώσω, aor. ἔβρων.

12. Βλαστάνω, sprout.

βλαστ, βλαστε, n. 24.—βλαστον, n. 8.—pres. Βλαστάνω, fut. βλαστήσω, aor. ἔβλαστον.

13. Γίγνομαι, become.

γε, γα, n. 25.—γε, γεν, n. 14.—γεν, γεγεν, γεγν, γιγν, n. 30.—γεν, γενε, n. 24.—Γίγνομαι, perf. (γα,) γέγακα in the poets, (γι,) γέγονα, (γενι,) γεγίνημαι, fut. γενηθήσομαι, aor. ἐγενόμην, ἐγενήθην.

15. Γινώσκω, know.

γνο, γιγνο, n. 28.—γιγνωσκ, n. 47, 48.—Γινώσκω, perf. (γνο,) ἔγνωκα, ἔγνωσμαι, γνώσομαι, aor. ἔγνων, ἔγνωε, —ἔγνωσαν, imp. γνώθι, inf. γνῶναι, part. γνούς.

15. Δάκνω, bite.

δακ, δηκ, n. 50.—δακ, δακν, n. 48.—pres. δάκνώ, perf. δέδηχα, fut. δήξομαι, aor. ἔδακον.

16. Δαμάω, subdue.

δαμ, δαμν, n. 49.—δαμ, δαμα, and δαμν, δαμνα, n. 17.—δαμ, δμα, n. 53.—pres. δαμαίω, δαμναίω, δαμνημι, perf. (δμα,) δέδημκα, δέδημημαι, aor. (δρα,) ἐδμήθην, (δαμ,) ἔδάμην.

17. Δαρβάνω, sleep.

δαρβ, δραβ, n. 53.—δαρβι, n. 24.—δαρβαν, n. 8.—Δαρβάνω, perf. δεδάρθηκα, fut. δαρθήσομαι, aor. ἔδαρθον, and in the poets ἔδραθον, aor. ἰδάρθην, δαρθείς.

18. Δίμω, build.

δεμ, δειμ, n. 13.—δεμ, δμε, n. 53.—pres. δέμω, δείμω, perf. (δμε,) δέδημκα, aor. ἔδειμα, ἰδειμάμην.

19. Διδάσκω, teach.

δαχ, διδαχ, n. 28.—διδαχσκ, διδασκ, n. 31.—διδασκει, n. 24.—Διδάσκω, teach, perf. δέδιδαχα, fut. διδάξω, διδάξομαι, aor. ἰδίδαξα and (διδάσκει,) διδάσκησεν, Hesiod.

20. Διδράσκω, run away.

δρα, διδρα, n. 28.—διδρασκ, n. 47.—Διδράσκω, perf. δίδρακα,

fut. *δράσομαι*, aor. *ἔδραν*, imper. *δράθι*, inf. *δράναι*, part. *δράς*.

21. *Ἑγείρω*, wake.

ἔγρε, *ἔγυε*, n. 18.—*ἔγρε*, *ἔγρε*, n. 26.—*ἔγρε*, *ἔγρε*, n. 53.—*Ἑγείρω*, perf. (*ἔγρε*—*ἔγρε*,) *ἔγρηγορα*, according to n. 29, *ἔγηγεκα*, aor. (*ἔγρε*,) *ἠγρόμην*.

22. *ἔδω*, eat.

ἔδ, *ἔδε*, n. 24.—*ἔσθι*, n. 56.—*ἔδω* and *ἔσθίω*, perf. (*ἔδε*, *ἔδηδεκα*,) *ἔδηδοκα*, *ἔδηδεσμαι*, aor. *ἠδέσθην*.

22. * *Εἶπον*, I said.

εἶπ, *εἶπ*, n. 18.—Present in composition *ἐνίπω*, aor. (*εἶπ*,) *εἶπον*, *εἶπέ*, *εἶποιμι*, *εἶπα*, *εἶπεῖν*, *εἶπών*, &c. Forms with *α* : *εἶπας* for *εἶπες*, *εἶπάτω*.—imp. *εἶπέ* and *εἰπόν*.*

23. *ἔπω*, am busied with.

εἶπ, *ἔσπ*, n. 34.—*ἔπω*, *ἔπομαι*, follow, aor. *ἔσπον* (where *ε* is treated as an augment, and hence rejected in the moods, and compounded *διεἶπον*), inf. *σπεῖν*, *σπών* in the poets, m. *ἔσπόμεν*, *σπέσθαι*, *σποῦ*, *σπόμενος*. Comp. *ἔχω*.

24. *ἔρχομαι*, come.

ἔρχε and *ἔλσυν*, n. 56.—*ἔλσυν*, *ἔλυν*, *ἔλθ*, n. 26.—*ἔλυν*, *ἔλυνθ*, n. 15.—*ἔρχομαι*, perf. *ἔλήλυθα* and in Homer also *εἰλήλουθα*,^(R) fut. *ἔλεύσομαι*, aor. *ἤλυθον* and *ἤλθον*.

25. *Εὕρισκω*, find.

εὕρε *εὕρε*, n. 24.—*εὕρισκ*, n. 27, 47.—*Εὕρισκω*, perf. *εὕρηκα*, *εὕρημαι*, fut. *εὕρήσω*, aor. *εὕρον*, *εὕρόμην*, *εὕρέσθην*.

26. *ἔχω*, have, hold.

ἔχ, *ἔσχ*, n. 34; and *ἰσχ*, n. 27.—*ἔσχ*, *ἔσχε*, n. 24.—*ἔσχ*, *σχ*, n. 53, *σχ*, *σχεθ*, n. 23.—*ἔχω*, *ἴσχω*, imp. *εἴχον*, perf. *ἔσχηκα*, fut. *ἔξω* and *σχίσσω*, aor. *ἔσχον*, *ἔσχόμην*, conj. *σχῶ*, opt. *σχοίην*, imp. (*σχέθι*) *σχίς*, in composition also *σχέ*, *πάρασχε*, *κάτασχε*, *ἔσχέθην*; (and *σχεθ*) *σχεθεῖν*, *σχεθών*, not *σχέθιν*, &c.†

27. *ἔψω*, boil.

εἶπ, *ἔψ*, n. 45.—*ἔψ*, *ἔψε*, n. 24.—*ἔψω*, fut. *ἔψήσω* and the adj. *ἐφθός* and *ἔψητός*, *ἔψητός*.

28. *Θνήσκω*, die.

θαν, *θνα*, n. 53.—*Θνήσκ*, n. 47.—*Θνήσκω*, perf. *θνα*, *τίθηκα*, fut. *θαν*, *θανοῦμαι*, aor. *ἔθανον*.

* Boeckh. ad Pind. Not. Crit., p. 381.

† Hermann ad Soph. Electr., ed. min. Erf., 744.

29. ἴζω, set.

ἔδ, ἰζ, n. 32.—ἰζ, n. 27.—ἰζε, n. 24.—ἰζ, ἰζαν, n. 8.—pres. ἴζω, seat, ἴζω, sit, ἰζάνω, seat, and sit, fut. ἰζήσω,—with πατά, παθίζω, fut. παθιδῶ, aor. ἐκάθισα, ἐκαθισάμην.

30. ἰκάνω, come.

ικ, ικαν, n. 8.—ικ, ικνι, n. 49.—ἰκάνω and ἐκνίομαι, perf. ἰγμαι, fut. ἴξομαι, aor. ἴξα, ἐκόμεν.

31. Καίω, burn.

κα, και, n. 3.—και, n. 12.—Κάω, καίω, burn, perf. πέκαυμαι, fut. καύσω, καύσομαι, aor. ἔκηα, ἐκάην, ἐκαύθην.

32. Καλῖω, call.

καλ, καλε, n. 24.—καλ, κλα, n. 53.—Καλῖω, perf. (κλα,) πέκληκα, fut. καλέσω, Attic καλῶ, καλούμαι, aor. ἐκάλεσα, ἐκλήθην.

33. Κάμνω, labour.

καμ, κμα, n. 53.—καμν, n. 49.—Κάμνω, perf. (κμα,) πέκμυκα, fut. καμοῦμαι, aor. ἔκαμον.

34. Κεράω, mix.

κερ, κερα, n. 17.—κερνα, κερνα, n. 49, 27.—κερα, κερανν, n. 52.—κερα, κρα, n. 26.—Κεράω, κεράννυμι and κερνάω, perf. (κρα,) κέρρακα, κέρραμαι, (κερα,) κεράσασμαι, fut. κεράσω, aor. ἐκέρασα, ἐκεράσθην, (κρα,) ἐκραςάμην, ἐκράθην, (κερ,) ἐκερόμην, conj. κέρωνται in Homer.

35. Κρεμάννυμι, hang.

κρεμ, κρεμα, n. 17.—κρεμανν, n. 52.—Κρεμάννυμι, hang, κρεμάννυμαι, am hanged and hang myself, κρέμαμαι, hang (intransit.), fut. κρεμάσω, κρεμῶ, κρεμασθήσομαι, will be, &c. (κρεμ,) κρεμήσομαι (will hang) (intransit.), aor. ἐκρεμάσθην, aor. 2, m. conj. κρέμωμαι.

36. Κυνία, kiss.

κυ, κυν, n. 13.—κυνι, n. 24.—pres. Κυνία, fut. κύσω (ῥ), κνήσομαι (will kiss), aor. ἔκυσα.

37. Λαγχάνω, get by lot.

λσχ, λαχ, n. 25.—λαχ, ληχ, n. 50.—λσχ, λωχ, λωχ, n. 49.—λαχ, λαγχαν, n. 10.—Λαγχάνω, perf. (ληχ,) εἴληχα, εἴληγμαι, λωχ, λείλογχα, fut. λήξομαι, aor. ἔλαχον.

38. Λαμβάνω, take.

λαβ, ληβ, n. 50.—λαβ, λαβε, n. 24.—λαβ, λαμβ, n. 49.—λαβ, λανθαν, λαμβαν, n. 10.—Λαμβάνω, perf. (ληβ,) εἴληφα,

fut. λήψομαι, aor. ἔλαβον. Ionic forms of λαμβάνω are, λέλαμμαι, λάμψομαι, ἐλάμψθην, and λελάεχα from λαΐε.

39. Λανθάνω, am concealed.

λαθ, ληθ, n. 50.—λαθ, λανθαν, n. 10.—Λανθάνω and λήθω, m. λανθάνομαι, forget, perf. ἔληθα, ἔλησμαι, have forgotten, aor. ἔλαθον, ἐλαθόμην.

40. Λούω, wash.

λο, λοε, n. 24, contracted λου.—Λούω, λούω, inf. λούεσθαι, λουῖσθαι, λουόμενος, λούμενος, &c. fut. λοίσω, λούσω, aor. ἐλόισα, ἔλουσα.

41. Μανθάνω, learn.

μαθ, μηθ, n. 50.—μαθ, μαθε, n. 24.—μαθ, μανθαν, n. 10.—Μανθάνω, perf. μεμάθηκα, fut. μαθήσομαι, aor. ἔμαθον.

42. Μείρομαι,

μερ, μαρ, n. 25.—μορ, n. 26.—μερ, μειρ, n. 18.—Μείρομαι, perf. ἔμμορα, εἴραμαι, εἴμαρται, is destined, aor. ἔμμορον, Hom.

43. Μίγνυμι, mix.

μιγ, μισγ, n. 34.—μιγ, μινγν, n. 51.—Μίγνυμι, μίσγω, perf. μίμμιγμαι, fut. μιῶω, aor. ἔμιξα, ἐμίγην, ἐμίχθην, &c.

44. Μιμνήσκω, remind.

μνω, μνησκ, n. 47.—μιμνησκ, n. 28.—Μιμνήσκω, μιμνήσκομαι (μνωμαι), remember, mention, perf. μέμνημαι, am mindful of, fut. μνήσω, μνησθήσομαι, μεμνήσομαι (shall be mindful of).

45. ὀζω, smell.

οδ, οζ, n. 32.—οζ, οζε, n. 24.—Ὀζω, perf. (οδ,) ὄδωδα, fut. ὀζέσω and ὀζήσω.

46. Οἶομαι, think.

οϊ, contracted οι.—οϊ, οίε, n. 24.—Ὀϊω, οἶομαι, οἶω, οἶομαι, οἶμαι (n. 54), imperf. αἰόμην, αἶμην, fut. οἰήσομαι, aor. αἰήθην, inf. οἰηθῆναι.

47. Οὔχομαι, have departed.

οίχ, οίχε, n. 24.—οίχο, n. 26.—Οὔχομαι, perf. (οίχε,) ὄχημαι, (οίχο,) ὄχωκα, fut. (οίχε,) οἰχήσομαι.

48. Ὀλισθαίνω, glide.

ὀλισθ, ὀλισθε, n. 24.—ὀλισθ, ὀλισθαν and ὀλισθαι, n. 8, 6, 9.—Ὀλισθαίνω and ὀλισθάνω, perf. ὀλίσθηκα, fut. ὀλίσθήσω, aor. ὀλίσθησα, ὀλίσθον.

49. Ὀλλυμι, destroy.

ὀλ, ὀλε, n. 24.—ὀλλυ, n. 52.—Ὀλλυμι, perf. (ὀλε,) ὀλόλεκα

and ολ ὅλωλα, fut. ὀλέσω, ὀλῶ, ὀλοῦμαι, aor. ὤλεσα, ὀλόμην, ὀλέσθην.

50. Ὅμνυμι, swear.

ομ, ομε, n. 24.—ομε, ομο, n. 26.—ομ, ομνυ, n. 51.—Ὅμνυμι, perf. (ὅμο,) ὀμώμοκα, ὀμώμοσμαι, fut. ὀμόςω, ὀμοῦμαι, aor. ὤμοσα.

51. Ὀνίνημι, profit.

ον, ονα, n. 17.—ονινα, with reduplication (ο-νι-να).—Ὀνίνημι and ὄνημαι, imperf. ὠνήμην, fut. ὀνήσω, aor. ὠήσα, aor. 2, mid. (ονα,) ὠνάμην, opt. ὠναίμην, inf. ὄνασθαι.

52. Ὀράω, see.

ορα and ὀπ (in ὄψ, ὀπ-ός), n. 56.—Ὀράω, imp. ὄρων, ἰάρων, perf. ὄπαπα, ὤμμαι, ἰάραμαι, fut. ὄψομαι, aor. ὤφθην.

53. Ὁσφραίνομαι, smell.

οσφρ, ὀσφρε, n. 21.—ὀσφρα, n. 24.—ὀσφραι, n. 6.—Ὁσφραίνομαι, ὀσφράομαι, fut. ὀσφρήσομαι, aor. ὠσφράμην, ὠσφρέμην, ὠσφρησάμην.

54. Ὁφείλω, owe, must.

οφελ, ὀφειλ, n. 18.—ὀφειλε, n. 24.—Ὁφείλω, fut. ὀφειλήσω, aor. ὤφειλον. With this,

55. Ὁφέλλω and Ὁφλω, owe.

οφελ, ὀφλ, n. 26.—ὀφλ, ὀφλέ, n. 24.—ὀφελ, ὀφλισκ, n. 47, 27.—ὀφλισκαν, n. 8.—Ὁφλω and ὀφλισκάνω, fut. ὀφλήσω.

56. Παίζω, sport.

παιγ, παιδ, n. 56 (like ρεγ, ρεδ).—παιδ, παιζ, n. 32.—Παίζω, perf. (παιδ,) πέπαισμαι, fut. (παιγ,) παίζομαι, aor. ἔπαισα.

57. Πάσχω, suffer.

παθ and πιν.—πιν, πινεθ, n. 23.—πινεθ, πινθ, n. 30.—παθ, πηθ, n. 50.—παθ, παθοχ, πασχ, n. 48.—Πάσχω, perf. (πινθ,) πέπονθα, πέποσμαι (from πεπονθ-μαι), and (πηθ,) πίπηθα, fut. πέσομαι (πινθ-σομαι), (πηθ,) πήσομαι, aor. ἔπησα, commonly ἔπαθον.

58. Πέτομαι, fly.

πετ, πετα, n. 17.—πετ, ἔπτ, n. 53.—ἔπτ, n. 27.—πετα, πτα, n. 26.—πετ, ποτε, n. 24.—Πέτομαι, πέταμαι, πετάομαι, ἔπταμαι, πέτασθαι and πεταῖσθαι, fut. πτήσομαι, aor. (πτα,) ἔπτην, opt. πταίην, inf. πτήναι, part. πτάς; also ἐπτάμην,

πτάσθαι, πτάμενος, (ἐπν,) ἐπτόμην, πτίσθαι, πτόμενος, aor. 1, (πιτα,) πτασθείς. (Comp. ἰσπτόμην, σπτίσθαι.)

59. Πέρω, waste.

περβ, παρβ, n. 25.—πραβ, n. 53.—περβ, πορβε, n. 22.—Πέρβω, πορβίω, Hom., fut. πορβήσω, Hom., aor. ἐπερσε, Hom., (πραβ,) ἐπραβον.

60. Πήγνυμι, make fast, hard.

παγ, πηγ, n. 50.—πηγ, πηγνυ, n. 51.—Πήγνυμι, perf. πείπηγα, am made fast, fut. πήξω, aor. 2, pass. ἐπάγην.

61. Πίνω, drink.

πι, πιν, n. 14.—πο, n. 56.—Πίνω, perf. (πο,) πίπτακα, τίπομαι, fut. πίομαι, aor. ἐπιον, ἐπόθην.

62. Πιπράσκω, sell.

πρα, πιπρα, n. 28.—πιπρασκ, n. 47.—Πιπράσκω, perf. πίπρακα, aor. ἐπράθην.

63. Πίπτω, fall.

πιτ, πισ, n. 56.—πιτ, πιπιτ, πιπτ, n. 30.—πιτ, πτι, πτο, n. 53, 26.—Πίπτω, perf. (πτο,) πίπτακα, fut. πισούμαι, aor. ἔπισον.

64. Πλήσσω, strike.

πλαγ, πληγ, n. 50.—πλησσ, n. 42.—Πλήσσω, perf. πέπληγα, aor. ἐπλήγην and ἐπλάγην (was dismayed).

65. Πυνθάνομαι, enquire.

πυθ, πευθ, n. 50.—πυθ, πυνθαν, n. 10.—Πυνθάνομαι, πύθομαι, Hom., perf. πέπυσμαι, fut. πύσομαι, aor. ἐπυθόμην.

66. Ρέζω, do (in the poets).

ρεδ and ρεγ, n. 56.—ρεδ and ρεγ, n. 53.—ρεδ, ρεζ, n. 32.—Ρέζω, ἔρδα, perf. (εργ,) ἔοργα, ἔργμαι, fut. ρέξω, ἔρξω, aor. ἔρξα (ἔρξον), ἔρεξα, ἔρεχθην.

67. Ρέω, flow.

ρε, ρευ, n. 19.—ρύ, n. 21.—ρυε, n. 24.—Ρέω, perf. (ρυε,) ῥήρηκα, fut. ρεύσομαι, ρύησομαι, aor. 1, ῥρέυσσα and ῥρύην.

68. Ρήγνυμι, break.

ραγ, ρηγ, n. 50.—ρηγνυ, n. 51.—ραγ, ραγ, n. 56 (like τραγ, τραγ).—Ρήγνυμι, perf. ῥήραγα, am broken, fut. ρήξω, aor. ῥρήξα and ῥράγην.

69. Σβέννυμι, extinguish.

σβε, σβεννυ, n. 52.—Σβέννυμι, perf. ἔσθηκα, ἔσβεσμαι, fut. σβέσω, aor. ἔσθην, ἔσθησαν, imper. σβῆναι, ἑσβέσθην.

70. Σμάω, smear.

σμα, σμη, n. 50.—σμηχ, n. 56.—Σμάω, 2nd pers. σμάεις, σμήε, fut. σμήσω, aor. ἐσμήχθην.

71. Στορέννυμι, strew.

στορ, στορε, n. 24.—στορ, στρε, n. 53.—στορ, στορενυ, στορε, στορενυ, στρε, στρενυ, n. 51, 52.—Στόρεννυμι, στορέννυμι, στρέννυμι, perf. ἐστρέψαι, fut. στορέσω, στρέσω, aor. ἐστορέψα, ἐστρέψα, ἐστορέσθην.

72. Τίμνω, cut.

τιμ, ταμ, n. 25.—τιμν, ταμν, n. 49.—τιμ, τιμ, n. 53.—perf. τέτμηκα, τέτμημαι, fut. τιμῶ, ταμῶ, aor. ἔτιμον, ἔταμον, ἐτέμην.

73. Τίτω, give birth to.

τιτ, τιτ, n. 46, 27.—perf. τίτοκα, fut. τίξω, τίξομαι, τιχοῦμαι, aor. ἔτικον, ἐτικόμεν.

74. Τιτράω, bore.

τρα, τιτρα, n. 28.—τρα, τραν, n. 5.—τραν, n. 3.—τιτραν, n. 30.—Τραίνω, τετραίνω, perf. (τρα,) τίτρηκα, τίτρημαι, fut. τρήσω, aor. (τέτραν,) ἐτίτρηκα.

75. Τρέχω, run.

δρεχ, δρεμ, n. 56.—δρεμ, δραμ, n. 25.—δραμ, δραμ, n. 24.—Τρέχω, perf. (δραμ,) δεδράμηνκα and (δρεμ,) δέδρομα, fut. δρέξομαι and δραμοῦμαι, aor. ἔδρεξα and ἔδραμον.

76. Τρώω, eat.

τραγ and τραγ, n. 56.—Τρώω, fut. τρώξομαι, aor. ἔτραγον.

77. Τυγχάνω, chance upon.

τυγ, τυχε, n. 24.—τυχ, τυγχαν, n. 10.—τυχ, τυχε, n. 50.—Τυγχάνω, perf. τετύχηκα, fut. τεύξομαι, aor. ἔτυχον.

78. Τύπτω, strike.

τυπ, τυπτ, n. 37.—τυπτ, n. 24.—Τύπτω, fut. 1, (τυπτε,) τυπτήσω, τυπτήσομαι, aor. (τυπ,) ἔτυψα, ἐτύπην.

79. Φαίνω, cause to appear.

φα, φαν, n. 5.—φα, φαν, n. 34.—Φαίνω, perf. (φαν,) πέφηνκα, φα,) πέφασμαι, fut. φανήσομαι, aor. ἔφανον, &c.

80. Φέρω, bear.

φε, οἰ and ινε, n. 56.—ινε, ινεκ, n. 49.—Φέρω, perf. ινεκ,) ἐνήνοχα, ἐνήνογμαι, fut. οἶσω, ἐνεχθήσομαι, οἰσθήσομαι, σγ. ἤνεκα, ἤνεκα (formed like that of liquids), ἤνεγον, ἐνέχθην.

81. Φθάνω, anticipate.

φθα, φθαν, n. 5.—Φθάνω, perf. ἔφθακα, fut. φθάσω, φθήσομαι, aor. ἔφθασα, ἔφθην, opt. φθαίην, imper. φθῆναι, part. φθάς.

82. Χαίρω, rejoice.

χαρ, χαρρ, n. 3.—χαρρ, χαρρ, n. 24.—Χαίρω, perf. κέχαρκα, κέχυμαι, fut. κέχυσω, aor. ἔχαρην.

83. Χίω, pour.

χι, χυ, χυ, n. 20, 21.—Χίω, perf. κέχυκα, κέχυμαι, fut. κέχυσω, aor. ἔχυσα or ἔχισα (without σ), ἔχύθην.⁽¹⁾

OF THE PARTICLES.

§ CXXX.

DEFINITIONS.

1. Under the name of particles (μόρια λόγου,) may be conveniently comprised those words, which are employed for the closer designation of certain relations between ideas or propositions: e. g. ἔρχεσθαι τινος, to come from some one,—more closely expressed, ἔρχεσθαι ἀπό τινος. Τοῦτο ἐγένετο, ἐμοῦ οὐ παρόντος,—more closely, τοῦτο ἐγένετο, ὡς ἐμοῦ οὐ παρόντος.

2. They may be divided into, 1, *Prepositions* (προθέσεις); 2, *Particles expressive of time, cause, place, and mode*; 3, *Conjunctions* (σύνδεσμοι), which show that several parts of speech are to be considered as making up a whole, or that single ideas are to be viewed in certain connections.

3. We reckon not with these the words which denote an emotion of the mind,—e. g. woe, ἔϊ, ποτοί, οἱ μοι, φεῦ, οὐαί, αἶ, ᾤ, ᾤ, ἰώ; joy, ἰού, εὐοί, εὐάν; astonishment, ᾤ,—since these, as natural sounds, are the immediate signs of inward affections, and therefore independent words, the most ancient in all languages,—expressing, however, not ideas, but feelings.⁽²⁾

4. The adverbs, also, do not appertain to this class, but, as a principal part of speech, take their place with the adjectives allied to them; yet many words indicative of time, cause, place, mode, and therefore properly particles, have been classed with the adverbs.

5. All particles have originally a definite sense, and belong to the root of some word, which represents a definite idea. This root, however, is often lost, or must be sought for in one of the tongues allied to the Greek: e. g. *μετά*, *with, among*, Germ. *mit*, is from *με*, which has remained in the Romaic, the root of *μέσος*, *medius* (Germ. *mitten*). The syllable *τα* is still shown in the Homeric *μέτασος*. The derivation of *ξύν*, *with*, from *ξυνός*, *κοινός*, is quite as clear; *ἀπό*, *from*, that which *proceeds from something*, and *παρά*, *from*, that which is *produced by something*, have their roots in the Oriental *abb*, father, *bar*, son. *Ἰσθ* belongs to *πῆλ*, *περισσός*, over and above, and denotes something *that is still to be added*. In the same way *γῆ* is the root of *γεν*, *γίγνω*, Doric *γα* (the root of *γάω*), as *τε* is that of *τενω*, *τείνω*, which is perceived also by comparing *αὐτε* with *autem*. Hence *γῆ* also denotes *something additional*; *πε* and *γῆ* are, consequently, in conformity to their inward and original force and meaning, *strengthening particles*, added to an idea in order to raise it, to distinguish it above others,—the truth of which observation will be confirmed by the Syntax.—These remarks are given for the sake of pointing out, that nothing in the Greek tongue is a dead and empty sign, but that life and meaning extend themselves into the minutest of its ramifications.^(R)

§ CXXXI.

LIST OF PARTICLES.

1. The prepositions.

- a. For the genitive: *ἀντί*, *ἀπό*, *ἐκ* (or *ἐξ* before a vowel), *πρό*, *ἐνθα* (or *ἐνθεν*).
- b. For the accusative: *ανά*, *εἰς*, *ώς*.
- c. For the ablative: *ἐν* and *σύν*.

- d. For the genitive and accusative: *διά, κατά, μετά, ὑπέρ*.
 e. For the gen., accus., and ablative: *ἀμφί, ἐπί, περί, πρός, παρά, ὑπό*.

The meaning of these in construction is treated of in the Syntax.

2. Particles.

- a. Of *time*: *ἕως*, so long, *ρίως*, until, *ἡνίκα*, when, *ἐνίκα*, then, *ὅτε*, as soon as, *τότε*, then, *ὅφρα*, while, *τόφρα*, the while; and the interrogatives, *πνίκα*, at what time? *πότε*, when?—*ἀεί, αἰεί, αἰών*, always, *εἴτα, ἔπειτα, μετῴπιτα*, afterwards, *ἐπεί*, after that, *ἤδη*, already, *πάλαι*, formerly, *ποτέ*, once, *πρίν*, before. With *άν* there are compounded out of these particles, (*ὅτε*,) *ὅταν, ὁπόταν; (ἐπεί from ἐπε) ἐπὶάν, ἐπὴν, or ἐπών; ἐπειδάν; εὐτ' ἄν*. Instead of *άν* the non-Attic writers have often *κάν*.
- b. Of *cause*: *εἰ*, if (non-Attic *αι*), properly *ε*, and hence with *άν*, *ἐάν*, also *ἥν* and *άν*, *εἴγε* and *εἴπερ*, if then; *ὅτι* and *ὅτιν*, because, *οὖνκα* (from *οὐ ἔνκα*), wherefore, since, *γάρ*, for, *ἐπεὶ*, since, *ἐπεὶ τοί*, since indeed, *ἐπεὶ γε*, since however, *ἐπεὶ περ*, since then, *ἐπεὶ τοί γε*, since then at least.
- c. Of *purpose*: *ἵνα, ὅφρα, ὥς, ὅπως*, in order that. *Αν* is combined only with *ὥς* and *ὅπως*, *ὥς ἄν, ὅπως ἄν*, not *ἵν' ἄν, ὅφρ' ἄν*.^(B)
- d. Of *place*: *πόθεν*, whence? *ποθεν*, from some place, *ὅθεν, ὁπόθεν* (not direct interrogatives), from what place, *οὗ*, where, *ποῦ*, where? *ποῦ*, somewhere, *ποῖ*, whither? *ποί*, to some place, *οἷ, ὅποι*, to what place, *ἔνθα, ἐνταῦθα*, here, *ἐνθεν, ἐντεῦθεν*, hence.
- e. Of *mode and way*: *πῶς, πῇ*, how? *πῶς, πῇ*, somehow (qua), *τάς, τῇ, ὡς, ὡδε, οὕτως, οὕτω*, thus, *ὥς, ὅπως, ὅπη*, how; and compounded, *ὅπωςοῦν*, howsoever, *ὅπωςοῦν* and *ὅπωςοῦν*, in whatsoever way, *ἀμφοτέρως, ἀμφοτέρω*, in some one way, from *ἄμωσ*, one. So also *καθά* (*καθ' αἱ*), as, *καθάπερ, ὥσπερ*.
- f. For *affirmation*: *ναί, ναίχι*, yes, certainly;—for *assertion*: *ἦ, δή, ὅπως, ὅπως*, indeed, *μήν*, verily, *καί μήν*, ἀλλά μήν;—for *strengthening*: *τίς, γί*;—for *illation*: *ἀρα, οὖν*, therefore, then;—for *exposition*: *δηλαδή*,

δηλονότι (ὁδηλον ὅτι), evidently, consequently ;—*continuation* : ἀλλά, δέ, but, καί τοι, however, γί τοι, yet at least ;—γε δῆ, surely, γε μήν, but yet ;—for *limitation* : ἀλλὰ μήν, but verily, ἀλλά τοι, but yet, μανοῦργε, howsoever ;—for *division* : ἤ, or, ἤγουν, or also ;—for *negation* : οὐ, and before vowels οὐκ (before an aspirate οὐχ), μή, οὐχί, not, οὔποτε, μήπου, μήποτε, never, οὐδαμοῦ, nowhere, οὐδαμῇ, in no way, οὐκ ἄρα, οὔκουν, not therefore, and interrogatively οὐκοῦν ;⁽²⁾—for *wishing* : εἴθε, εἰ γάρ, if then.

- g. For marking *opposition* : μέν—δέ, ἤ—ἤ, ἡμάν—ἡδέ, εἴτε—εἴτε, either—or, μήτε—μήτε, neither—nor, τοτέ—ότέ, or ποτέ—ποτέ, at one time—at another time ;—for simple *connection* : καί, τε, and.

OF THE DERIVATION OF WORDS.

§ CXXXII.

OF THE RADICAL PARTS OF THE LANGUAGE.

1. The radical parts of the language are monosyllabic, and have their vowel, and when a consonant follows it, this consonant also, short or single : δε, δυ, λπ, φα, στα.^(R)

2. In many polysyllabic roots their derivation from monosyllabic elements is still discernible : ἀλίσκω, φορέω, στρέζω, re derived, according to a known analogy, from ἀλ, φε, στε ; ἀγγέλλω, root γελ, γελλ, preserved in the German *gellen*, sound, to echo ; ἀνθίω, to bloom, from ἀνα-θίω, to run up, sprout up, root θε ; διδάσκω is traced through διδαστή to δαχ, δαχ, and this to δοχ, δοα, *doceo* ; ἀγείρω, from α, i. e. μα and γε, Latin *gero*, to bring together, &c.

§ CXXXIII.

FORMATION OF WORDS FROM THEIR ROOTS.

1. Out of many either primitive or already extended roots, substantives of all declensions are formed by the addition of a termination, out of these substantives new verbs, out of these again other substantives and adjectives: e. g. *ἄγ* in *ἄγω*, *ἄγ-ός*, or *ἄγαγ*, *ἄγαγός*, leader, hence adj. *ἡγάνημος*; and, in another series, *ἄγ*, *ἄαγε* (i. e. *ἄμα ἄγε*), *ἡγε*, *ἡγέομαι*, lead on, hence *ἡγεμῶν*, leader, *ἡγεμονικός*, *ἡγεμονία*, leading, *ἡγεμονεύω*, am a leader, *ἡγεμονεύς*, leader, and *ἡγεμονεία*, leading.

2. The substantives, that are formed from the root, without passing through another formation, are very few in comparison with the rest. To this class belong several names of the limbs: *ποῦς* from *ποδ*, *χείρ* from *χερ*, the ancient *κάε*, head, and in an extended form, *κέε-ας*, horn, *ρίς* *ρίνός*, nose (comp. Germ. *ruessel*); whereas *οὖς* compared with the root *οαρ*, and *ὀφθαλμός* with the root *θαλ* in the middle, point to roots taken from verbs.—There are also several original substantives, that denote a simple sensation, expressed by their root: *κρύος*, cold, *θέρος*, heat, root *θερ*, Germ. *duerr*, Thuring. *derr* (in the same way, *ἀγαθός* from *γαθ*, Germ. *gut*, Eng. *good*, and *ἀγλάος* from *γαλ*, bright, old Germ. *chall*, *ἄγαλμα*, *καλός*, *κάλλος*, &c.), also several names of animals, fruits, liquids, and the like: *οἶς*, sheep, *τὸ κρεῖ*, later *κρεῖθόν*, barley, *γάλα*, milk, *μέλι*, honey, &c.—(unless some of these had already passed through verbs, and in *κρεῖ* we trace the root of *κρίνω*, “the separated, the cleaned grain,” in *γάλα* the root of *ἀγάλλω*, “the shining,” in *μέλι* that of *μέλω*, the desired, cared for.

3. All other names of persons and things, as well as those which express a circumstance or quality, are derived from verbs as their basis: thus *βοῦς*, ox, root *βο* in *βόσκη*, “that is fed,” *πρόβατα* from *προ* and *βα* in *βαίνω*, *τέγος*, roof, from *τεγ* (Eng. *deck*, and Germ. *dek* in *Decke*, *decken*). So proceed *λόγος*, *φόβος*, *πόνος*, from *λεγ*, *φεβ*, *πεν*, in *λέγω*, I say,

ω, I fear, *πίνω*, I cause to labour, which words supply the dlogy for such lost roots as *φθιν*, *σεφ*, in *φθόνος*, *σοφός* (comp. ω). Thus *φήμη* is from *φα* in *φάναι*, *βίος* from *βε* in the meric *βίειν*, to live, or to move, and *ζοή* or *ζωή* from *ζα* *ζάειν*, *ζῆν*, *φύσις* and *φύη* from *φυ* in *φύειν*, to beget, *φυγή* in *φυγ* in *φυγεῖν*.

4. Verbs proceed sometimes directly from their roots: *λεγ*, ω; *βοα*, *βοάω*; sometimes they assume the consonants, vels, and whole syllables already pointed out: *μαθ*, *μαρ* ω; *τρο*, *τιτρώσκω*, &c.

§ CXXXIV.

SUBSTANTIVES FROM VERBS.

1. The meaning of the verb is raised to that of a substantive expressive of a person, by the addition of *ευς*, *της* (gen.), *τωρ*, to its root. From *γράφειν*, *δικάζειν* (root *δικαδ*), judge, *μανθάνειν* (*μαθε*), *ἐλαύνειν* (*ἐλα*), *σάζειν* (*σαο*, contr.), *ῥέειν*, to speak, come as substantives: *γραφεύς*, the scribe, *καστής*, *δικαστοῦ* (*δικαδ-της*), the judge, *μαθητής*, the scholar, *τήρ*, the driver, *σωτήρ*, the preserver, *ῥήτωρ*, the speaker, &c.

2. The feminine terminations are from *ευς*, *εια* and *ισσα*, in *της*, *τις* and *τρια*, from *της* and *τωρ*, *τειρα*, *τρια* and :: e. g. *ἱερεύς*, *ἱερεία*, priestess, *βασιλεύς*, *βασιλίσσα*, *ποιητής*, *ποίητρια*, poetess, *ψάλτης*, *ἡ ψάλτρια*, female player on harp, *αὐλητής*, *αὐλητίς*, *ἰδος*, female player on the pipe, *ἥρ*, *σώτεια*, *ὁ προφήτης*, *ἡ προφῆτις*, *ὁ προστατής*, *ἡ προστατίς*.

3. The signification of the verb is changed to that of a substantive without *personal* meaning, by the addition of *η*, *μη*, *μος*, *τος*, to the root (*μος* generally becoming *σμος* en added to pures): e. g. *φεύγω* (*φυγ*), *διατρίβω*, delay, *γυγνώσκω*, confute, *τύπτω* (*τυπ*), *γιγνώσκω* (*γνο*), *δύω*, sink, *ἰονάζω*, have superfluity (*πλεοναδ*), *δέω*, bind, *λύζω* (*λυγ*), cup, *ὀδύρομαι*, lament, *πίνω* (*πο*), hence the substantives: *ῆ*, flight, *διατρίβῃ*, delay, *ἔλεγχος*, confutation, *τύπος*, stamp, *μη*, opinion, *δυσμός*, setting, *πλεονασμός* (*πλεοναδ-μος*),

superfluity, *δυσμός*, chain, *λυγμός*, hiccup, *ὄδυρός*, lamentation, *πότος*, drink.

Obs.—Another substantive termination is *ωα*: *ἄγω*, lead, *ἀγῶά*; *μῖα*, *μῦα*; *ἀεπάζω*, *ἀετῶα*; *αἶτω*, *αἶθῶα*, &c.

4. In this process the *ε* passes into *ο*: *λέγω*, *τέμνω* (*τεμ*), *φθείρω* (*φθιρ*), destroy, *ρέω*, flow, subst. *λόγος*, *τομή*, *φθορά*, *ῥός*, which points to a connection with the perfect: *λόγος*, *that which has been said*, *τομή*, *that which has been cut*, *ῥός*, *that which has been caused to flow*, &c.

5. Very rich is the class of those in *σι* and *σια* (corresponding to the German *ung*), which proceed from verbs of all kinds.

6. The monosyllabic pures make them without lengthening the radical vowel: *στα*, *στάσις*; *βα*, *βάσις*; *δι*, *δίσις*; *φα*, *φάσις*; *δο*, *δόσις*; *φυ*, *φύσις*; *λυ*, *λύσις*. Those compounded with prepositions have usually both terminations: *σύνθεσις* and *συνθασία*, *ἐπίστασις* and *ἐπιστασία*, *ἐπίστασις* and *ἐπίστασία*; but from *ῖ* come both forms without a preposition, *ῖσις* and *ῖσία* (*Lobeck ad Phrynich.*, p. 527).—In the case of polysyllabic roots the vowel is generally lengthened, as in the formation of tenses: *μιμη*, *μήμησις*, but *αἶρησις*; *σκέδασις*, scattering, but *τίμησις*.

Obs.—Verbs in *ωω* make this form in *ωα* with ejection of *υ*: *ἱερίωω*, *ἱερία*; *ἱερνύωω*, *ἱερνύα*.

7. The formations from the roots of mutes exhibit like appearances: *लग*, *λίξις*; *μωγ*, *μῖξις*; *ἐπίμιξις* and *ἐπιμιξία*, mixing, *οπ*, *ὄψις*, *ὕποψία*. Those in *δ* (ζ) have often both forms: *εἰπάζω* (*εἰπαδ*, *εἰπαδ-σια*), *εἰκασία*; *ἐργαδ* in *ἐργάζω*, *ἐργασία*, labour, *ὀνομάζω*, *ὀνόμασις* and *ὀνομασία*; *γυμνάζω*, *γύμνασις* and *γυμνασία*, exercise, with *γυμνάσιον*, the place of exercise.

8. The formations from liquid roots are few in number: *άλ*, *ἄλσις*, leaping, *αρ*, *ἄρσις*, raising. *N* is often dropped in these formations: *ξηραν*, *ξηρανσις* and *ξηρασία* drying, *θερμαν*, *θερμανσις* and *θερμασία*, warming.

9. Together with these in *σις* are generally associated those

μα, which denote the thing produced by that act, which is pressed by *σις*: e. g. *μιμῶμαι*, I imitate, ἡ *μίμησις*, the act of imitating, *μίμημα*, the thing produced by imitation, *πράσσω* (*παγ*), *πράττω*, the act of doing, *actio*, *πράγμα*, the thing done, *factum*, *παραδείκνυμι* (*παραδείκ*), show forth, *παραδείξις*, showing forth, *παραδείγμα*, the thing shewn, submitted to observation.

§ CXXXV.

SUBSTANTIVES FROM ADJECTIVES.

1. The substantives derived from adjectives agree with the human substantives in *heit*, *keit*, (the English in *dom*, *hood*, *ness*, *ity*, &c.), that are derived in the same way, and end in *της* (gen. *τητος*), and *συη*: e. g. *σοφός*, *κακός*, *ἀληθής* (root *θη*), *σοφία*, *κακία*, *ἀλήθεια*, wisdom, badness, truth; from *ἴσος*, *δίκαιος*, come *ἰσότης*, *δηϊότης*, *δικαιοσύνη*, equality, nity, justice.

2. The compound verbals in *τος* form their substantives also *ια*, but before *ια* the *τ* commonly passes into *σ*: *ἀκρατός*, mixed, *ἀκρατία* and *ἀκρασία*, *ἀκίνητος*, *ἀκίνησία*, unmov-
 eness, *ἀνόητος*, *ἀνοησία*, unthinkingness, *ἀβρυπτος*, *ἀβρυψία*, *κατος*, *ἀδυνασία*; and after this analogy *ἀθάνατος*, *ἀθανασία*, mortality. T maintains itself in those in *στ*: *ἀγέλαστος*, *ιλασία*; *ἄγνωστος*, *ἀγνωσία*: and in *ἄναισχυντία*, shame-
 ness.

3.—The substantives from adjectives and verbals are generally found together: *ἐργή* *δυσεργος*, *δυσεργία*, and *δυσεργητος*, *δυσεργησία*; *ἄριστον*, breakfast, *ἀνάριστος*, *ἀναριστία*, *ἀναρίστητος*, *ἀναριστησία*;—even when both the fundamental forms are not in use: *δοκέω*, *εὐδοκία* (without *εὐδοκας*), and *εὐδόκητος*, *εὐδόκησις*; and on the other hand, *ἐξυθύμω*, *ἐξυθυμία*, and *ἐξυθύμης* (without *ἐξυθύμητος*); *ἀμελής*, *ἀμέλεια*, care-
 lessness, and *ἀμελησία* (without *ἀμίλητος*); *ἄπορη* and *ἄπορησία*, where only *ἄπορος* is extant.* The exigencies of language produced

* Lobeck ad Phryn., p. 514.

the one form as well as the other: e. g. from ἀπαύρις, ἀπαύρησία, according to the same analogy which would have given ἀπύρητος if required. Since the substantive expresses the abstract state or condition announced by the verbal as effected, grammar, according to its method of joining together cognate things, derives it from the verbal.

§ CXXXVI.

VERBS FROM SUBSTANTIVES AND ADJECTIVES.

1. Verbs derived from substantives and adjectives add to these the notions of *being* or *making*.

a. Of *being*, especially those in *άω*, *ίω*, *ύω*: e. g. κόμη, hair, κομάω, am long-haired; λίπη, fat, λιπάω, am fat; πομπεύς, one who escorts, πομπεύειν, to act as escort; παρθένος, virgin, παρθεύειν; θάλαττα, sea, θαλαττεύειν, to be on the sea, to live on the sea;* κοίρανος, master, κοιρανέειν, to be master, to rule; φονεύς, murderer, φονεύειν, to be a murderer, to murder.

b. Of *making*, especially those in *ίζω* and *όω*: e. g. αίμα, blood, αίματίζω, make bloody; χρέματα, riches, χρηματίζεσθαι, to make riches, to enrich oneself; άγνός, pure, άγνίζειν, to make pure, to purify; πτερόν, wing, πτερόειν, to make wings for, to *be wing*; χρύσιος, golden, χρυσόειν, to make golden, to gild; δούλος, slave, δουλόειν, to make a slave, to enslave, but δουλεύειν, *to be a slave*.

2. Between both meanings vary those in *άσσω* or *άττω*: νέος, young, νεώσσω, make young; ύγρός, moist, ύγρώσσω, make moist, moisten; τυφλός, τυφλώσσω; but from the subst. λιμός, hunger, λιμάντω, am hungry; ύπνος, sleep, ύπνώσσω, am sleeping.

* Schol. ad Eurip. Phœn., 1271.

§ CXXXVII.

ADJECTIVES FROM SUBSTANTIVES, VERBS, AND
OTHER ADJECTIVES.

1. The terminations are :

- a. *ιος*, Germ. *lich*, Eng. *like* or *ly* : φίλος, friend, φίλος, friendly ; ξένος, ξένιος ; ἰσπέρα, ἰσπέριος ; καθαρός, καθάριος, &c.
- b. *ειος*, Germ. *isch*, Eng. *ic*, *ean*, &c., of persons : Ὀμήρειος, Homeric, Ἐπικούρειος, Epicurean, i. e. belonging to Homer, &c. So *ικος*, of things : γραφικός, σωματικός, εὐρηγτικός, &c.
- c. *ρος*, *ερος*, *ηρος*, *αλιος*, *υς*, *οις*, Germ. *voll*, *reich*, *ig*, Eng. *ful*, *ous*, *y*, &c. : αἰσχρός, shameful ; φθονερός, envious ; δολερός, deceitful ; λυπηρός, distressful ; δαρσαλῆος, courageous ; χαρίεις, gracious ; ὑλῆεις, woody ; πυρρός, fiery.
- d. *ινος*, Germ. *ern*, Eng. *en*, &c., ὠδης, Germ. *artig*, Eng. *y*, *ly* : ξύλινος, wooden ; σπύτινος, leathern ; φλογώδης, flamy ; ἀνδρωδης, manly ; ποιώδης, grassy ; ἰχθυώδης, &c.
- e. *ιμος*, Germ. *bar*, Eng. *ful*, *able* : χρήσιμος, useful ; ἐδώδιμος, eatable ; πόσιμος, drinkable.
- f. *τέος*, *τος*. These are derived together from verbal roots : λέγω (λεγ-τεος), λεκτίος, λεκτός ; στέλλω (σταλ), σταλτίος, σταλτός ; εὔρε, εὔρετίος, εὔρετός ; παύομαι (with σ), παυστίος ; φιλε (with ε doubled), φιλητίος. Those in *τέος* express the part. fut. pass. of Latin, *amandus*, *invenien- dus*, those in *τός* the part. perf. pass., *amatus*, *inventus* : φιλητίος, *amandus*, φιλητός, *amatus* ; ποιητίος, *faciendus*, ποιητός, *factus*. ^(B)

2. The correspondent terminations are often wanting both German and English, in which case the Greek adjective must be translated by a periphrasis.

, § CXXXVIII.

FORMATION OF ADVERBS FROM DIFFERENT WORDS.

1. Besides the modes of forming adverbs already described,

there are others expressive of circumstance, chiefly with the terminations : ι, ει, τι, τει, δην, δις, δον : e. g. αὐτοχειρί, with one's own hand, ἀμαχεί, without a struggle, μεγαλυστί, at great length, ἀνδρατί, without sweat, ἀκηρυκτεί, without proclamation, μεταστοιχεί, in a row, συλλήβδην, taken together, ἑπαμειβαδίς, alternately, ἐμβαδόν, on foot, διακριδόν, distinctly.

2. Of the same kind are those in στί from national names : Ἕλλην, ἑλληνιστί, συριστί, ῥωμαϊστί, φρυγιστή

§ CXXXIX.

PARTICULAR CLASSES OF SUBSTANTIVES AND ADJECTIVES.

1. *Diminutives.* Terminations : ιον, διον, ιδιον, αριον, ασιον, υδριον, υλλιον, υλλις, ις, ισκος, ισκη, &c. :

παιδίον, little boy, ἰχθύδιον, little fish, νησίδιον, islet, παιδάριον, ποράσιον (from κόρα, maiden), νησίδριον ; from εἶδος, εἰδύλλιον ; from ἄκανθα, ἀκανθυλλίς, little thorn ; from νῆσος also νηίς ; from νίος (through νίαν), νεανίσκος, νεανίσκη, &c.

2. *Amplificatives.* Terminations : ων, αξ, γάστρων, big-bellied, κεφάλων, big-headed, πλούταξ, over-rich ; from ῥόος, ῥύαξ, a current, especially of lava.

3. *Gentiles.* Terminations : ος, ιος, ινος, ανος, ηνος, ιτης, ιατης, ωτης, ευς, &c. : Ἰταλός, Κορίνθιος, Ἀθηναῖος, Βυζαντινός, Ἀσιανός, Κυζικηνός, Ἀδελφείτης, Σπαρτιάτης, Ἰταλιώτης, Διολύς, &c.

4. *Patronymics.* a. Terminations : ιδης (gen. ου), ιων (gen. ιονος) : e. g. Κρόνος, root Κρον, Κρονίδης, Κρονίαν, son of Cronos ; Πηλεός, root Πηλε, Πηλείδης, Πηλείαν, son of Peleus ; Ἀτρεός, root Ἀτρε, Ἀτρείδης, Ἀτρείαν, son of Atreus.

b. To the roots in α of the first declension only δης is added : Ἰππότης, root Ἰπποτα, Ἰπποταδής ; Ἀλείας, Ἀλευαδής ; Αἰνίας, Αἰνιάδης ; so also to those in ιο of the 2nd : Ταλθύειος, Ταλθυειάδης ; Ἀλκίειος, Ἀλκιειάδης ; Ὀλύμπιος, Ὀλυμπιάδης.

Obs.—From a patronymic so formed, no new forms of the same kind are deduced, when it is used as a proper name ; but either a

periphrasis is employed, e. g. 'Ἡρακλίδου υἱός, son of Heraclides, or the same word in the plural is taken as the patronymic of the singular; thus 'Ἡρακλῖδαι stands either for the *Heraclidae* or the *sons of Heraclides*,—also for *Hercules and his sons*, as Φινίδαι means *Phineus and his children*, Πισιστρατίδαι, *Pisistratus with his family*, in Herodotus. (*Valel. diatribe de Boeip. fragm.*, p. 196.)

5. The feminine terminations of these are : *ις, ας, ωνη, ωνη*: Τάνταλ-ος, Τανταλ-ίς; 'Ολυμπιάδης, 'Ολυμπιάς; Νηρέυς, Νηρη-ος, Νηρη-ίς, daughter of Nereus; 'Ατλας, 'Ατλαντίς; 'Ακρισιώνη, 'Αδραστίνη, daughter of Acrisius, Adrastus.

Obs.—The derived names were called παράγωγα, *derivata*, or παρώνυμα, *denominativa*,—even those proper names which have a simpler word as their root, so that Πλάτων is the παρώνυμον of πλατύς, Φίλων of φίλος.

§ CXL.

OF THE MANNER OF COMPOUNDING WORDS IN GREEK.

1. In order to designate two ideas combined in one image, the one of which, as the fundamental idea, is more closely defined or limited by the other, the chief word is, in Greek, united,

a. With prepositions : στάσις, ἀνάστασις, φυγή, ἀποφυγή.

b. With adverbs : πάλαι, παλαιγενής, long ago born, ἄγγι, ἀγγίσμολος, coming near. To this class belong also words compounded with *δυσ*, *εὖ*, as *δυσφημεῖν*, to speak ill of, *εὖφημεῖν*, to speak well of, *α* negative, intensive, and connective, and *ο* connective, of which hereafter.

c. With a noun : ἰχθυοπώλης, fish-seller, fish-monger, φι-λάνθρωπος, philanthropic. In the former, *seller* is the chief idea, and is limited by *ἰχθύς*,—in the latter, the idea of *love* (φιλ) is limited by *ἄνθρωπος* to the particular class, *mankind*.

2. When a verb is found in the composition, it always

marks the chief idea, which is more closely defined by the other, whether it stand first in the composition, as δάκνω, bite, in δακέθυμος, heart-gnawing, λυσίμαχος, battle-ending, παυσίχολος, rage-allaying; or stand second: σκιαμαχεῖν, to fight with a shadow.

Obs. 1.—The simple word is called ἀπλοῦν, *simplex*, as ἵππος, the compound, σύνθετον, *compositum*, as φίλιππος, that derived from a compound παρασύνθετον, *decompositum*. If the first word be altered, e. g. ναῦς in ναυμαχία, it is a proper composition (σύνθεσις, *compositio*), if it remain unaltered, it is merely a *juxta-position* (παράθεσις), e. g. εὐρυκρείων from εὐρύ and κρείων.

Obs. 2.—When there is merely a *parathesis*, the accent remains unaltered: μή τις, μήτις, ἦ τοι, ἦτοι, εἴθε, ἦτιρ, not where crasis occurs: τὸ ἔργον, τοῦτον, καὶ ὅσα, χῶσα, &c. (*Goettling Animadvers. ad Theodos. Gramm.*, p. 222.)

Obs. 3.—A in composition has the three meanings alluded to in n. 1, b, according as it is derived from ἄνυ, without, ἄγαν, very much, or ἅμα, together.

a. A from ἄνυ, without, is equivalent to the English *un*, *in*, *less* (*a privativum*): e. g. ἄσοφος, unwise, ἄκακος, harmless, ἄπαις, childless.

Before a vowel ν is inserted: ἀναίτιος from αἴτιος, guiltless.

b. A from ἄγαν, very much, strengthens the meaning of the word before which it stands; ἀτινής, much strained, ἄξυλος, abounding in wood, ἄσταχυς from στάχυς, a large ear of corn.

c. A from ἅμα, together, at the same time, expresses the connection between two objects: ἀδελφός, born from the same womb (δελφύς), brother, ἀπδουδος from κίλευδος, one who goes on the same road, an attendant, ἄλοχος, ἄκαις (from λέχος, κώτη, bed), the sharer of the bed, wife.

Obs. 4.—The derivation of the connective α from ἅμα is proved, both by the meaning and by the analogy of the similar ο, together, from ὁμοῦ, in the Homeric words, ὄτρηχες, like-haired, ὄπατρος, from the same father, ὄραροι, united together (ὁμοῦ, ἄρω), consorts.

Obs. 5.—Prepositions are united to other words without any alteration

except that which the collocation of letters may require: ἀμφὶ πόλις, Ἀμφίπολις, σὺν μάχῃ συμμαχία, συσαστία, ὑπέρχω, ὑφίξω, ἐφέρσω, &c. The same rule is observed by δύς, εὖ, and several other adverbs, as πάλιν in καλίντορος, bent-back, καλίμεσλος, hacknied knave, καλλίλυτος, loosed again, καλίστρεπτος, turned back, πάλαι in Παλαίφατος, ἀγχι ἀγχίνοια, presence of mind, ὕψι Ὑψιπύλη, and ἴφι in Ἰφργένια, &c.; and by some nouns: e.g. βοή βοηθίω, run to the cry (βοή), to help, and in poetic expression δορυ δορύζωνος, spear-friend, ally, δακρυ δακρυχίουσα.

Obs. 6.—In other compounds, however, the first word, whether noun or verb, is altered, and so that,

a. The noun returns to its root: ναῦς ναυμαχία, sea-fight, πᾶν πᾶνώλης, all-destroyed, πᾶνυψίστατος, the all-highest, πόλις πολίπορθος, and so ἄγαν Ἀγαμέμνων. Thus also those in ος: δίκαιος δικαιοσύνης, ἀγαθοδαίμων, κακός, κακάγγελος, evil messenger, ὁ πόντος, the sea, ποντομέδων. The analogy thus founded is followed by other words also, which take ο from these forms as the combining sound: τὸ ἄχθος, root ἀχθε, ἀχθοφόρος, δίκη διχογράφος. Many, which retain the proper termination of their roots, assume σ with a short vowel, to strengthen the syllable: τὸ τέλος, the end, root τελε, τελεσφόρος, end-bringing; κέρα, root κερα, κερασφόρος, horn-bearing, and in Homer from σάκος, root σακς, σακίσπαλος and σακισφόρος; others take ι: κάλλος, gen. κάλλος, beauty, root καλλι, Καλλίπολις, καλλυγράφος; αἶψ, root αηγ, αηγίσοις.

b. The verbal roots assume, when they make the first part of a compound word, ε or αι: δάκνω δακ δακίθυμος, ἔλ ἐλέπολις, μιν Μινίλαος, except where the combining vowel ο, already mentioned, occurs, or the lengthening of the root is altogether avoided: φυγ φυγέμαχος, battle-fleeing, λυτάταρις, country-leaving, ληθ λήθαργος, lethargy, λπ λειπ λειπύθυμος, in a swoon.—The inserted syllable αι is found as well in pures: λω λυσίμαχος, battle-ending, ταυσίππος, toil-appeasing, as in mutes: τερτ τερψιγέρη, rejoicing in the dance, τερψίνος and θελγ θελξίνος, heart-soothing, and in Epic forms with μ before βε: φασσίμεζροτος, τερψίμεζροτος. Many of this sort, as e.g. λεξιθήρας

word-hunter, have for their immediate root a substantive in *ι*.

Obs. 7.—The root, as shown in the genitive, with *ο*, lies at the basis of many forms: *ἀνὴρ ἀνδρογόνος*, man-begetting, *ἰχθύς ἰχθύος ἰχθυώλης*, fish-monger, *ἰχθυοφάγος*, fish-eater, *ἀσπιδοφορεῖν*, to bear a shield; some have the dative: *καυσιφόρητος*, ship-borne; or even the accusative: *δορυθαρής*, bold with the lance, *δακρυχίουσα*, tear-shedding.

Obs. 8.—Finally, *ι* in the middle belongs to the infinitive, and *ἰλι* in *ἰλίπυλος* bears the same relation to *ἰλεῖν*, which *θυμο* in *θυμοφθόρος* does to *θυμέω*; moreover *σ* in the verbal roots above-mentioned: e. g. in *λυσι*—*πauσι*—proceeds from the same tendency, which produced *λύσις*, *τίρεψις*. (B)

§ CXLI.

OF THE MEANING AND DERIVATION OF COMPOUND WORDS.

1. When two nouns are combined in the mode described, the ideas represented by them are no longer thought of apart, but blended together in one image and expression: *μεγάλη πόλις*, *μεγαλόπολις*; *καλή πόλις*, *καλλίπολις*; *ἀνδρόπαις*, *ἀνδρογύνης*, man woman, *αἰνογίγας*, &c. When in this way a verb is raised to a noun, its signification remains even in the compound: *δικαιοκρίτης* is not equivalent to *δίκαιος κριτής*, but is one *who judges right*, *ὅς δικαίως κρίνει*; *Ἑλληνοδίκης*, *ὅς δικάζει τοὺς Ἕλληνας*.

Obs. 1.—When in the name of a city a proper name stands first, the connection may be dissolved in its derivatives. From *Νεάπολις* the paronym is only *Νεαπολίτης*, but from *Ἐρεμύπολις* both *Ἐρεμυπολίτης* and *Ἐρεμουπολίτης*. So *Φιλιστοπολίτης* and *Φιλιστουπολίτης*.

Obs. 2.—Many roots are changed, in the synthesis, to adjectives, by the mere addition of *σ*: *γνω*, *ἀγνώς*, unknown, *ἀλλόγνωος*, strange, gen. *ἀλλόγνωτος*; *βαλ*, *βλα*, *ἄελλής*, unthrown, gen. *ἄελλης*. So *ἄδμης*, untamed, *ἀνδροφρώς*, man-eating, gen. *ἀνδροφρῶτος*, *αἰγίληψ*, goat-deserted, high, *οἰκοτρεψ*, born in the house.

Obs. 3.—Nothing hinders to combine several, and even many words, prepared in the way which the foregoing section points out, into one expression,—as is especially practised in comic poetry: *βατραχομυομαχία*, i. e. *ἡ τῶν βατράχων πρὸς τοῦς μύς μάχη*, battle-of-frogs-and-mice; *σφραγιδοσυρραγμαῖται*, *Aris. Nub.*, 331, idler (*ἀργεῖς*) with long hair (*καμήτης*) having rings (*σφραγίδας*) to the very nails (*ἄνχες*), i. e. having the whole fingers covered with rings. Compounded out of whole parts of speech are *ἀλλοπερπαλλοί*, who goes from one to another, unstable, *ἀπροσδιάντος*, which has nothing in reference to Bacchus, irrelevant.

2. Verbs (not *verbal roots*) refuse to combine except with repositions, of which several are often compounded together: *ἀμπεῖν*, *ἐκλάμπεῖν*, *διεκλάμπεῖν*, to shine out through all. Ulysses strikes Thersites with his staff (*Π.*, β, 267,) and *ῥῶδιξ . . . μεταφρένου ἔκ' ὑπανέστη*, the wheel stood (*ἔστη*) or raised itself up (*ἀνά*) out of the back (*ἐξ*) under the staff (*ὑπό*).

3. Consequently, if a compounded verb be necessary, it must be formed from a compound noun: not *εὐαγγέλλω*, but from *εὐαγγέλος*, *εὐαγγελῶ*; not *ἀελπίζω*, but from *ἀελπεῖς*, *ἀελπῶ*; not *δυσσέβω*, but from *δυσσεβής*, *δυσσεβῶ*; not *καιροφυλάττειν*, but from *καιροφύλαξ*, *καιροφυλακεῖν*; or from *καιροφύλακτος*, *καιροφυλακτεῖν*; not *χρυσοχέειν*, but from *χρυσοχόος*, *χρυσοχοεῖν*; and so, according to this analogy once established, always in use of paragoge, even when the word, from which the verb to be derived, is not exactly in use: not *μυραλείφειν*, but *μυραλειφεῖν*, *ξηραλειφεῖν*, &c.*

Obs.—Many poetical participles form an exception to this rule: *Ἀργώ πασιμέλουσα*, *Ἀρηϊκτάμενος*, *εὐρυγίοντα*, where the combination of the words is only external; also those words which are created by the negation of a positive meaning; *ἀνομοῦσαι* from *ὁμοῦσαι* (*Plato*

* Comp. Scalig. ad Phryn. Eclog., p. 266 of Lobeck's edition, and Lobeck, ib., p. 560, sqq.

Parmenid., p. 156, B.); πᾶς τις πλοῦσιον ἄνδρα τίη, ἀτίη δὲ σπανιχέη, Theogn. 621;* some which have become current from frequent use: χερνίπτειν, and that which Euripides has hazarded, δυσθήσκω instead of δυσθανατῶ from δυσθάνατος, but only in the participle, Electr. 843, Rhœna, 791; lastly, from πρήσσω, εὐπρήσσεισκον ἵκαστα, Od. θ, 259, but in the sense of order, arrange. Less remarkable are several derived verbs which appear in the simple state, and with δυσ, ἀ, εὐ, in similar forms: δηλῶ, ἀδηλῶ; ἡθίζομαι, ἀηθίζομαι, and εὐηθίζομαι; ἀγρεύω, δυσαγρεύω, and εὐαγρεύω; μαναίνω and δυσμαναίνω; θυμαίνω, δυσθυμαίνω; κλισίζω, εὐκλισίζω; οἷζω, δυσοἷζω; φημίζω, δυσφημίζω.

* "*Per antimetabolen quandam*," Lobeck, *ut supra*, p. 563.

OF THE VERSIFICATION AND DIALECT OF HOMER.

§ CXLII.

INTRODUCTION.

. . . . ὡραῖος μάθε τάξιν Ὀμήρου,
 "Ὅφρα δαεῖς πάσης μέτρον ἔχης σοφίης.
On the Iliac Table.

AFTER learning the rudiments of the Greek language, when we have acquired a sufficient familiarity with the common forms, and a knowledge of the most necessary words, the next step properly conducts to HOMER. In order to facilitate this step, a treatise upon the Homeric versification, and another upon the Homeric dialect, are here subjoined. For the same reason, and after the example of the ancient Grammarians, the syntax is grounded, to a great extent, upon examples taken out of Homer; from an accurate acquaintance with whose writings, all investigations into the language, the manners, and the knowledge of the Greeks, must proceed.

OF THE HOMERIC VERSIFICATION.

§ CXLIH.

ORIGIN OF THE HOMERIC OR EPIC VERSE

1. The Homeric verse arises out of the following series or combination of syllables:

- - - - - or - - -

as, for example, in ἀντίθια, δυσόμενον, ἀρτίων, Ἑρμείων.

2. In the first place of these series, ἀντ, δυσ, ἀρτ, Ἑρμ, the tone is raised, hence here is the *Arsis*, which may be marked by an oblique stroke:

ὀυλόμην, ἥρωων.

3. After this *rise* the tone sinks again in the two short syllables, or the long one answering to them, and this part of the series is therefore called the *Thesis*.

4. In this Thesis the tone, as it were, fluctuates without finding a point of rest: οὐλόμει . . . ἥρω . . . In order to attain a point of rest, it must light upon a second long syllable, by which the series of syllables may be closed, and made a whole, with *beginning, middle, and end*: οὐλομένην (' - - '), ἥρωων (' - - ').

5. The *conclusion* may serve again as the *arsis* of a new series:

' - - ' ; e. g.

ἀλλ' ὃ μὲν Ἀιθίοπας

τίσιν Δαναοί

πολλὰ δ' ὃ γ' ἐν πόντῳ

ἥρωων αὐτοῦς,

or it terminates the series, and then, in order to moderate the vehement flow of the syllables, a single syllable may be placed after it, which may, therefore, be called the *Catalexis* (the *leaving-off*, κατάληξις).

- - - - - or

- - - - - ; e. g.

Ἠέλιοιο,

πήματα πάσχει,

or, in German: Wann die Nätür | lieblich erneüt, where the impetuous flow of syllables will be moderated by the introduction of the *catalexis*:

Wann die Natur sich | lieblich erneut hat.

6. For the construction of the Homeric verse it is necessary,

a. That the series $\overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}}$, in which, by the renewed *arsis*, measure and counter measure are produced, be repeated: $\overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \mid \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}}$.

b. That both these series, which, as two wholes, again appear as measure and counter measure, have the *catalexis*: $\overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}}$.

c. That both series, which thus stand without close coherence (*ἀσυνάφῃ*), combine into a whole, which is effected by raising the *catalexis* in the middle ($\overset{.}{\text{—}}$) to a thesis ($\overset{.}{\text{—}}$), and, thus, the complete series attains the following form: $\overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}}$.

§ CXLIV.

OF THE COMBINATION AND SEPARATION OF THE SERIES.

1. The measure of epic verse, constituted as above described, runs through six similar metres, which are made up of the words united into a verse.

2. The conclusion of every word makes an incision (*τομή*, *cæsura*;) in the verse, that is to say, the *series of metres* is broken by the portion of time, which intervenes between the pronunciation of two words: as, Π., α, θ.

πολλὰς | ὃ ἰφθίμους | ψυχὰς | "Αἶδι | προΐαψεν |
which verse, by the *cæsuras*, is divided into the following five series:

$\overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}}$

3. When the *cæsura* falls upon the *arsis*, it is called *masculine*, when after the first short of the metre ($\overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}}$) *feminine* or *trochaic*, after the second ($\overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}}$) *dactylic*, after the second long ($\overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}} \overset{.}{\text{—}}$) *spondaic*. So, in the line above quoted, the second, third, and fourth *cæsuras* are *masculine*, the first is *spondaic*; in verse 5,

οἶνοῖσί τε | πᾶσι | Διὸς | ὃ ἔτελείετο | βουλῇ,
the second is *feminine* or *trochaic*, the fourth *dactylic*, and so also the first, since by *enclisis* τε so connects itself with the foregoing word, that both words may be considered rhythmically as one, οἶνοῖσι τε.

4. Compound words also produce a *cæsura*, when the last syllable of their first word falls upon the *arsis*, as

Μοῦσα πολὺτροπον, πέμψαντες εὖσκοπον, θυγάτηρ Ὀλοῦφρονος,
at the dotted syllables.

5. Over many *cæsuras* the pronunciation glides along without their becoming very perceptible : e. g.

Ἄνδρα μοι ἔννεπε | Μοῦσα.

6. On the other hand, some are more marked, by a longer interruption to the flow of the verse, especially when long syllables follow the masculine *cæsura*, or when the *cæsura* coincides with punctuation, which breaks or concludes the thought : e. g.

Μῆνιν, αἶεδε, θεά || Πηληϊάδεω Ἀχιλῆος, Π., α, 1,
Ἄλλὰ σὺ μὲν νῦν τήνδε θεῶν πρόες. || αὐτὰρ Ἀχαιοί, ib., 127, 128,
Τριπλῇ τετραπλῇ τ' ἀποτίσσομεν, || αἶ κέ ποθι Ζεὺς,
and of these we shall more especially speak in the sequel.

7. The chief thing required in the hexameter is, that it should unite the several series, of which it is constructed, into a whole, without losing variety, and thus attain *variety in unity*.

8. The verse wants *unity*, when the *cæsuras* of the words coincide with the terminations of the metres : thus,

Οἴσσετε | Μοῦσαι | ἡμῖν | ὕμνων | ἀγλαὰ | δῶρα |
εἰς φίλον | ἦτορ | .

9. Unity prevails when the *cæsuras* do not coincide with the ends of the metres, and thus the voice slides to the latter over the former, or at least over the most of them, as if the foregoing verse ran :

Οἴσσετ' αἰοιδᾶν Μοῦσαι δόσιν ἀγλαοφάνων

ἦτορ εἰς ἡμέτερον, i.e.

— — — — — , — — — — — , — — — — — , — — — — — ,

where the ends of the metres are marked by commas, and the *cæsuras* by double points.

10. Hence the use of the *dactylic* and *spondaic* *cæsuras*,

strengthened by the sense and punctuation, is very much limited.—They occur however,

a. In the first metre :

Τρῶες.—ταῖν αὐτ' ἤρχε Λυκάονος ἀγλαὸς υἱός, Π., β, 826.

Ἑκτορα.—τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν, ib., ω, 501.

b. The dactylic in the fourth metre, then named *bucolic* on account of its frequent use with the Bucolic poets, as in the first poem of Theocritus, v. 1, &c. :

ἀδύ τι τὸ ψιθύρισμα καὶ ἅ πίτυς, || αἰπόλε, τήνα,
ἃ ποτι ταῖς παγαῖσι μελίσσεται || ἀδύ δὲ καὶ τὴ
συρίσδες,

such lines are, through the abruptness of their sound, capable of great strength, where force is to be expressed:

e. g. of a billow in a storm,

πόντω μὲν τὰ πρῶτα κορύσσεται, || αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, || ἄμφι δὲ τ' ἄπρας
κυρτὸν ἰὸν κορυφοῦται. Π., δ, 424, &c.

Obs. 1.—Where in other places words terminate with the metres, the flow of the verse slides over them, without suffering them to be perceptible: as,

τίσιαν Δαναοὶ ἱμὰ δάκρυα σῶσι βάλισσι, Π., α, 42,

where ἱμὰ δάκρυα flow together as if in one word, or κέρα ἴστασαν in ὀφθαλμοὶ δ' ὥσι κέρα ἴστασαν, ἥτις σίθηρος, Od., τ, 211.

Obs. 2.—The following verses remain with remarkable cæsuras at the end of the third metre :

ἢ οὐ μάμνη, ὅτι τ' ἐκρέμω || ὑψόθεν, ἐκ δὲ ποδοῶν, Π., ε, 18.

ἱμερὲν κυθάριζεν || Λητοῦς καὶ Διὸς υἱός, Hesiod, A, 202,

where Spitzner* transposes,

ἱμερὲν κυθάριζε Διὸς καὶ Λητοῦς υἱός.

That it was so written is proved by the Hymn to Apollo, 545, *Herm.*, and the Fragment in the Schol. to Pindar, 3, Pyth., 14, which Asclepiades (in τοῖς τραγωιδουμένοις,) cites probably out of Hesiod :

* De Versu Homérico, p. 10.

Ἀρσινόη δὲ μεγέθεα Διὸς καὶ Λητοῦς (prob. Λητός) υἱῷ.

The first example is softened by this circumstance, that the adverb ὑψόθεν coheres closely with its verb ἐκρέμω, and thus may conceal the *hiatus* between the two series.

11. The *masculine* cæsura occurs in all places of the arsis, from the first, as

βέλος ἔχευεν κῆς ἐφίεις
βάλλ' || αἰεὶ δὲ τυραὶ πεύων καίοντο θαμειαί, Π., α, 51,
to the very last,

γαῖαν ἁμοῦ καὶ πόντον, ὁράρει δ' ουρανόθεν || νύξ, Od., ε, 294.

12. The *feminine* cæsura also may occur in every metre; in the fourth, however, it weakens the flow of the verse, when it is not strengthened by either the position or punctuation of the words: as,

Πηλεὺς θὴν μοι ἔπειτα γυναῖκα || γαμέσσεται αὐτός, Π., ι, 394.
Μνησόμεθ' ὡς χ' ὁ ξείνος ἀνέυθε || πόνου καὶ ἀνίης,* Od., η, 192.

Obs.—Some verses can be corrected in this respect by the assumption or rejection of the augment:

. . . κρατερὸφρον γίνατο παῖδα, Od., λ, 298.

. . . θαλερὴ δ' ἱμαίνετο χαίτη, Π., ρ, 439.

. . . αὐτὰρ οἱ Πρῶτος πάκα μῆσατο θυμῷ, Π., ζ, 157.†

13. Almost universal is the audible cæsura, *masculine* or *feminine*, in the third metre or foot, where it divides the verse into two unequal portions, so that, for example, in the first book of the *Iliad*, of 611 verses only 7 are without this cæsura, either *masculine* or *feminine*, in the third foot. *Comp. Spitzner ut sup.*, p. 7. Thus, *Iliad*, α,

Masculine.

Feminine.

1, μῆνιν αἶδε θεά, . . (´) 2, οὐλομένην ἥ μούρι', (´)

3, πολλὰς δ' ἰφθίμους, (´) 4, ἡρώων αὐτοὺς δέ, . . (´)

* Hermann ad Orph., p. 692.

† Hermann *ut supra*, p. 694. Spitzner *ut supra*, p. 13.

7, Ἀτρεΐδης τε ἄναξ, (´) 5, οἰωνοῖσι τε πᾶσι, . . (´ν)

6, ἐξ οὗ δὴ τὰ πρῶτα, (´ν)

&c. &c.

14. Where the third foot is altogether without cæsure, we sometimes find it included in a proper name of at least three syllables :

Βοιωτῶν μὲν Πηγέλεως καὶ Λήϊτος ἦρχον, Π., β, 494.

Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναῖκῶν, ib., 714.

Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω, Π., γ, 148, &c. sometimes in another longer word :

ξείνους τε στυφελυζομένους || δμῶάς τε γυναῖκας, Od., π, 108.

ῥυστάζοντας ἀεικέλιος || κατὰ δώματα καλά, ib., 109, &c.

and as, by cæsure in the third foot, the verse is divided into two portions, so here, by the cæsuras in the second and fourth feet, it is divided into three portions, as Π., α, 145, π, 224 :

ἦ Αἴας || ἦ Ἰδομενεύς || ἦ δῖος Ὀδυσσεύς

χλαινάων τ' || ἀνεμοσκεπῶν || οὐλῶν τε ταπήτων,* &c.

Obs.—By this division into three parts or series it also happens, that the second foot has the spondaic or dactylic cæsure, Π., δ, 124, αὐτὰρ ἐπεὶ δὴ | κυκλαστὲρ μέγα τέξον ἔτινιν; ib., 329, αὐτὰρ ὁ πλεῖστον | ἰσθήκει πολύμητος Ὀδυσσεύς. Comp. Π., ν, 715, Od., η, 120, λ, 582, 593, &c. The same thing happens, but very rarely, when the cæsure is in the third foot: ἠπιίλησιν μῦθον, ὃ δὴ τετελεσμένος ἐστίν, Π., α, 388, where perhaps we should read, μῦθον ἐπηπιίλησιν, κ.τ.λ. Comp. Π., ξ, 45. Lines of this sort have something ungainly in their sound, and have been therefore generally avoided.

§ CXLV.

EPIC PERIODS.

1. As the several portions of a verse are combined into a whole, by the blending together of the feet and the cæsuras,

* Spitzner, *ut supra*, p. 8.

and thus the *unity* of the verse is attained, so, in the junction of several hexameters, *variety* is attained, when the combination, in the several verses, takes place in different modes.

2. The combination of several hexameters, to the end of a proposition, is called a hexametrical or epic *period*.

3. The epic period is divided into different *series* by the close of the verses, and by those cæsuras which coincide with the punctuation. In the following passage, Od., α, 64, a dot marks the *feminine*, two dots mark the *masculine* cæsura, and a stroke the end of a series.

Τέκνον ἔμῳν, | ποῖόν σε ἔπῳς φύγεν ἔρκος ὁδόντων; |
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγῶ Δειοῖο λαθοίμην, |
 ὅς περὶ μὲν νόος ἐστὶ βροτῶν, | πέρι δ' ἰρὰ Δειοῖσιν
 ἀθανάτοισιν ἔδωκε, | τοὶ οὐρανὸν εὐρὺν ἔχουσιν; |
 ἀλλὰ Ποσειδάων γαῖοχος ἀσπελὲς αἰεὶ
 Κύκλωπὸς κεχόλωται, | ὃν ὀφθαλμοῦ ἀλάσεν, |
 ἀντίθεόν Πολύφημόν, | οὐδ' ἔκρας ἐστὶ μέγιστον
 παῖσιν Κυκλώπισσι, | Θῶσά δέ μιν τέκε Νύμφη.

4. The beauty of the hexametrical period depends upon this rule, that not only the feet should be varied as dactyls and spondees, but that also the different sorts of cæsura, both generally, and especially when they terminate *series*, should vary in position, i. e. should occur in different places of the verse.—The accumulation and rapid succession of different cæsuras produces a vigorous and manly flow of the verse, which is thus divided, now into long, now into short portions,—is at one time bold and impetuous, at another soft and tranquil.—As a model of a bold and free-flowing period, the following passage, Od., ε, 299, may be cited.

ὦ μοι ἐγῶ δειλὸς, | τί νύ μοι μέχιστα γένηται; |
 δεῖδω μῆ δὴ πάντα θεῶ νημερτές ἐνισπεν, |
 ἥ μ' ἔφατ' ἐν πόντῳ, | πρὶν πατρίδα γαῖαν ἰέσθαι, |
 ἀλγέ' ἀναπλήσειν' | τὰδε δὴ νῦν πάντα τελεῖται, |
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν
 Ζεὺς, | ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι
 παντοίων ἀνέμων. | νῦν μοι σῶς αἰπὺς ὄλεθρος.

5. As an example of a softer evolution of the series, with chiefly *feminine* transitions, comp. Od., τ, 204.

τῆς δ' αἶρ' ἀκουούσης ῥέε δάκρυα, τήκετο δὲ χεῖρας·

ὡς δὲ χιῶν κατετήκετ' ἐν ἀκροπόλοισιν ὄρεσσιν,
 ἦντ' Εὐρος κατέπηξεν, ἔκην Ζέφυρος καταχέυη,
 τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες·
 ὡς τῆς τήκετο καλὰ παρῆια δακρυχεοῦσης,
 κλαιούσης ἐὼν ἄνδρα παρήμενον.—Αὐτὰρ Ὀδυσσεύς
 θυμῷ μὲν γόοωσαν ἔην ἐλέαιρε γυναῖκα.

§ CXLVI.

OF THE QUANTITY OF SYLLABLES IN HOMERIC VERSE.

1. That which has been already said (§ 28,) concerning the quantity of syllables, applies also to Homeric verse, with a few limitations.

2. *Position* takes place even when the two consonants which produce it, are not in the same word with the vowel which they lengthen: οἱ μὲν δυσομένου, —τὸν ῥ' Ἀγαμέμνονιδης, —μνήσατο γὰρ κατὰ θυμόν, —ἐν σπασσὶ γλαφυροῖσι, —πᾶσι μνηστήρεσσι.

3. The combination of a mute with the liquid ρ or λ, produces for the most part a long syllable of no great force; hence before βρ in the compounds of βροτός, the letter μ likewise is inserted, to strengthen the sound: as, ἄμβροτος, τριψίμβροτος, φασίμβροτος, and, instead of ὄβριμος, ὄβριμοπάτρη, &c. it is more proper to write ὄμβριμος, ὄμβριμοπάτρη, &c.

4. Yet, in the collocation of several words, this position generally stands without any such aid, and rejects even the support of the paragoric N.

Νύκτα δι' ὄρφναιήν, ὅτε δ' εὐδουσι βροτοὶ ἄλλοι,

Il., κ, 83, 386, ω, 363.

So ἀγῆ τρεῖς, Il., β, 671, ἤρχῃ Πρόθοος, ib., 765, &c., according to the authority of the old Grammarians, whom Wolf follows, but Hermann and Bekker oppose.

5. But if the beginning of the word which commences with ρ or λ after a mute be *iambic* (˘), so that, without the rejection of position, it could not come into epic verse, then the position may be rejected. The following combinations fall to be considered:

Π. πλ, πρ.—Β. βλ,* βρ.—Φ. φλ,* φρ.

Κ. κλ, κρ.—Γ. γλ,* γρ.—Χ. χλ, χρ.

Τ. τλ, τρ.—Δ. . . δρ.—Θ. θλ,* θρ.

Before those marked with an asterisk, however, a vowel is never short.

6. The other combinations allow a violation of position in the case above specified : thus,

- a. *In proper names*: οἱ δὲ Πλάταιαν, Π., β, 504.—'Εξ-
πάτησ' Προμηθεύς, Hes., E, 48. Comp. 86, Θ, 521,
546.—'Αφροδίτη is always ~~~. 'Εὐκτιμένας τῇ Κλεινᾷ,
Π. β, 570.—Καὶ γὰρ ῥᾷ Κλυταιμνήστρης, Π., α, 113, &c.
—Κρονίαν, always ~~~, without position for the preceding
syllable.—Οὐδὲ Δρύαντος, Π., ζ, 130.—Εἰρετρίαν, Π., β,
537.—'Εποντὸ Τρίης, Π., δ, 202.—'Αμφίτρυαν, Hes.,
A, 2, 37, 165, even 'Ηκλέπτρυανος, ib. 3, 'Ηκλέπτρυάνης,
35, unless a synzesis of the syllables *ῶα* takes place in
these instances (*Hermann ad Orph.*, p. 757).

Obs.—Even where there is not an absolute necessity, the force of position is sometimes suppressed to suit the convenience of the verse, as Πάτερ' ἄλλε, Π., τ, 287, ^(R)—'Εσθλὸν 'Οργυιῖδην, Π., υ, 383, νηξ 'Ο-
ργυιῖ, ib., 384, Κάσαι 'Οργυιῖδην, ib., 389,—'Ιασίτος τι Κρόνος τι, Π., 3, 479, and μεγάλοιο Κρόνοιο, Π., ξ, 194.

- b. *In other words*, which, without a short syllable preceding, cannot stand in the verse: ΠΛ. ἱκοῖο πλείων, Od., δ, 474, Παράρχηκεν δὲ πλείων νύξ, Π., κ, 252, &c.—ΠΡ. Words compounded with πρό, and πρόσ, which have a long vowel after the preposition: ἦσι προθυμῖσι, Π., β, 588, νηᾶς τι προπάσας, Π., ib., 493, προσαυδᾷν, πρόσ-
ωπον, προῆκε, &c.—ΚΛ. κλιθῆναι, ἔκλιθι, κλύουσι.—ΚΡ. κραδαίνω, κραταιός, and the cognate κραιῶν, κρυφιδόν; φῆ δὲ δᾶκρυπλῶιν, Od., τ, 122.—ΤΡ. τραπέζα, τράγου, τρίτην, τρίταν, τρίτους, τριήκοντα, τραπίομαι, τραπέσθαι, τράπωνται, τροποῖς, ἐτρέφηνεν.—ΔΡ. δράκων, Ἀδρότητα καὶ ἦεν, Π., χ, 363. Comp. ω, 6, where the reading used to be ἀνδρότητα.—ΘΡ. θρασείας, θρόνοις, ἄλλοθρόους.

7. Here also the violation of position is extended from the necessary to the convenient :

- ΠΑ. Αὐτὰρ ὁ πλησίον, Π., δ, 329, δὲ πλείονα, ib., ι, 382, Od., δ, 127, Οὐδέϊ πληντ', Π., ξ, 468, προσέπλαζε, Od., λ, 583, εἰδάλων δὲ πλείον, ib., υ, 355.
- ΠΡ. Οὐδ' ὄγ' ἐπρίν, Π., α, 97, ἐξολέσεις πρίν, Od., ρ, 597. —"Ἐκτορὶ Πριαμίδῃ, Π., η, 112.—"Ὀντίνα πρῶτον, Od., γ, 320, and ἡ ἐπὶ πρῶτος, ib., ρ, 275.
- ΦΡ. Ὑμῶν δ' ἐπὶ φράσσεται ὄλεθρον, Od., ο, 444.
- ΚΑ. Τυπτετὶ κληῖδεςσι, Od., μ, 215.—Προσέκλινε, ib., φ, 138, 165.
- ΚΡ. Ἐλπετὶ κρινάμενος, Π., λ, 697, δοίῃ τ' ἐκράτος, ib., υ, 121, ἐπέκρυψε, Od., ι, 488, νῶϊ πέκρυμμένα, ib., ψ, 110, κατὰ πρῶτα, ib., ρ, 92, δὲ τ' ἐκρατὶ ib., μ, 99.
- ΧΑ. Ἀμφὶ δὲ χλαῖναν, Od., ξ, 529.
- ΧΡ. Ῥοδόεντι δὲ χρεῖν, Π., ψ, 186, οἴχοιτο χρεός, Od., ρ, 353.
- ΤΑ. The only passage under this head, Μή μ' ἔσθαι σχετλή, Π., γ, 414, is explained under the next number (8).
- ΤΡ. Ὑἱε δὴ Πριάμοιο· τρίτος δ' ἦν, Π., μ, 95, ἀμόργυντο, τρέμον, Od., λ, 527.
- ΔΡ. Τὰ δὲ δαγμάματα, Π., λ, 69, μαινώετο δρόμου, ib., ψ, 361.
- ΘΡ. Εἰνὶ θρόνῳ, Π., ρ, 199, ο, 150, ἐν δὲ θρόνοι, Od., η, 95.

Obs. 1.—Recent Grammarians * have sought to limit the violation of position; in the passages above cited, by rejecting *diæresis* (ᾠδαι), the augment (προσκλη, ἔγκρυψε or ἔκρυψε) and other modes, not always with good success. Thus Hes. A, 199, "Ἐγχος ἔχουσ' ἐν χερσὶ χερύσιν τε τρυφάλειαν should not be altered, with Spitzner, p. 96, into χερσὶν ἔχουσ' ἔγχος· χερύσιν τε τρυφάλειαν, since a *paroxyton* composed of two syllables long by position, as here ἔγχος· χερύσ. does not fall with its last syllable into the *third arsis* of the verse, except when it is connected with the preceding words by a preposition (ἐς

* Hermann ad Orph., p. 756, f. Bekker in his review of Wolf's Homer, J. A. L. Zeit., 1809, Oct., p. 126, Spitzner *de versu heroico*, c. 3.

μέσση, *Il.*, δ, 79), or stands in close coherence with the following words: ἔγχος το, ἔγχος μέν, δέ, ἔγχος μέγα, &c. So *Il.*, ζ, 306, Ἄξον δὲ ἔγχος Διομήδεος, ἥδ' καὶ αὐτόν. Ἐλπετο δὲ ῥάεδον, *Il.*, η, 343. In the Hymn to Ceres, v. 336, is suspicious, εἰς Ἑρετος σίμψην χρεώεσσι Ἄργ., and we should perhaps read ἄτρυν' εἰς Ἑρετος, x. r. l.; in the verse of Hesiod we may read ἔγχος ἔχουδ' ἐν χερσὶν ἰδὲ χρεώεσσιν τρυφάλεια. Much obscurity still overhangs the *metrical position of words*, which had its certain laws as much as Dialect, or Syntax. To this topic belongs, for example, the valuable remark of Hermann *ad Gregor. Corinth.*, p. 879, that the names Ἀργεΐδης, Πηλεΐδης, Τυδείδης, and the like, never have the *arsis* upon their middle syllable, always ' - ' , never - ' - . So also Εὐρεσβίης and others.

Obs. 2.—The few instances, in which position was violated before KN, IN, have been properly corrected in the Homeric text: ἔγκαμψαν, *Il.*, υ, 274, at the end of the line, is now read ἔκαμψαν; moreover ἄνᾱγγοίη τῶν, *Od.*, λ, 144, is now read ἀνᾱγγοίη τόν. In ᾧ ἀργῶντι σὺλῶτα, *Od.*, ε, 375, ᾧ ᾧ must be read as one syllable, thus ᾧ ἀργῶντι, and so also in δε δὲ ἀφνειότατος, *Il.*, υ, 220, with the syllables δε ᾧ. In Hesiod, however, these stand unalterable: ἀφεικίμωτος, *E.*, 567, and ἔκπρὶ στίουσιν, *S.*, 319. *Comp. Spitzner*, p. 98.

8. The law of position is violated also, in several words, especially in proper names, before Z, i. e. ΣΔ, and ΣΚ: Οἱ τὶ Ζάκυνθον ἔχον, *Il.*, β, 634. *Comp. Od.*, α, 246, &c. Οἱ δὲ Ζέλειαν, *Il.*, β, 824, ἄστυ Ζελεΐης, *ib.*, δ, 103 and 121, Προχέοντ' ὃ Σκαμάνδριον, *ib.*, β, 465, ἥδ' ὃ Σκάμανδρος, *ib.*, ε, 774. *Comp. ib.*, μ, 21, φ, 124, 305, &c. To this class belong likewise ἔπειτα σέπασσιν, *Od.*, ε, 237, and πενταίη τὶ σκίῃ, *Hes.*, E, 587; but Ἰστίαιαν, *Il.*, β, 537, Αἰγυπτίας ὄβι, *ib.*, ι, 382, and elsewhere, have a synizesis of ια into one syllable, and thus too may be explained σχετλίῃ, *ib.*, γ, 414, cited under the preceding number.

Obs.—Many suppose the primitive forms, used by Homer, to have

been Δάλας, Δάλατος, Κάμανδρος, and recently Payne Knight * has referred, in support of this opinion, to the coins of Zancle (Messana) of the 7th century before Christ, which have the name of the town in the old form ΔΑΝΚΑΕ; this form, however, may have arisen from the defective orthography of ancient times.^(R)

§ CXLVII.

OF SHORT SYLLABLES IN THE ARSIS.

1. A short syllable, which stands in the arsis, is, on account of the weight of this position, longer dwelt upon in enunciation, so that, in the measurement of the verse, it may be treated as long.

2. This happens, at the beginning of a word, in the following: ἀνῆρ, ἄρς, Ἀπόλλαν, Ἀρης, δαῖρ, ὄφς, φάος, ὕδαρ, of which the first syllables, although short in themselves, and always short in the thesis, are lengthened by the arsis. Thus, on the one hand, ὄρσι δὲ τοὺς μὲν Ἀρης, Π., δ, 439, τῇ δ' ἄρ' Ἀρης, ib., ε, 363, ἐν δ' ἄρ' ὕδαρ, ib., σ, 347, Od., ρ, 436; and, on the other hand, Ἀρης δ' ἐν παλάμῃσι, Π., ε, 594, τοῦ δ' ὄτρυνεν μῖνος Ἀρης, ib., 343, &c., ἀγλαὸν ὕδαρ, ib., β, 307, &c., ἄλμυρον ὕδαρ, Od., δ, 511, &c. So also, ἀλλ' οὐ ἀνῆρ, Π., α, 287, ἔκαστος ἀνῆρ, ib., β, 805, but ἐπεχθόμενος γένετ' ἀνῆρ, ib., β, 553. Δάρδανος ἀνῆρ, ib., π, 807. Φαῖβος Ἀπόλλαν, ib., α, 64, and always short in the nominative, but Ἀπόλλανι ἄνακτι, ib., α, 36, αὐτὰρ γὰρ Ἀπόλλαντα, ib., α, 86, δαῖρ αὐτ' ἱμός, ib., γ, 180, but δαῖραν, ib., ω, 762, 769; φάος has α always short in the singular; ὄφς is long only in the expression αἰόλον ὄφιν, ib., μ, 208, with δεινὸν ἄρς, ib., ξ, 385, ἄρς ὄξύ, ib., φ, 173, occurs, with the circumflex, μελάνδρον ἄρς ἄορτο, Hes., A, 221, as also δαῖρ ἱμῶ, ib., ζ, 344, 355, and Ἀρεῖ, Ἀρεῖ βροτολογίῃ, ib., ε, 31, 455, which

* *Prolegg. ad Hom.*, p. 152. Conf. *Dawes. Misc. Crit.*, p. 6, 142, *Kidd.*, and for other words Schaefer ad *Dionys. de compos. verb.*, p. 289.

*Martial** quotes as an example that no license was forbidden to the Greek poets.

Obs.—The quantity of Ἀπόλλωνος is followed in ἔπειδ᾽ ἦας, Π., ψ, 2, ἔπειδ᾽ τὸ πρῶτον, Od., δ, 13. So αὐτὰρ Πυρραΐχμης, Π., β, 848. Observe also δαΐζων ἱππους, ib., λ, 497, with διμωρᾶτο δαΐζων, Od., ξ, 434.

3. The longer forms of these words, ἄορι, Ἄρσιος, Ἄρηος, ὕδατος, &c., follow the usage of the nominative; but, as Ἀπόλλων has always short α in the nominative, so ἀνῆρ and φάος have always long α in the longer forms: ἄνιρος, ἄνιρι, φάεα καλά, Od., π, 15, ρ, 39, τ, 417.†

4. The analogy of ἄνιρος is followed by all words which begin with three or more short syllables: as, ἀθάνατος, ἀπάματος, Π., ε, 4, ἀπάλαμος, Hes., E, 20, ἀνέφελος, Od., ζ, 45, ἀπονέεσθαι, Π., ξ, 46, ἀποδίαμαι, ib.; ε, 763, ἀποπίεσι, Od., ω, 7, ἀγορεύασθε, Π., β, 337, ἐπίτονος, Od., μ, 423. Also, Διογενής, Πριαμίδης, Σιδόνιος, Ζεφυρίη, δυναμένοιο, θυγατέρες, ὕλακόμωροι; and even when the dactyl thus formed is composed of two words: διὰ μὲν ἀσπίδος ἦλθε, Π., γ, 357, δρυὸς ἔλυμα, Hes., E, 436, φίλε κασίγνητι, Π., δ, 155, ε, 359, λύτο δ' ἀγών, ib., ω, 1, but only at the beginning of verses, which, on this account, were called *headless* (ἀκέφαλοι). A *monosyllabic* word, thus lengthened in the commencement of a verse, appears at Π., π, 228, τό ῥα τότ',—where, however, the pronunciation of ρ might be doubled so as to lengthen the foregoing syllable.

5. The force of the arsis, here exerted at the beginning of words, displays itself also at their end, and so universally, that there is no short syllable at the end of a word, which might not be lengthened by being in arsis. Generally, however, the *production* of a final vowel is followed by one of

* *Epigr.* IX, 12. Dicunt *Eiari*on tamen poetæ, Sed Græci, quibus est nihil negatum, Et quos ἄρις ἄρις decet sonare.

† Comp. Hermann ad Hymn. ad Demet., 38, Græfe ad Meleagr., p. 83, 111, and Spitzner, p. 21.

6. When, however, a short final syllable is lengthened by arsis, it stands, 1, between two long, 2, as first or last of three short, 3, as the middle of five short, 4, as third and sixth in a series of eight short : thus,

-ú- úúú úúú úúúúú úúúúúúúúúú

, , , ,

8. Of *two* short neither can be lengthened by arsis, since the other would then stand alone in the thesis, and thus form a *trochee*; but of *three*,

δ. The third: Τῇ δὲ Σ' ἄμα Νύμφαι, Od., ζ, 105, οὐναί·
ἄρα Λητώ, Π., ω, 607, μέροπες ἄνθρωποι, ib., σ, 288,
δέκαϊ διειδισκόμενος, Od., γ, 41, παννύχιον εὔδειν, Π., β,
24, 61, ἀλλὰ πολὺ μῦθον, Od., δ, 698.

9. *Four* short syllables do not stand in one series, but frequently, *five*, when the middle syllable is lengthened by arsis (~~~~~): e.g. σμειραλία *ιάχων*, Π., ε, 302, &c., *ῥάμεθα μέγα κῦδος*, Π., χ, 393, *νισόμεθα κενάς*, Od., κ, 42, *ὅποσα τολύπῃσι*, Π., ω, 7, *αἰλίφατο δὲ λίπ' ἐλαίῳ*, ib., ξ, 171, *ἀπὸ δὲ λικαρήν*, ib., χ, 406, *ἐφράσατο, λυγίων*, Od., γ, 289, and so in Soph. Antig., 134, *ἀντίτυπα δ' ἐπὶ γὰρ πίσι ταυταλωθείς*.

10. In this manner is lengthened especially the last syllable of words, which consist of two short: as, ἀνά, διά, κατά, μάλα, μέγα, ἐμέ, ἰδέ, ἐνί, ἐπί, ποτί, ὅτι, ἴο, ἀπό, ὑπό, &c.: as, ὀραδῶσαν ἀνά μέγαρα σκιάοντα, Od., α, 365, πιδιόνδε διὰ νηῶν, Π., χ, 309, πεπληγυῖα κατὰ συφειῶσιν, Od., κ, 238, ἀλλὰ μάλα λυγίως, Π., γ, 214, τίμησας μὲν ἐμέ, μέγα δ' ἦψαο, ib., α, 454, οἷσιν ἐνὶ μεράροισιν, Od., α, 269, ἄλλον, ὅθι μεθίσεντα, Π., ν, 229, Ἀχιλλῆα, ἴο μέγ' ἀμείνονα, Π., β, 239, ποσσὶ δ' ὑπὸ λυπαροῖσι, ib., β, 44.

Obs.—If the word be compound, then the third of three or of five short syllables, if it fall at the place of junction (in *commisura*), is lengthened by arsis: πολλὸν ἀπινύζοντο, Π., κ, 572, κρατὶ κατ' ἀπέναν, Od., ι, 490, ἄλλωσιν γε κατ' ἐρήγηλα, ib., ξ, 226, πάντα διέμωρ' αἶν, ib., ξ, 434, σὺ δέ, γύναι, τάδ' ἐσπρίλλω, ib., ψ, 361 (Spitzner ἐσπρίλλω, p. 80), μῆνιν ἀπεικνών, Π., τ, 35, ἱκανὸς ἀπέρση, Π., ρ, 283, supported by μή μιν ἀπέρσιν, Π., ρ, 329, but κῆρ' ἀπέραι, Π., ξ, 348 (in this word, however, the *digamma* assisted the verse), ἀπάνυθε Διῶπτιος ποταμοῦ, Od., η, 284, δαμνέσθι, Od., ι, 291.

Besides these, of a similar nature are the following: ποσσὶ ἐρῶσασθαι, Π., ψ, 792, θυγέσσοντο μμῶντες ἐγχείρησι, Π., β, 818, and ἰαδόντα, Π., ι, 173, Od., α, 421.

11. Six and seven short syllables do not follow in a series, but eight: Π., Δ, 389, ε, 745, ἐς δ' ὄχλα φλόγια ποσὶ βήσατο, λάζετο δ' ἐγχεος, and βῆ δὲ καταλοφάδια φέρον, Od., κ, 169 (*where, however, according to *Eustathius, καταλοφάδια may be read*), in which the two preceding cases are united, to wit, of the first five short syllables, the *middle*, and of the other three the *first* are lengthened by the arsis.

12. Two short measured as a long syllable, without synizesis (§ CXLIX,) are found in the arsis in Βορέης καὶ Ζεφύρος, Π., ι, 5, where, however, a various reading gives Βορρέης. In like manner Βορέη καὶ Ζεφύρῳ, ib., ψ, 195.

* Compare Hermann *Elementa doctr. metr.*, p. 43.

§ CXLVIII.

OF SHORT SYLLABLES IN THE THESIS.

1. Even in the thesis a short syllable occasionally stands between two long. In this case we cannot suppose a *pro-uction* of the syllable, there being no grounds for such a cense, but merely a want of the second syllable in thesis, hich is partly concealed by the long syllable preceding and following.

2. This takes place, in the middle of a word, chiefly when the vowel is iota: ^(B) ὑποδείξη, Π., ι, 73, ἀπομιστή, Od., φ, 284, τήν ib., τ, 304, κακοεργίης, ib., χ, 374, ἀεργίης, ib., ω, 51, Ὑπερησίων, Π., β, 573, ἥς ὑπεροπλίσαι, ib., α, 205 (and ι, in Attic lyric poetry, παλλὰ ρεύματα προσνισσομένους Χρυσοῦ κναχῇ Σ' ὑπεροπλίας, which seems the true reading of Soph. Antig., 130), ἥσι προθυμίῃσι, Π., β, 558, ἀτιμίῃσι, Od., ν, 42. Add to these Ἰφίτου, Π., β, 518, Ἰλίου προπάροιθε, ι., ο, 66, φ, 104, χ, 6 (where, however, it would be well to read Ἰλίοφι, as it stands, ib., φ, 295, κατὰ Ἰλίοφι κλυτὰ τεύχεα), ἰοῖτου πολέμοιο, Π., ν, 358, 635, ο, 670, ἀγρίου πρόσθεν, ib., ι, 513, Ἀσκληπιοῦ δύο παῖδες, ib., β, 731 (but Ἀσκληπιοῦ ὄν, ib., δ, 194, λ, 518), ἀνέψιοῦ κταμένοιο, ib., ο, 554, Ἀμφοσ λινοθήρη, ib., β, 830, Ἀμφιον Σιλάγου, ib., ι, 612, κατερός Διάρης, ib., β, 622, Ἀμαρυγκείδην Διάρηα, ib., δ, 17, κρινάμενος τριηκόσι, ib., λ, 697, ἰθυπτίανα, ib., φ, 169, ἔντιος ἁλαοῦ, Od., κ, 492, μ, 367, where, however, Hermann could read μάντης.*

3. Besides ι the other short vowels are sometimes so used, it only in single instances: A. τετράκυκλον ἀπ' οὔδεος (but τεράκυκλον ἀπήνην, Π., ω, 224), Νῶϊ δὲ καί κ' ἀγαθοῖσιν ἐπιστάμεσθα μάχεσθαι, ib., ν, 238 (where, however, we should read with the Venetian scholiast, ἐπισταίμεσθα)· ἀψ' ἀνερχομένοι, ι., δ, 293, λίνου ἁλόντι, ib., ι, 487.—O. Αἰόλου μεγαλήτορος, d., κ, 36, and ὀλοῇσιν φρεσὶ Δύμ, Π., α, 342, ὀλοῇ Μοῖρ

* *Elem. doct. metr.*, p. 347.

ἐπέδῃσιν, Π., χ, 5, where the ancients preferred ὀλῶν or ὀλῶ. Besides, the open syllables, in this word, were supported in their quantity by the digamma, ὀλόφῃ,—Υ. 'Υπ' ἰλύος κεκαλυμμένα, Π., φ, 318.

4. Short syllables, terminating a word, are so used at the end of the fourth foot: Γοργῶ βλοσυρῶπις ἰστέφ' ἀνὰ το, Π., λ, 36, βοῶπι πότνια Ἥρη, Π., σ, 357, according to the Venetian MS., βοῶν ἦνιν εὐρυμέταπον, Π., κ, 292, Od., γ, 282,—also in other parts of the verse: Φόρκυς αὖ, Π., β, 862, πολλὰ λισσομένη, Π., χ, 91, πολλὰ λισσομένη, Π., ε, 358, πυκνὰ ῥα γαλήν, Od., ρ, 198, πολλὰ ῥυστάζ' ἔσκειν, Π., ω, 755, Πήδαιον, πρὶν ἔλθ' αἶν, Π., ν, 172, where, however, as in similar examples, πρὶν γ' should be written.*

§ CXLIX.

OF SYNIZESIS IN HOMER.

1. As in the above cited instances both arsis and thesis were deficient in a *time* (χρόνος, mora), so, on the other hand, there is sometimes a redundancy in the one or the other; and hence, to preserve the measure of the verse, two syllables must be set together (συνίζανουσι, συνίζησις) or pronounced together (συνεκφωνοῦνται, συνεκφώνησις).†

a. The arsis in two syllables of two or three *times*.

b. The thesis in two syllables, or in three of three or four times, both cases having a short vowel followed by another short, a long, or a diphthong.

2. Synizesis is most frequent in the case of ε, thus,

* The passage, Hes., A, 54, αὐτὰρ Ἴφικλῆα γι δορυσσοῦ Ἀμφιγέρον, quoted by Spitzner, p. 82, is corrupt. Several MSS. have λαοσσοῦ, the most leave out γι. The verse had, like many of the ancient epos, a double reading:

Αὐτὰρ ἢ Ἴφικλῆα δορυσσοῦ Ἀμφιγέρον, and

Αὐτὰρ ἢ Ἴφικλον λαοσσοῦ Ἀμφιγέρον.

† Comp. Eustathius ad Il., p. 11, l. 25.

- a. With α , $\bar{\epsilon}\alpha$, $\bar{\epsilon}\alpha$, $\bar{\epsilon}\alpha$, $\bar{\epsilon}\alpha$: $\Delta\iota\omicron\upsilon\delta\epsilon\alpha$, Π., γ, 27, 450, $\Delta\iota\omicron\mu\eta\delta\epsilon\alpha$, ib., δ, 365, ε, 881, $\sigma\tau\eta\theta\epsilon\alpha$, ib., λ, 282, $\psi\phi\epsilon\phi\epsilon\alpha$, Od., δ, 757, $\sigma\acute{\alpha}\kappa\epsilon\alpha$, Π., δ, 113, $\beta\acute{\epsilon}\lambda\epsilon\alpha$, ib., ο, 444, $\nu\epsilon\alpha$, Od., ι, 283, $\rho\epsilon\alpha$, Π., μ, 381, at the end of the line, and $\rho\epsilon\alpha$ $\delta\iota\epsilon\lambda\epsilon\upsilon\sigma\iota\sigma\theta\alpha\iota$, ib., ν, 144, υ, 263, $\alpha\upsilon\delta\rho\omicron\mu\epsilon\alpha$ $\kappa\epsilon\alpha$, Od., ι, 347, and, in the middle of the word, $\sigma\tau\acute{\iota}\alpha\tau\omicron\varsigma$, ib., φ, 178, $\epsilon\tilde{\alpha}$, Π., ε, 256, in $\tau\epsilon\tilde{\iota}\nu$ μ' οὐκ $\epsilon\tilde{\alpha}$ Παλλὰς Ἀθήνη,— $\gamma\eta\acute{\omega}\sigma\epsilon\alpha\iota$, ib., β, 367, $\epsilon\pi\tau\acute{\upsilon}\nu\epsilon\alpha\iota$, $\epsilon\pi\epsilon\iota$ οὗτοι $\epsilon\tau\iota$ δὴν $\pi\alpha\rho\epsilon\theta\epsilon\omicron\varsigma$ $\epsilon\sigma\sigma\epsilon\alpha\iota$, Od., ζ, 33, and $\kappa\acute{\epsilon}\lambda\epsilon\alpha\iota$, ib., δ, 812, $\pi\acute{\epsilon}\lambda\epsilon\kappa\epsilon\alpha\varsigma$, Π., ψ, 114, $\alpha\sigma\iota\acute{\nu}\epsilon\alpha\varsigma$, Od., λ, 110, $\pi\omicron\lambda\epsilon\alpha\varsigma$, Π., α, 559. So $\eta\mu\epsilon\alpha\varsigma$, $\upsilon\mu\epsilon\alpha\varsigma$, $\sigma\phi\epsilon\alpha\varsigma$, and even $\Lambda\iota\upsilon\epsilon\alpha\varsigma$, ib., ν, 541, $\epsilon\tau\epsilon\theta\eta\pi\iota\alpha\varsigma$, Od., ω, 90.
- b. With ο, $\bar{\epsilon}\omicron$, $\bar{\epsilon}\omicron\varsigma$, $\bar{\epsilon}\omicron\nu$, $\bar{\epsilon}\omicron\iota$, $\bar{\epsilon}\omicron\iota\varsigma$, $\bar{\epsilon}\omicron\iota\tau$: $\epsilon\delta\epsilon\upsilon\epsilon\omicron$, Π., ς, 142, $\iota\sigma\chi\epsilon\omicron$ $\kappa\lambda\alpha\nu\theta\mu\omicron\iota\omicron$, Od., ω, 323, $\Pi\eta\lambda\epsilon\omicron\varsigma$ $\nu\iota\acute{\omicron}\varsigma$, Π., α, 489, $\text{Μηκιστ}\acute{\epsilon}\omicron\varsigma$ $\nu\iota\acute{\omicron}\varsigma$, ib., β, 566, $\alpha\phi\epsilon\omicron\nu$, ib., λ, 282, $\eta\rho\iota\theta\mu\epsilon\omicron\nu$, Od., κ, 204, $\epsilon\phi\omicron\rho\epsilon\omicron\nu$, ib., χ, 456, $\pi\lambda\epsilon\omicron\acute{\nu}\epsilon\varsigma$ $\kappa\epsilon$ $\mu\eta\sigma\tau\eta\rho\epsilon\varsigma$, ib., σ, 247, $\alpha\epsilon\lambda\pi\tau\epsilon\omicron\nu\tau\epsilon\varsigma$, Π., η, 310, $\upsilon\mu\bar{\iota}\nu$ $\mu\bar{\epsilon}\nu$ $\Delta\epsilon\omicron\iota$ $\delta\omicron\iota\epsilon\nu$, ib., α, 18 (and so frequently with the Attic poets), $\epsilon\pi\iota\delta\omicron\gamma\upsilon\iota\omicron$, Od., λ, 312, $\Delta\epsilon\omicron\iota\sigma\iota\nu$, ib., ξ, 251, $\chi\rho\upsilon\sigma\epsilon\omicron\iota\varsigma$, Π., δ, 3, $\omicron\iota\kappa\epsilon\omicron\iota\tau\omicron$, ib., δ, 18.
- c. With ω in $\bar{\epsilon}\omega$, $\bar{\epsilon}\omega$, $\bar{\epsilon}\omega\nu$, $\bar{\epsilon}\omega\mu$, $\bar{\epsilon}\omega\varsigma$, $\bar{\epsilon}\omega\tau$, $\bar{\epsilon}\omega\tau$: as, $\Pi\eta\lambda\eta\acute{\iota}\alpha\delta\epsilon\omega$ $\text{Αχ}\eta\lambda\acute{\iota}\omicron\varsigma$, Π., α, 1, $\alpha\gamma\kappa\upsilon\lambda\omicron\mu\eta\tau\epsilon\omega$, ib., ε, 205, η $\tau\iota$ $\mu\acute{\alpha}\lambda\alpha$ $\chi\epsilon\omega$, ib., ι, 197, 608, $\sigma\tau\eta\theta\epsilon\omega\nu$, ib., κ, 95, $\pi\lambda\epsilon\omega\nu$ $\epsilon\pi\iota$ $\omicron\iota\theta\omicron\kappa\alpha$ $\pi\acute{\omicron}\nu\tau\omicron\nu$, Od., α, 183, $\sigma\tau\acute{\epsilon}\omega\mu\epsilon\nu$, Π., λ, 348, $\phi\theta\acute{\epsilon}\omega\mu\epsilon\nu$, Od., π, 383, $\epsilon\lambda\epsilon\omega\sigma\iota\nu$, Π., β, 294, $\alpha\sigma\tau\epsilon\mu\phi\acute{\epsilon}\omega\varsigma$, Od., δ, 419, 459, $\pi\epsilon\pi\tau\epsilon\omega\tau$, Π., φ, 503, $\tau\epsilon\theta\acute{\nu}\epsilon\omega\tau\iota$, Od., τ, 331, $\mu\epsilon\mu\acute{\nu}\epsilon\omega\tau\omicron$, Π., ψ, 361.
3. Synizesis is found in the case of
- A. η $\epsilon\mu'$ $\alpha\acute{\nu}\alpha\mu\epsilon'$ η $\epsilon\gamma\omega$ $\sigma\acute{\epsilon}$, Π., ψ, 724, $\alpha\epsilon\theta\lambda\epsilon\upsilon\omega\nu$, where the Venetian ms. has $\alpha\theta\lambda$, Π., ω, 734.
- I. $\iota\epsilon\acute{\rho}\epsilon\upsilon\sigma\omicron\upsilon\sigma\omicron\varsigma$, Od. ξ, 94 (Spitzner, p. 187, $\iota\epsilon\acute{\rho}\epsilon\upsilon\sigma\omicron\upsilon\sigma\omicron\varsigma$), $\pi\rho\omicron\kappa\acute{\alpha}\rho\omicron\iota\theta\epsilon$ $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$, Π. β, 811, φ, 567, $\iota\sigma\alpha\sigma\iota$ $\pi\acute{\omicron}\lambda\iota\alpha\varsigma$, Od. ζ, 560, to which $\Lambda\iota\gamma\upsilon\pi\tau\iota\alpha\varsigma$, Π. ι, 382, $\Lambda\iota\gamma\upsilon\pi\tau\iota\eta$, Od. δ, 229, $\Lambda\iota\gamma\upsilon\pi\tau\iota\eta\varsigma$, ib. 127, $\iota\sigma\tau\acute{\iota}\alpha\mu\alpha\nu$, Ol. β, 537 (see Heyne *ad loc.*), may be added. But most mss. have instead of $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$, $\pi\acute{\omicron}\lambda\eta\omicron\varsigma$, Heyne prefers $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$, Barnes

πόλεις; although the harsh synizesis in πέλος is sufficiently supported by similar examples.

O. Ἀλλοιδέα φαινέσκετο, Od. ν, 194, ὄγδοον μοι, ib. ξ, 287.

Υ. Δακρυόισι, ib. σ, 173, imitated by Apoll. Rhod. 3, 805, and Ηλιακρῶνος, Hes. A. 3.

4. Nor are single examples wanting, in which a long vowel or diphthong, with the vowels following, is treated as one long syllable. The examples are, Ἐνυαλίῳ, Π. η, 166, ρ, 259, δηίοιο, ib. β, 415, δηϊων, δηίοις, also ἦια, Od. ε, 266, ι, 212 (where Bekker reads ἦα), βέβηλαι, οὐδ' ἄλιον, Π. λ, 380, which may be read βέβησαι, as instead of βούληται, Hes. E, 647, the two best mss. of Hesiod give βούληται.* — The abbreviation of ἐπείη in ἐδηλῆσαντ' ἐπείη μάλα, Π. α, 156, &c. cannot be referred to this head, since the ancients rightly read ἐπεὶ ἦ. But included under this head are ἦρανος ἄλλ', Od. ζ, 303, with οὐδ' ἀρετὴν οἶός ἐστι, Π., ν, 275, and, from the Harleian MS., τοῖος ἦα ἐν πολέμῳ, Od., ξ, 222,† ἔμπασιον οὐδ', ib., υ, 379,—of which, however, a more exact account is given in the section on the abbreviation of long vowels and diphthongs, §.

5. Finally, short or long is combined with long as one arsis or thesis, when they follow one another in two separate words, in the case of ἐπεὶ, ἦ, ἦ, δὴ, μή, and of terminations in η, ω: e. g. ἐπεὶ οὐδ', Π., ν, 777, ἐπεὶ οὐ, ib., α, 114, ἦ οὐχ ἄλως, Π., ε, 349, ρ, 450, ἦ οὐκ ἐνόησεν, ib., ι, 537, ἦ εἰσάκεν, ib., ε, 466, ἦ οὐ μέμνη, ib., α, 18, ἦ εἰπέμεναι, Od., δ, 682, ὅς δ' ἦ ἀφρηότατος, Π., υ, 220, ἄλλ' ὅτε δὴ ὄγδοον, Od., η, 261, εἰ μὲν δὴ Ἀντιμάχοιο, Π., λ, 138. So μὴ δ' οὕτως—ἐλέπτε νόον, ib., α, 131, according to Bekker, p. 134, should be written μὴ δὴ οὕτως, like μὴ δὴ πάντας—ἐπιέλπειο, ib., 545, and ε, 684, κ, 447.—ὦι μὴ ἄλλοι, Od., δ, 165, Εἰλακίτη, ἦ γάμος, ib.,

* The Parisian, n. 2771, and the Vienna, n. 292. The passage should be read

Εὖν' ἂν ἐπ' ἐμπορίῃ τρέψῃς ἀσφόρονα θυμὸν,
Βούλῃαι δὲ χρεῖα τε προφυγῇν καὶ ἀντιτάξαι λιμὸν,
Δείξω δὴ, κ. τ. λ.

† Spitzner *ut supra*, p. 188.

, 226, Πηλεΐδην, ἴθιλ' ἐριζέμεναι, Π., α, 277, according to Aristarchus, since Δέλω is not Homeric. Ἀσείστω οὐδ' υἱόν, L, ε, 89, and so υἱῷ ἑμῷ ἀκυμόρῳ, ib., σ, 458, where υἱῷ ἑμ' is printed. By this extension of synizesis some seek to account for the license in ἀστέρι ὀπαρινῶ, Π., ε, 5, χαῖρε δὲ τῷ περὶ Ὀδυσσεύς, ib., κ, 277, instead of ἀστέρ', ὄρινῶ'.

Obs.—In the last case, the combination of two short syllables (ἀστέρι ὀπαρινῶ, &c.) would be measured as *one short*, a licence, for which Eustathius (*ut sup.*, p. 12, l. 23,) knew of examples in the more recent poets alone; as *Solades*, σίῳν μελίην Πηλεΐδα (´ ˘ ˘ ˘) δεξιὸν κατ' ὤμον, and *Praxilla*, ἀλλὰ τιν (˘ ˘ ˘) ὅποτε θυμὸν ἐνὶ στήθεσσι ἔκυσεν. He follows, therefore, in μέγα δὲ σφείας ἀποσφρήλει, Π., ε, 567, the correct reading εἰ σφας. *Comp.* § COIV, 10.

§ CL.

OF HIATUS.

1. Hiatus occurs, when of two concurring words the former ends with a vowel and the latter begins with one, without the verse permitting the first to be elided: πλάγχθη, ἐπὶ—πάθεν λυγα ὃν κατὰ θυμόν—νήπιοι, οἱ κατὰ.

2. The hiatus does no injury to epic verse, when the first vowel is a long or a diphthong. This is then used as a short: πὲ καὶ ἡμῖν—οἴκοι ἔσαν—ἔσχατοι ἀνδρῶν—οἱ δὲ δὴ ἄλλοι—ἄνθρωποι ἦσαν.

3. But this short, like other short syllables, is long in the thesis: ἀντιθέω Ὀδυσῆϊ—οἱ μὲν δυσομένου Ὑπερίονος.

4. Short syllables of this description too, like the others treated of above, are sometimes found in the thesis,—thus in the first and second feet: ἤχη, ὥς ὅτε, Π., β, 209, ἦ Αἴας, ἦ δομενίης, α, 145, ἦ εὖ, ἦ κακῶς, β, 253, and in the Odyssee, νόστῃ Ἰκαρίοιο, α, 329, δ, 840, ναυμῶ ἔνθα καὶ ἔνθα, Od., φ, 600, &c.

5. In the third foot this hiatus occurs in the case of ἦ, which, as the *word of separation*, concentrates the tone in

itself, and it thus strengthened, ἡ νῦν δηθύνοντ' ἢ ὕστερον αὐτίς ἴοντα, Π., α, 27, κτείνης ἥε δόλφ' ἢ ἀμφαδόν, Od., α, 296. Once in the case of καί: κάλλει τε στίλβων καὶ εἵμασι, Π., γ, 392, where, however, the *digamma* stood at the beginning of εἵμασι (in Ἐκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστίν, ib., ν, 316, another reading gives εἰ καί, and in παρ' δ' αὐτῆς Χάριτες καὶ Ἴμερος, Hes., θ, 64, Wolf writes, without notice, Χάριτες τε καί). Finally, we have ὅς κεν Τηλεμάχῳ σῶ νίει, Od., π, 438, where perhaps σῶ γ' νίει stood.

6. It is more common in the fourth thesis: ὃν κεν ἐγὼ δῆσας ἀγάγα ἢ ἄλλος Ἀχαιῶν, Π., β, 231, τῷ μὲ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ, ib., δ, 410. Consult on the place of this hiatus in the thesis, Spitzner, p. 107, &c. In the case of αι it is common only where this is separated by punctuation from the following word, and thus supported against hiatus: ἡμαι, ἄλλοισιν δέ, Od., ξ, 41, κεύσθαι, ἀλλ' ἐπάμυνον, Π., ι, 685.^(B)

§ CLI.

OF THE HIATUS OF SHORT VOWELS.

1. Besides the hiatus of long vowels, that of short vowels occurs to an equal extent, sometimes in the arsis, as ἀπὸ ἴο κάββαλεν υἱόν, Π., 343, comp. ν, 163., οὐδὲ οὐς παῖδας ἴασκε, ib., β, 832, Ζεὺς σφείας τίσαιτ' ἰκετήσιος, Od., ν, 213, where, after Barnes, it has been altered to σφείας τίσαιθ'. The place of this hiatus is also common in the thesis as well in *feminine* as in dactylic cæsuras.

2. If the short vowel be of such a description, that it does not permit elision, its hiatus has nothing offensive, e. g. if it be *iota* of the dat. sing. third decl. or *υ*: Ἀγαμέμνονι οὐλον, Π., β, 6, ἀσπίδι ἐγχρημφθείς, ib., η, 272, ἔγχεϊ Ἴδομενῆος, ib., μ, 117, ἡματι Ἀἶδος, ib., ζ, 422, παιδὶ ἄμυνεν, ib., π, 522, παιδὶ ὅπασσεν, ρ, 196, ἀνδρὶ ἱταυρίσσαι, ω, 335, οὐδενὶ εἶπον, Od., λ, 515, Ὑπερίονι ἄγγελος, ib., μ, 374, ἄστυ, αἰλπνέοντες, Π., η, 310, πάγχυ, ἐπεί, Od., ν, 133, πρόχυν, ἐπεί, ib., ξ, 69.

3. Nor is the hiatus offensive,

a. When the two words are divided by punctuation, by which crasis and elision are prevented: *κάθησο, ἐμῷ δ' ἐπιπείθω μύθῳ*, Π., α, 565, *καθήσο, ἐπιγνάμψασα*, ib., 569, *συνοχαπότι· αὐτὰρ ὕπερθεν*, ib., β, 218, *ἀλλ' ἄνα, εἰ μέμονάς γε*, ib., ι, 247, *πονέάμεθα· ἄδ' ἐ που ἄμμι*, ib., κ, 70, *περιδείδια, οὐδ' ἐ μοι ἦτορ*, ib., 93, *οἷσιν ἐνὶ μεγάροισι καθείατο, ἦχι ἐάστω*, ib., λ, 76.

b. In the *feminine* cæsura of the third foot, since by this the verse is divided into two halves, and thus a closer combination of the words, which apostrophe would produce, is hindered: *ἀγχιάλόν τ', Ἀντρεῶνα ἰδέ*, Π., β, 697, *τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη*, ib., ε, 270, *καί κεν δὴ πάλαι ἦσθα ἐνέρετος*, ib., 898, *κρινὴ δὲ τρυφάλεια ἄμ' ἔσπετο*, ib., γ, 376, *οἱ δ' ἄμφ' Ἀτρεΐδαναι ἀολλέες*, ib., ψ, 233, *οὐ γάρ πο μύσαν ὅσσι ὑπό*, ib., ω, 637. So ib., δ, 412, ε, 343, 388, 424, η, 32, 63, ι, 57, 426, κ, 255, λ, 256, &c.*

4. All these limits, however, are frequently transgressed on every side, by the hiatus of short vowels; and the question arises, how is it then to be treated? Were the hiatus *universal*, we might at once resolve to recognise it as a peculiarity of epic verse, and so let the matter rest; but it is as often prevented or removed by *apostrophe*. Since, then, so arbitrary a license is not found out of Homeric verse, or found only under great limitations, means have been thought of, either to banish it entirely, or at least to reduce it to certain bounds. The most efficacious mode of so doing appears to be the recognition of the *Æolic digamma*, as it is generally named. It has been supposed, that the words beginning with a vowel, before which the hiatus of a short vowel is now found, had originally, in the epic language, this labial sound, and consequently that no hiatus took place when, e. g. *ἀπὸ ἴο, δαΐε οἱ, τὸν δὲ ἄναξ* concurred as *ἀπὸ ἴβο, δαΐε Foi, τὸν δὲ Φάναξ*. Since this matter, both in itself and in its application, is subject to great difficulties, the history of the

* Comp. Heyne *Excurs. ad Il.*, α, p. 135, 6, Spitzner, p. 142, &c.

digamma, already touched upon at § XIX, must be now further developed, and exhibited in its relation to the poems of Homer.

§ CLII.

OF GUTTURALS AND LABIALS IN THE OLD LANGUAGE, AND THEIR CHANGES, GENERALLY CONSIDERED.

1. That language, out of which the Greek, the various branches of Teutonic, and the Latin arose, had, both in the beginning of words, and between vowels in their internal structure, many consonants, which afterwards were partly lost altogether, and partly weakened into aspirate or vowel sounds. It has been already observed, that a portion of the diphthongs proceeded from this attenuation or rejection. ^(B)

2. The sounds which we call labial ($\pi, \beta, \nu, \phi, \text{f,}$) and guttural ($\kappa, \gamma, \chi, \text{ch, q, qu,}$) were most frequent.

3. The attenuation of the gutturals displays itself in QUOI, HOI, $\text{o\acute{i}$, QUAM, HAN, ān , QUA, ā , QUALIS, āls in ἀλίκος , ήλίκος , aqua, *ache*, as *salzache*, Germ., *chapar*, Hebr., jecur, ήπαρ , *kvoin* or *quin*, Caucasus, vinum, Germ. *wein*, οἶνος . And here too the transition from guttural to labial is visible. Thus, the old language had both in QVoi; ^(B) when the sound was softened, out fell the guttural, Voi, as *Foi* remained in Æolic; or the guttural Q was weakened into the aspirate, HOI, like *chapar*, ήπαρ . Otherwise the labial was dropped, QVOI, QOI, COI, CUI.

4. But in labial sounds, at the beginning or in the middle of words, before vowels and even consonants, the ancient tongue was still more rich. The liveliest of labial sounds is heard in the Latin F, which, by its figure and its place in the alphabet, answers to the Greek digamma,—as is attested also by the primitive pronunciation of the digamma, before it was softened into the milder sound of W: φάναι , fari, φάκελλος , fa-sciculus, φηγός , fagus, φήμη , fama, φής , fera, φλίω , fleo, φυγή , fuga, φῦκος , fucus, φύω , fuo, *whence* fui, φυλλον , folium, φρατήρ , frater, φρύγω , frigo, φρύγανα , fru-tices, φός , fur.

5. This strong sound was attenuated,

a. In Latin chiefly before e and i; thus *Festa, festis, Felia, finum*, became *Vesta, vestis, Velia, vinum*; into *b* in the otherwise very ancient *bruges, Belena*, Priscian, p. 147, *φάλανα, balæna*; into *h*, *herba, hircus, hordeum, hariolus* from *φίρῳ, fircus, fordeum, furiolus* (Terentianus, p. 2250, Velius Longus, p. 2250, *Comp. Bekker, ut supra, p. 140*); and in Spanish, *hijo, hermeso*, from *filius, fermoso*; and in German, *Horst* from *Forst*; in French, *hors* from *fors*.

b. In Greek it passed frequently into *φ* or *β*; thus *φράτρεα* for *φρατρεα*, the form in the inscription brought from Elis by Sir W. Gell, *φραίζω, φράττω, φρήν, φρίαε, φρίξ* (*frigus*), *φρύγω* (*fractus*), *φρύγανον* (Lat. *frutex*); *βρήτωρ, βραδάμαντος*,* and other similar words in *Æolic*: *βρεμω* (Lat. *fremo*). So *Ἥρις* (the goddess,) was *Βῆρις* with the Lacedæmonians: *ἀγαλμα Βίριδος*, Paus. Lacon., 19.

6. It disappeared altogether, at least in the majority of dialects, from the words in which the *Æolians* substituted as *ρήτωρ, ῥαδάμαντος, ῥαδινός* (*Æol. βραδινός*), *ῥαθάμωγε*, or (*Æol. βροδον*), *ῥοιά, ῥαῖζος, ῥόπαλον, ῥοχθία, ῥίζα, ῥίον*, and on some others, as *ῥιν, ῥήγνυμι* (*frango, comp. fractus, ῥτός*), *ῥήξις* (*φρήξις* in Alcæus, according to the authority of ypho), *PHI*, moreover, as the root of *ῥήζω* (*ῥήγ-σω*), answers to *freg-i*, and was originally *FPHI*. So there was finally *φάω* (whence *fari*), thus *φῆν, φῆς, φῆ*, attenuated to *φῆς, φῆ*, Macedon. *βῆν, βῆς, βῆ*, according to *Heraclides Eustath. ad Odys.*, p. 1654, l. 17, and with the sound irretrievably rejected *ῆν, ῆς, ῆ*, as *frigere* passed into *rigere*.

Priscian, p. 547, says this happened *quoties ab β incipit dictio*, Johannes Grammat. in Hort. Adon., p. 236, allows it to appear *ἐπὶ τῶν λείων* which Apollon. Dyscol. defines more closely, de Synt., 435, B, where he informs us, that this *β* appeared before *ξ*, when *τ, δ, ζ* stood in the next syllable, whence we do not find *βρίω* for *ρίω*, οὐδὲ ἄλλα τι τοιοῦτον. Eustathius, p. 222, l. 4, adds to *τ, δ, ζ* also *κ*, of which Johannes Grammat., *supra*, p. 236, gives *βράκη* for *ράκη* as an instance. *Comp. βράκος, ῥάκη*, in Mattaire, p. 220.

7. As QVOI, QVALIS display a guttural and a labial sound in combination, so by the comparison of φλᾶν and θλᾶν, φῆρ and θῆρ, φλῖω and θλῖω, φλιά and θλιά (*Etym. Mag.*, v. βλιυάζω and φλιά), we discover the admission of a labial before a T sound in the primitive forms. These words were originally *φθλᾶν*, *φθήρ* (*the Etym. M. admits φθήρ as well as θῆρ*, p. 451, l. 13), *φθλῖω*, *φθλιά* (as *ῥῖος*, *ἰδδῖσιν* were probably *ῥῖος*, *ἰῥδῖσιν*, the digamma remaining in *vereor*), so that, by the rejection of one or the other letter, they became *θλᾶν*, *θλῖω*, *θλιά*; *θήρ*, *θήρ* (*comp. fera*), *φῆρ*, which *φῆρ*, according to Varro (*De Ling. Lat.*, B. 5, p. 45), was by the Ionians still further softened into BHP. So *φθίσας* lost its *θ* in *φίσας*, which Hesychius has retained in *γίσας*, *φθίρας*. So also we may explain the Æolic forms *βελφῖνες*, *βελφοί*, *βέλσας* (*Etym. M.*, under *βλήρ*), together with *δελφῖνες*, *Δελφοί*, *δέλσας*, by supposing original forms *βδελφῖνες*, *Βδελφοί*, *βδέλσας*—βδ having stood as a middle sound between φθ and πτ as it still remains in *βδάλλα*, *βδελυρός*, and the cognate words.

Obs.—The German *Zwo*, i. e. *δσω*, has a similar double sound with *ς* interposed. In Greek the *ς* first fell out, and then *δς* passed into *δύ*. So the Lat. pron. *is*, compared with Germ. *dies-er*, *τις*, and the Æol. gen. *ῥίω*, shows that the primitive form was *ῥτις*, which, by the rejection of *τ*, *ῥ*, or *τῥ*, passed into the various shapes of *τις*, *is*, *dies-er*. Compare the English pronoun *this*.

8. It has been already stated (§ XIX), that, in the middle of words, the digamma commonly passed into *υ*. In the beginning of a word also the name of *Velia* displays an *υ* thus derived. At first, when founded by Phocæans from Ionia, the city was named *Υέλῃ* (Strabo, p. 387, l. 4. *Comp. for what follows* Herod. I, c. 167, Stephanus de Urbib., under *ΒΕΛΕΑ*, Cic. de nat. deor. III, c. 22. Plin. hist. nat. III, c. 5, Heyne ad Hom., vol. VII, p. 709), (*ΥΕΛΕΑ*, Æol. *ΥΕΛΙΑ* from *ἔλος*, *ῥῖλος*, acc. to Dionys. Halic. Archæol. I, 20), either because the labial *φ* was already much softened, as in *αὐώς*, *αὐήρ*, or because their alphabet wanted

the *vau* ^(B) (or digamma). Herodotus still calls it *Υίλη* (not *Υίλη*), but posterior to his time, this was changed into *Βέλια*, or even *Έλια*, as it was in Strabo's day. Compare with these varieties, *Φίλια*, *Υίλια*, *Βίλια*, *Έλια*, the series of its Latin appellations, *Felia*, *Velia*, *Helia*, *Elea*; and take the whole as a convincing proof of the mutability and final extinction of a labial sound, once distinguished for a plenitude of life and vigour.

9. Lastly, let the student compare *vicus* with *οἶκος*, *vinum* with *οἶνος*, *βάλλω* with *ιάλλω*, *βάκχος* with *ἱακχος*,—these will make it evident that digamma and other labials may occasionally be transformed into *o* or *i*. The apparent change of the digamma, in Greek, into simple gamma, arose generally from a mistake of the Grammarians, who wrote the one for the other. Thus, in the Lexicon of Hesychius, we find *γίαρ*, *γισχύν*, *γίλλαι*, and many more, for the genuine *ΐαρ*, *ΐισχύν*, *ΐίλλαι*, &c., in Latin *ver*, *vis*, *vellere*, &c.; although, in some words, the transformation of digamma into gamma might really take place, as the comparison of *γαῖσθαι* (*Γαῖσθαι*) with *gaudere*, *gavisus* evinces.

The genuine form of the digamma or *vau* is preserved in the Latin and Etrurian alphabets, in several of the oldest Greek inscriptions, in the coins of Elis with the legend *FAA* or *FAAEION*, &c. On the coins of Capua, and the Hecalean tables, it has assumed a shape, in which the cross-lines of *F* are removed to the extremities of the joining line, *ε*. This shape was gradually converted into the mark of number for *six* like *ς*, and, in modern writing, this *ς* has been substituted for it.

10. The original force of the labial sound in the ancient digamma, and its attenuation in *φ*, *β*, or extinction in *ο*, *ι*, or the aspirate, having been explained, we must now, for the better grounding of that which follows, collect from inscriptions, coins, and the hints which old writers supply, a catalogue of those words, that retained the letter under different forms, and in some dialects, while they dropped it in the more common branches of the Greek tongue.

§ CLIII.

CATALOGUE OF THE WORDS WHICH BEGIN WITH DIGAMMA
OR THE SOUNDS DERIVED FROM IT.

1. Γάβρεγος, ὄρουμισθατός. Λάκωνες. Hesych. Schow. Read οὐ μισθατός. It is ἄβρεγος with double digamma *Γάβρεγος*, from *ἔργον*, Lac. *ἔργον*. See under *ἔργον*.
2. Βάγιον, μέγα, Hesych. That is *Ἱάγιον* (ἄγιον) in the sense of *extraordinary, great*, like Lat. *sacer, separated, great* (in *auri sacra fames*), which seems radically allied to the Greek word *ΦΑΓ, SAG, SAC*-er.
3. Βάγος, κλάσμα ἄρτου, μάζης, καὶ βασιλεὺς καὶ στρατιώτης (prob. *στρατηγός*). Λάκωνες. It is ἄγος (*Ἱάγος*) from *ἄγνυμι*, morsel of bread, and ἄγος (*Ἱαγός*) from *ἡγῆσθαι*, a leader. Thus *Ἱάγνυμι, Ἱαγῆσθαι*, and softened *βάγνυμι, βαγῆσθαι*, with the Lacedæmonians.
4. Γαδιῶ, χαρά, Hesych., is ἀδιῶ formed like *χρεῶ*, used together with, or instead of *Ἱαδιῶ*, as, in the same way, *γαῖεσθαι, ἡδεσθαι, —γαῖονται, εὐφραίνονται, —γαῖειν, χαρίζεσθαι* (Comp. *gaudere*), —*γάσσαν, ἡδονάν*, i. e. *Ἱαῖεσθαι, Ἱαῖονται, Ἱαῖειν, Ἱάσσαν*, —then with the sound softened from *Ἱ*, *βᾶδομαι, ἀγαπῶ, ἰδ.*, and *βαδύ*, that is *ἀδύ* with the *Eleans*. Comp. *Pearson ad Hesych. in voce Βάδηλοι*.
5. Βαῖνη, ὕβρις, Hes., is from αἰνός, thus αἶνη (*Ἱαῖνη*).
6. Γαίνεται, ἀνέι, Hes., i. e. αἶνυται, *Ἱαίνυται*, and should properly be so written.
7. ΦΑΛΕΙΟΝ, i. e. Ἑλσίον, and the abbreviation *FA* upon coins * (which were formerly ascribed to the city *Faleria*, instead of the province *Elis*), supported and explained by *ΦΑΛΕΙΟΙΣ* in the Elean inscription already given.
8. βαλκιάτης, συνέφητος, Κεῖντες, Hes., i. e. ἡλκιάτης (*Ἱαλκιάτης*).
9. Γάμμοροι, ἀμέτοχοι, ἰστυρημένοι, Hes., is ἄμμοροι (*Ἱάμ-*

* Mionnet Description de medailles antiques, V. I, p. 98.

- μοροι), i. e. *ἄνυ μοίρας, κλήρου, ὄντις*. Suidas γάμφορος (i. e. *Γάμφορος*), ἀμέτοχος.
10. *Φάναξ*, *Φανήρ*, for *ἄναξ*, *ἄνηρ*, Æolic acc. to Dionys. Halic. (Archæol. I, p. 16, Reiske. and Lascaris' Gr. Gr., 3, B, p. 379, ed. Bresl., 1547); *Φάναξ* also from Alcman in Apollon. Alex. (περὶ ἀντανυμ., p. 365, Bekker). The ms. has there γ' *ἄναξ*.
11. ΛΑΞΙΩΝ, i. e. 'Αξίω (Φαξίω), upon the coins of Axus in Crete (Mionnet, vol. 2, p. 263), and FAPNΩN, a name upon an Orchomenian inscription (Walpole Memoirs rel. to Turkey, p. 469, n. 2, Clarke Trav., vol. II, part II., p. 153).^(R)
12. Γαπελεῖν, ἀμελεῖν, Hes., is ἀμελεῖν (Φαμελεῖν), π for μ, as in πετ' ἱμοῦ, Hort. Adon., p. 244, and πιόερχομαι.
13. Βδύνειν, δύνειν, αἰολικόν, πλεονασμῷ τοῦ β, Etym. M., under ἀλεδύνειν, thus softened from *Φδύνω*. Of this description are the words which otherwise still commence with βδ, φθ.
14. Γδούπησεν, ἐφόρησεν, Hes., is δούπησεν (Φδούπησεν): unless here γ before δ adhered in the same way as χ before θ in χθάν, χθές, &c. Immediately below γέβουτον, ψόφον, is rightly restored γδοῦπον.
15. Γίαρ, ἱαρ, Hes., is *Φίαρ*, *Φῆρ*, βῆρ, Lat. *ver*. Or did, here also, together with *Φῆρ*, *ver*, the form γίαρ stand, perhaps radically connected with the Germ. *Jahr* (Eng. *year*), the returning time.
16. Φίθιν for ἴθιν from Alcæus in Apoll. Alex., p. 358, B, in the verse "Ὡστε Διῶν μηδέν' Ὀλυμπίαν Λῦσαι ἄντε *Φίθιν*. Add to this *Φοῖ* for οἶ from Sappho, ib., 366, A.^(R) Hence also *Φιο*, *Φι*. Comp. *Φιν* below.
17. Βείκας, μακράν—βεικῶς, μακρόθεν (i. e. *ἐκός*, *Φεκός*), Hesych., ib., βεικάσθων, κατ' ὀλίγον προβάς.—Βείρακας, *ἱέρακας*.
18. Βείκατι, εἰκοσι, Λάκωνες, Hes. The same word appears on the Herac. Tab., which also exhibit ΛΕΞ, ΛΕΞΗ-KONTA, i. e. *ἕξ*, *ἑξήκοντα*; and on an Orchomenian inscription (Marsh Hor. Pelasg., I, p. 73,) ΦΙΚΑΤΙ, as vig-inti.^(R)
19. Φείρανα for *ἱέρανα*, as Æolic in Priscian, p. 546.

20. Γαῖαθα, ἰκοῦσα, Hes., is probably to be read γαῖα, that is *Γαῖα*, ἰκοῦσα.
21. ΦΕΛΑΤΙΗ, the name of Elatea, in an Orchomenian inscription (Walpole, *ut sup.*, p. 469, n. 3), and the name of the inhabitants ΦΕΛΑΤΙΗΤ i. e. ἑλατιῆν for ἑλατιῆ from Ἐλατιεύς. ^(B)
22. Φεῖλη, Ἐλέη, Dionys. Halicar., Lascaris, and Priscian, *ut sup.*, Servius ad Virgil, p. 512. Hence, with the oldest Latins, *Belena*.
23. Γέλλαι, τίλαι, Hes., is from *Γέλλω*, Lat. *vello*.
24. Γέλλξαι, συνιλῆσαι, Hes., is εἰλέω, εἰλίζω, Æol. *Γελλίζω*. Comp. εἰλέω and εἰλύω, *Γελέφω*, *Γέλφω*, *Γελύω*, with *volvo*, i. e. FOLEFO, FOLFO, *volvo* and *volutus*. Add γαλίκη, *ἔλξ*, ib.—*Γέλος* for *ἔλος* in Dionys. Halic. (Archæol., I, 20). See before, § CLII, 8, under Ὑέλη.
25. Γίλουτρον, ἔλυτρον, Hes., with digamma and ου for υ (as εἰλήλουθα), from ἔλ-ω, ἔλυω, εἰλύω, hence, an enwrapping, an inclosure, supported by *vel-um*, *vel-are*.
26. Γέμματα, ἱμάτια, Hes., is εἴματα, ἱμματα (*Γέμματα*), *Bavarian* hemmeten, and from the same root, ib., γίστρα, σολή—Γιστία, ἔδουσις, of the same family with *vestis*, Germ. *weste*, Eng. *vest*.
27. Γέντο, ἔλαξεν, ἀνέλαξεν, Hes. Suid. Comp. γέννου, Κύπριοι, καὶ λαξὲ καὶ κάθιζε, Hes. It is εἰλω with ν instead of λ (like ἦλθε, ἦνθε), thus εἴνω, Æol. *ἔνω*, *Γέννω*, *Γέννου*, or rather *Γέννω*.
28. Γέντα (prob. γέντια), κρέα, σπλάγχνα, Hes. Add γέντε, ἡ κοιλία, Hes., i. e. *Γέντε*, Lat. *venter* anciently *fenter*.
29. Γέντις (prob. γελτίς), ἐλπίς, Hes., is ἐλπίς, *Γελπίς*, with τ instead of π (as, on the other hand, σπαλίσ, πτέραιπται, for σπαλίσ, πτέραιπται, *Horti Adon.* p. 244, b). Hence also *Γέλπω*, *Γελπίζω*, *Γελπωρή*.
30. ΦΕΠΟΣ, i. e. *Φέπος*, ἔπος, in the Elean inscription, hence εἶπον, εἰπών, &c., had the digamma.
31. ΦΕΡΤΟΝ, i. e. *Φεργον*, ἔργον, in the same inscription. It is written FAPTON. Comp. *Φάφεργος* above, and the Germ. *werk*, Eng. *work*.
32. ΦΕΤΑΣ, i. e. *Φέτας*, ἔτης, in the same inscription, ally,

relation, as Γείτονες ἤδ' ἔται, *Odyss.* δ, 16, of the same root with the Germ. *Vet-ter*, cousin.

33. Βέρρης, δραπέτης, and βέρρειν, δραπέτεύειν, *Hes.*, from ἔρρειν (*ῥέρρειν*), *ῥέρρης*, whence also the Lat. name *Verres*.
34. ΕΤΟΣ, ΕΤΕΟΣ, upon the *Heracl. Tab.*, FETEA in the Elean inscription, FETIA in the Orchomenian, i. e. ἔτος, ἔτεος, ἔτια, ἔτια, all of them with the digamma. Add, in *Hesychius*, γέτος, ἱνιαντός,—γέτορι, ἔτι, *Lacon.* ἔτορ, *Ῥέτορ*, for ἔτος. Comp. the Lat. *vetus*, *vetustus*, full of years, old. Also γυνόν, *annosum*, from ἔνος (*Ῥένος*), the year, *Koen. ad Greg. Cor.*, p. 273.
5. Γηθία (prob. γήθια), ἦθη, *Hes.*, is *Ῥήθια*, ἦθια, ἦθη.
6. Γία, ἀνθη, *Hes.*, is ἰα (*Ῥία*, whence *violæ*).
7. Γίν, σοί (read οί), *Hes.*, like ἐμίν, ἐμοί, and *Ῥίο*, αὐτοῦ, are *Ῥίο*, *Ῥίν*. Add *Ῥός*, *Ῥά*, *Ῥό*, of which *Apoll. Dyscol.*, *περὶ συντ.*, p. 432, D, says, ὅς Αἰολεῖς μετὰ τοῦ Ῥ πληροσυλλαβεῖν (read τοῦ Ῥ πληροσυλλαβεῖν) κατὰ πᾶσαν πτῶσιν καὶ γένος.
3. Γίπον, εἶπον, *Hes.*, is *Ῥίπον*, εἶπον, as *Ῥίδον* (whence *vidi*), εἶδον.
4. Γίς, ἰμάς καὶ ἰσχάς (properly corrected ἰσχός), *Hes.*, is *Ῥίς*, *vis*, as follows lower down under *γισχύν*, ἰσχύν.
4. Γισάμεναι, εἰδέναι, *Hes.*, is ἰσάμεναι (*Ῥισάμεναι*), from *Ῥίσημι*, ἴσημι, whence ἴσασι.
5. Γισγόν (prob. γίσγον), ἴσον, *Hes.*, is, with double digamma, *Ῥίσγον*, hence *long* in *Homer*, ἴσον, and short in *Attic*, ἴσον.
6. Γιστία, ἰσχάτη, *Hes.* (properly corrected ἰσχάρα), is ἰστία (*Ῥιστία*) like *Festa*, *vesta*.
6. Γιστίαι, ἰσουργοί, *Hes.*, so that it was *Ῥιστίαι*; add *γιστιῶ*, παύσομαι, future of ἰστίζω (*Ῥιστίζω*), *sisto*.
7. Γιτία, ἰτία, *Hes.*, so that it was *Ῥιτία*, *viter*.
6. Βίτουλα, name of the town *Οἶτυλος* in *Laconia* (*Ptolemæus*), now *Vitulo* (*Morritt in Walp. Mem.*, p. 54), so that it was originally *Ῥίτουλος*, *Ῥίτυλος*, whence the common dialect made *Οἶτυλος*, as *οἶνος* from *Ῥίνος*, *υἶος* from *Ῥίος*.
6. Βίτυν, ἴτυν (*Ῥίτυν*). “*Quamquam* (l. *quamque*) ἴτυν *Achæi dicunt, hunc βίτυν gens Æola.*” *Terentian de Syllabb.*, p. 1397, *Putsch*.

47. Γοῖδα, οἶδα, and Γοῖδημι, ἐπίσταμαι, are *Γοῖδα* and *Γοῖδημι*.
 48. FOIKIAN, i. e. οἰκίαν (*Φοικίαν*), in the Petilian inscription :^(R) *Φοικίας* for οἰκίας in a Bæotian inscription (see Bibliothek der Alten. Lit., 5 St. zu Anf.). Comp. *vicus*, and *Φοῖκος* in Dionys. Halic., and Lascaris, *ut supra*.
 49. FOMA, i. e. ὀμῆ (*Φομᾶ*), in an inscription of Orchomenus.^(R)
 50. Φρήξεις. "Απαξ δὲ Ἄλκαιοις Φρήξεις ἀντὶ ῥήξεις εἶπεν ὧς φησι Τρύφων ὁ γραμματικὸς, *Lascaris, ut supra*. So that it is FPHΓ, FPAΓ, like FREG, FRAG, in *fregi, fragilis, fractus*.

To the above must be added the already mentioned class of words with β, originally *ϕ*, before ρ: βρήτωρ, Priscian, p. 547. Βραδάμαντις, Hort. Adon., p. 244, b, βράκη, ib., 236. βρίζα, Apoll. Dysc., *ut supra*. Priscian, p. 548. Johannes Gramm. in Hort. Adon., p. 244, b. Βευρή, Hort. Adon., p. 245, b. Βευρήεις, Apoll. Dysc., p. 436. Of the words with digamma in *the middle* we shall speak hereafter.

Obs.—The catalogue could be considerably enlarged by a comparison of the Greek, with the Latin and Teutonic tongues: e. g. ἄ! *vah!* ἔλ-ος, Germ. *voll*, Eng. *full*, ὕδωρ, ὕδαρ (whence ὕδατος), Eng. *water* (like θυγάτηρ, *daughter*), Germ. *wasser*, ἰκ-ω, Germ. *weich-e*, Eng. *weak*, εἰπώ, say, from εἰ, *ver-bum* (root *ϕιϕ*), ἰσπέρα, *vespera*, ὄνος, *vinum*, ὄψ, *vaz*, &c.

§ CLIV.

OF THE DIGAMMA IN HOMER GENERALLY CONSIDERED.

1. From that which has been advanced it appears, that the labial sound, universally, but especially in its most remarkable form, the digamma, was retained in those words which dropped it in the Attic and common dialects, not by the Æolians alone, but also by Ionians, Cretans, and Doric tribes. It has been traced likewise in the languages of other nations

besides the Greek; but it was not the Æolians who brought the sound to Italy or Germany. The just conclusion is, that this sound was a peculiarity of the old Grecian, and the tongues related to it, and that its alphabetic character was called *Æolic* only because the Æolians continued to employ it, as the Latins employed their F, in *writing*, while with the other Greeks, it served merely for a mark of number.

2. Next to general analogy, the foregoing conclusion is supported by the testimony of ancient authors. Thus Dionysius of Halicarnassus (*Archæol. Rom.*, p. 16,*) treats of the digamma as a letter belonging to the ANCIENT GREEKS, who prefixed it, he says, to most words beginning with a vowel; and Trypho (*Mus. Crit.*, No. 1, p. 34), affirms, that the *Ionians* and *Dorians* made use of it as well as the Æolic tribes.†

3. The question as to its use in HOMER must, therefore,

* Σύμψις ἦν τοῖς ἀρχαίοις Ἑλλῆσι, ὡς τὰ πολλὰ, προσθίβαι τῶν ὀνομάτων, ὡς αἱ ἀρχαὶ ἀπὸ φωνήεντων ἐγένοντο, τὴν οὐ συλλαβὴν ἐνὶ στοιχείῳ γεγραμμένην. Τοῦτο δ' ἦν ὡς περὶ γάμμα δονταῖς τοῖς πλεοναῖς, κ. τ. λ.

† Πάθη λέξιων, § 10, *ut supra*. Προσθίβεται τὸ δίγαμμα παρὰ τοῖς Ἰωσὶ καὶ Αἰολοῖσι καὶ Δωριεῦσι καὶ Λάκωνσι καὶ Βοιωτοῖς, ὅων ἀναξὶς Φάναξ, Ἑλένα, Φελίνα, —and Lascaris also from Tryphon, *ut supra*, p. 379, Τρύφων δὲ Γραμματικὸς δὲ καὶ Ἰωνας καὶ Δωριεὺς καὶ Λάκωνας καὶ Βοιωτοὺς αὐτῶν χεῖρσθαι φησιν.—Wolf (*Liter. Analect.*, part 3, p. 162, for the year 1818,) communicates this remark of Tryphon, in order to “reconcile himself with the friends of the digamma,” as something “for which they have sought so long, an authentic proof of the use of digamma by the Ionians.” This “extract from the very respectable Grammarian,” was alluded to in the second edition of this grammar, of the same date, with a reference to the *Museum Criticum* and to Lascaris, immediately after the passage from Dionysius, which is evidently the principal authority on the subject—ascribing the letter not to one tribe or another, but properly to the ancient Greeks in general, under which appellation the Ionians are of course included. If we had no other evidence than Trypho's, a conclusion from the *Ionians* to *Homer* would still be a wide spring—since *Ionian* and *Homeric* are not identical.

first be stated, without reference to the condition in which his poems have been transmitted to us, thus,—

Is it likely that the Homeric poetry, composed in an early period of Greek history, should have possessed a sound belonging to that ancient epoch, and to the original constitution of the Greek tongue?

4. We may be inclined to answer this question in the affirmative, although the sound, in the course of centuries, disappeared from the Homeric poems, and was the more certainly neglected in committing them to writing, inasmuch as in Attica, where this process took place, the alphabetic character of the digamma was out of use.

5. The silence of the more ancient Grammarians as to *Homer's* use of the digamma, does not make against this opinion. They found their copies of the Poet destitute of that character, and thought the less of restoring it to its original rights, from perceiving it to be, in actual use, confined to the Æolic dialect;—they thus were led to suppose it an Æolic peculiarity, while they treated Homer as an *Ionic* poet.

6. Still, of a sound that exerted so decided an influence over the quantity and form of words, some traces must have remained in the Homeric poetry, which no lapse of time could efface. And these it should be our next step to discover.

7. The force of the digamma, in the measurement of verse, is compared by Priscian* to that of a consonant,—with the example αἰόμενος φιλάναν ἐλικάπιδα.

* Priscian, p. 545, 546, "*Teste Astyage, qui diversis hoc ostendit versibus.*" Hence this point is quite certain. So also Terentian de Syllabis, p. 239, *Consonæ præbere vices et digammos effici.* When Priscian adds, that the Æolians used it as a double consonant, as in

Νίστορα δὲ Φῶν παῖδες,

he appears to speak without grounds; since in the verse quoted the length of δὲ is imputable to the arsis in cæsure, not to a double consonant.

§ CLV.

DIGAMMAS WHICH HAVE MAINTAINED THEIR PLACE AT THE BEGINNING OF WORDS IN THE POEMS OF HOMER.

1. In the list of digammated words we placed and explained *γένου* and *γέντο*, i. e. *Γένου* and *Γέντο*, old forms of *ἔλου* and *ἔλτο*. This *γέντο* or *Γέντο* is found in Homer's *Iliad*, *Δ*, v. 43, *ν*, v. 25, 241, and twice in *σ*, v. 476-7, where the attempts to treat it as *γένετο*, or to get rid of the digamma, are equally vain. The old form maintains itself here, supported by the laws of quantity, like an ancient corner-stone in the system of the language, while *Γένετο*, *Γένοντο*, &c., which, according to this analogy, must have stood in the primitive poetry, have been lost by reason of the similar quantity and more familiar form of *εἴλετο*, *εἴλοντο*, &c.

2. Of the same nature are *γδούπησαν* and *γδοῦπος*, i. e. *Γδοῦρησαν* and *Γδοῦπος*, old forms of *δούπησαν* (*ἰδούπησαν*) and *ιοῦπος*. See *Hom. Il.*, *λ*, 45, *ε*, 672, *η*, 411, *κ*, 329, *λ*, 152, *μ*, 235, *ν*, 154, *π*, 88. *Odyss.*, *Δ*, 465, *ο*, 112, 180.

3. On the same principle may be explained the word *ἰφανδάνει*, *Od.*, *π*, 387. Instead of the *φ* it should be written, with digamma, *ἰφανδάνει*, that is the verb is compounded not of *ἀπό* and *ἀνδάνω*, but of *ἀ* privative and *φανδάνω*,⁽²⁾ the old shape of *ἀνδάνω*.

§ CLVI.

OF THE DIGAMMA AT THE BEGINNING OF WORDS, WHICH HAS DISAPPEARED FROM THE TEXT OF HOMER BUT IS STILL VISIBLE IN ITS EFFECTS.

1. Where the digamma itself has vanished, the traces of its original presence have remained. Nowhere is this so evident as in the pronoun of the third person. Its ancient forms, as was pointed out in the list of digammated words, were *Γίο*, *ἴο*, *Γίθεν*, *Γῶ*, *Γί*. That this-pronunciation endured still at

the epoch of the epic dialect, is demonstrated first by the negative *οὐ*, which is so placed before them, as if, not an aspirated vowel, but a consonant followed it: thus, *ἐπεὶ οὐ ἔθεν ἑστὶ χερσίων*, Π., α, 114, *οὐ οἱ ἔπειτα*, Π., β, 392. Comp. Π., ε, 53, β, 410, Od., α, 262, *ἐπεὶ οὐ ἔ*, Π., ω, 214. Now, had the pronunciation not been *οὐ* *ἔ*θεν, *οὐ* *ἑ*σι, *οὐ* *ἑ*ε, both the pronunciation and afterwards the orthography must have been *οὐχ* *ἔ*θεν, *οὐχ* *οἱ*, *οὐχ* *ἔ*, like *οὐχ* *ὄ*ση, Od., χ, 412, *οὐχ* *ἑ*σπέρσθην, Π., γ, 239, and other similar collocations.

2. Another clear trace of a lost digamma, is the absence of the paragogic *ν* before this pronoun in *δαῖς οἱ*, Π., ε, 4, *ὥς κέ οἱ αὖθι*, Π., ζ, 281,⁽²⁾ *οἷ κέ ἔ*, Π., ι, 155, and a number of other passages, which must have been *δαῖεν οἱ*, *κέν οἱ*, *κέν ἔ*, and so on, had they not been pronounced *δαῖς* *ἑ*σι, *κέ* *ἑ*σι, *κέ* *ἑ*ε, and the like.

3. Hence there is,

a. A lengthening of the syllable not by *arsis*, but on account of the digamma in *τάχα κέν ἔ* κύνας, Π., χ, 42, *γὰρ ἔ*θεν, Π., ι, 419, 686, &c.

b. No hiatus in *Ἀχιλῆα, ἔ*ο, Π., β, 239, *ἀπὸ ἔ*θεν, Π., ζ, 62, *αὖτί ἔ*, Π., χ, 172. Compare Od., β, 211, Π., ε, 343, *ν*, 163, *ν*, 261, Od., ε, 459, ι, 398, 461, φ, 136, Π., μ, 205, *ν*, 278, ε, 96, *ν*, 803, ο, 165, &c. &c.

The collocation *δέ οἱ* alone, without elision, occurs in more than a hundred instances.*

4. In opposition to this theory there are, in the case of *ἔ*θεν, *ἔ*ο, *ἔ*, six places, of which Π., ε, 56, 80, Π., *ν*, 402, *πρόσθεν ἔ*θεν φεύγοντα, and Od., η, 217, *ἐκέλευσεν ἔ*ο, are to be corrected by dropping the paragogic *ν*.—Moreover, Od., σ, 111, *καί ἔ* δεικανόωντ' *ἐπέεσσιν* (where the scansion would be *καί* *ἑ*ε,) is

* Amid this multitude of examples there appears here and there one opposed to our view of the subject, which Hermann *ad Oyrh.*, p. 775, has collected and examined.—In Od., ι, 360, *ὥς ἔ*φατ' *αὐτὰρ οἱ αὐτίς ἐγὼ πάρον*, a Breslau MS. has *ὥς ἔ*φ' *ἀτὰρ*;—we should read, therefore, *ὥς φάρ' ἀτὰρ*. In Od., ο, 105, *ἔ*νθ' ἔσαν *οἱ πέπλοι παμπούκιλοι*, the same MS. has *ἔ*νθ' *οἱ ἔ*σαν *πέπλοι*, which guides us to *ἔ*νθα *ὅ* *ἔ*σαν *πέπλοι*, the more certainly that *οὐς κάμει αὐτῇ* renders the foregoing *ὅ* unnecessary.

ightly written without *ι*, in a ms. of Breslau, and the Cod. Harleian. collated by Porson; and Π., ξ, 162, ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή 'Ελθεῖν εἰς Ἴδην εὖ ἐντύνασαν εἰ αὐτήν, s corrected by Hermann (ad Orph., p. 778,) into ἐντύνασα, so that the nominative depends upon the idea of the *resolution* which is expressed in ἦδε δὲ οἱ—ἀρίστη φαίνετο βουλή, *she resolved—to go—having adorned herself.*—A seventh place: περήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς, Π., τ, 384, could easily be reduced to rule, by a change of form, περήθη δὲ εὖ, but in fact, as will be shown below (§ CLVIII, 6), it is merely an *apparent* exception.

§ CLVII.

OF OTHER WORDS BESIDES *ῥέο, ῥέειν, &c.*, WHICH HAD, IN HOMER, THE DIGAMMA IN THEIR BEGINNING.

1. By similar tests we may prove that many other words had the digamma in Homeric versification,—especially such as are known to have had it in the ancient form of the Greek tongue,

a. *When short vowels suffer no elision before them*: as, αὐτοὺς δὲ ἐλάρια, Π., α, 4 (read *ῥελάρια* and compare Γέντο, n. 27 in the catalogue); Ἀτρείδης τε ἄναξ, Π., α, 7 (read *ῥάναξ* and compare this word in the list), &c.; or are used *long*: μή μιν ἀποίρσις, Π., φ, 329. Comp. Βέρρης, n. 32, cat., ἀναῖξας, σμερδαλία ἰάχων, &c.

b. *When in composition also neither elision nor crasis takes place*: as, διαιπέμεν, ἐπιάνδαν, ἀπόειπε, ἄεργος, ἀαγής, ἀίκητι, ἀελπής, ἀπτοεπής, ἐκάεργος, Διοειδής, all of which are compounded of words, which, according to our former list, had the digamma in the old language.

c. *When verbs, where it appears that they should have the temporal augment, take the syllabic*: as, ἔαξε, ἔαξαν, Π., η, 270, Od., γ, 298, ἔαλλε, Π., ν, 408; or have the digamma converted into *υ* still remaining, as εὐαδεν, Π., ξ, 340, ε, 647, supported by *ῥαδία, ῥαδεῖν, ῥαδύ, ῥάσσα*, n. 4, in catalogue.

2. In this way it may be easily demonstrated, that the most of those words which were pronounced with the digamma in the ancient tongue, retained the same peculiarity in the Homeric language. The non-elision of vowels before them will alone be a sufficient test with reference to many vocables. Thus with reference to several beginning with *α*: *ἄγνυμι*, *αἴνυμαι*, and particularly to the words *ἄναξ* and *ἀνάσσω*. See the Misc. Critica of Dawes, p. 141, who has collected all the examples in Homer, and amended those passages which seem to oppose this notion.

3. With reference to words that begin with *σ*, it is necessary to observe,

a. That the *syllabic augment*, originally, did not differ from *reduplication* (as the forms *τετεύκοντο*, *λελαθέσθαι*, *λελάκοντο*, *λελαχσῖν*, *πεφραδέειν*, testify), so that digamated verbs would have the digamma prefixed also to their augments. For example, since *ἔλπομαι* was really *Φίλπομαι*, and *εἶπω* *Φείπω*, *Ὀδυσῆα ἔέλπετο*, Od., ψ, 345, should be *Ὀδυσῆα Φεφέλπετο*; *εἰς ὅπα ἔοικε*, Il., γ, 158, should be *εἰς ὅπα Φέφοικε*; and so in similar instances, as, *Φέφολπα*, Od., β, 275, and *ἔργω* (*Φέργω*), *Φέφοργα*.

b. But since even in Homer's time the first consonant of the reduplication was so far shaken, that it appeared only in certain words, and in these not *universally* (for we find *ἔλαχον*, *ἔλαχε*, &c., as well as *λελάχητε*, Il., ψ, 76, *λελάχωνσι*, ib., η, 80), so it is manifest that the digamma before *σ* may be equally affected, and that there is nothing inexplicable in such collocations as *δεδάηκας ἔφοικε*, Od., Σ, 146; *ὅστις Φοῖ τ' ἐπτόικε*, Il., I, 392, and a few more of the same kind. See Od., ζ, 193, Il., φ, 583, υ, 186, χ, 216, &c.

4. Homer appears to have preserved digamma in the following words: *ἔαρ*; *ἶδον*, *οἶδα*, and the other parts of that verb; *εἶδος*; *εἶδωλον*; *εἶποσι*; *εἰάν*; *ἔκητι*; *εἰλέω* and its varieties and derivatives; *ἐλίσσω*; *ἐλιξ*; *ἐλπίς*; *ἔλπω*; *ἔλωρ*; *ἔννυμι* and its derivatives; *ἔπος*, *εἶπον*, &c.; *ἔος* and *ὄς*; *ἔργον*, *ἔοργα*, &c.; *ἐρέω*; *ἔρρω*; *ἔσπερος*; *ἔτης*; *ἔτος*; *ἡδύς* and *ἡδομαι*; *ἦθος*; *ἶον*; *ἰονθάς*; *ἶς*; *ἶσος*; *ἴσημι*; *ἴτυς*; *οἶκος* and words connected with it; *οἶνος* and its derivatives.

5. Again, some words seem to have been digammated by Homer, as to the digamma of which, neither inscriptions nor any other relics of antiquity afford evidence. Such are *ἄλις*, *ἄλῃναι*, *ἄλῶναι*, *ἄπτω*, *ἄραιός*, *ἄρδω*, *ἄρνεις*, *ἄστν*, *εἰκω*, *ἔδνον*, *ἔθειραι*, *ἔθνος*, *ἔκαστος*, *ἔκυρος*, *ἔκηλος*, *ἦνοψ*, *Ἥρη*, *ἡχέω*, *ἰαχή*, *ἰκμάς*, *οὐλαμός*, *οὔλος*: add to these *ἔσχω*, *εἵκελος*, *ἔργω*, *ἔεργω*, *ἔργαθω*, *ἔρδω*, *ἔρύω*, *ἐτάσιος*, *ἦκα*, *ἦλος*, *ἱμαι*, *Ἴλος*, *ἴπεις*, *Ἴρις*, *ἰαή*, *ὀθόνη*, *ὠλξ*, *ὠς*.

6. With regard to other words of the catalogue, nothing can be decided, from the few places in which Homer uses them, as to their digamma; such are *ἔντερα*, *ἥλικες*, *ἥλικίη*. Some have lost it in Homeric Greek, as *ἔλος*, which occurs in two places: *ἴπποι ἔλος κάτα*, Π., υ, 221, *ἄν δόνακας καὶ ἔλος*, Od., ξ, 474. So also *Ἑλένη*. In Π., γ, alone we find *ἄμφ' Ἑλένην*, 91,—*ἔπειθ' Ἑλένην*, 282, 285,—*αὐθ' Ἑλένην*, 383.—Add *ἄκτῃ*, *ἀνῆρ*, *ὑδαρ*.

§ CLVIII.

OF INCONSISTENCIES IN THE HOMERIC USE OF THE DIGAMMA.

1. But few words are used by the Poet, *without exception*, in the manner required by the digamma, with which they commenced; namely, such as but rarely occur. These are *ἄλῶναι*, *ἄραιός*, *ἔδνον*, *ἔθειραι*, *ἔθνος*, *ἔσπερος*, *ἔτης*, *ἔρρω*, *ἦνοψ*, *ἰοι*, *ἰοδιφίς*, *ἰονθάς*, *οὐλαμός*.

2. In all the rest, either a greater or less number of instances oppose the digamma. But few, however, as we have seen, in the case of *ἔο*, *οἶ*, *ἔ*, &c. Next to these the digamma is maintained most steadily in the words *ἄναξ*, *ἄστν*, *ἔμα* and cognate vocables, and *ἔοικε* (*ἑῖφοικε* or *ἔφοικε*), a word which occurs in 115 places, only 9 of which reject the digamma.* With regard to the exceptions, it may thus be received as certain, that the ignorance of later times, when

* Hermann in the review of Heyne's Homer, Leips. Lit. Zeit., 1803, July, p. 44.

the digamma had vanished from the Homeric poems, and the alterations to which the poems were subjected, were the real causes of their introduction.

3. But in the case of other words, considered as having had the digamma, so many places and such undeniable readings militate against the use of this letter, that the ignorance above alluded to, and the alterations produced by it, will not suffice to clear up the difficulty. Thus their appears in 25 places *βοῶπις πότνια* "H_εη, leading us to the form *Φήη*; and, on the other hand, we find *Θεὰ λευκώλενος* "H_εη in 21 places, supported by *χρυσόθρονος* "H_εη in two. Even in the same book this difference occurs: thus *λευκώλενος* "H_εη, Π., α, 55, *πότνια* "H_εη, ib., 551, *χρυσόθρονος* "H_εη, ib., 611. In the same way *πότνια* "H_εη, Π., δ, 2, is opposed by *καλλίσφυρον* "H_εη, Od., δ, 602, *μελιηδέα οἶνον*, Π., ζ, 258, κ, 579, Od., ι, 208, &c., by *μελιηδέος οἶνου*, Π., σ, 545, Od., γ, 46. The like happens with regard to the words *ἄρνες*, *ἐκάς*, *ἐκαστος*, *ἐκάν*, *ἔργον*, *ἡδύς*, *Ἴλιος*, *Ἴρις*, *ἴσος*, *οἶκος*.

4. The use of the digamma is equally variable in the tenses and moods of verbs. Thus to *φιάχω* and the substantive *φιαχή*, which reveal themselves in *μέγα ἱάχον*, Π., δ, 506, ρ, 317, *μέγα ἱάχουσα*, ib., ι, 343, *γένετο ἱαχή*, ib., δ, 456, &c., is opposed *ἀμφιαχυῖαν* not *ἀμφιφιαχυῖαν*, ib., 316.^(B) Against *ἀποφείπη*, ib., ι, 506, *αἶσιμα παρφειπών*, ib., ζ, 62, η, 121, *νῦν δέ με παρφειποῦσ' ἄλοχος*, ib., ζ, 337, stands *μή σε παρρίπη*, ib., α, 555. From *φάγω* comes *ἦξε* in *ἵππειον δέ οἱ ἦξε*, ib., ψ, 392, although *φάξεν*, *ἔφαξεν*, *ἐφάγη*, are so frequent and established that *ἔαξα* and *ἐάγην* remained even in the Attic dialect. Against *φάναξ*, *φάνασσε*, stands *ἦνασσε*, against *φελίσσω* *εἰλίπους*, against *φίφι* *Ἰφικλείδης*. Thus *φίδον* and *ἴδον*, *ἐφοικας* and *εἰκυῖα*, *φειδῶς* and *εἰδυῖα*, *φείπος* and *ἐνίσπω*, &c., contradict one another.

5. Since, then, on the one hand, the existence of the digamma, and, on the other, its frequent absence, have appeared as facts, and since the former can as little be mistaken as the latter denied, or ascribed solely to the ignorance of grammarians and transcribers, the question arises, how can these apparent contradictions be reconciled?

6. Priscian * says that, in scansion, the *Æolians* sometimes reckoned the digamma for nothing. The example adduced by him is *ἄμμις δ' Φυράναν*, from which it appears that δέ, in apostrophe before the digamma, suppresses that letter. Accordingly the following places do not militate against the digamma, since in them it was suppressed by δ' :

οἴσσι δ' ἄρ' ἐτέρην, Π., γ, 103, περισσείοντο δ' ἔθειραι, ib., τ, 382 (but περισσείοντο, ἔθειραι, i. e. *ῥέθειραι*, ib., ξ, 315), *πυρήθη δ' ἔο αὐτοῦ*, ib., τ, 384, and so, in various passages, *ἵππῳ δ' εἰσάμενος*; *τὸν δ' ἴδον*; *τίς δ' οἶδ' εἰ*; *Τηλεμάχῳ δ' εἰκυῖα*; *νῦν δ' ἔκαθεν*; *εὖ δ' οἶκαδ' ἐκίσθαι*; *ἐν δ' οἶνον ἔχευεν*, &c.

7. The license given to the simple δέ cannot be refused to *ὅδε*, *ᾧδε*, *οὐδέ*, and so *τοῦδ' ἐπόμεναι*, Π., η, 375, *ᾧδ' ἐπησιν*, ib., η, 300, *οὐδ' ᾧ παιδὶ ἀμύνει*, ib., π, 522, may stand without offence.

8. Γέ exerts the same force as δέ in the suppression of the digamma. Hence we may preserve, without any offence, *Αὐτὰρ ὅγ' ὃν φίλον υἱόν*, Π., ζ, 474, *εἰ κείνῳ γ' ἐπέσσι*, ib., ξ, 208, and, in other places, *τοί γ' ἴσασι*; *ἦ σύ γ' ἀνακτος*, &c.

9. If, then, we may consider it as proved, that in the case of apostrophe, after δέ, *ὅδε*, *ᾧδε*, *οὐδέ*, *μηδέ*, *γέ*, *ὄγε*, the digamma of the next word disappears, it can scarcely be doubted that, in conformity with this practice, the digamma should be dropped after other apostrophized words also. Hence we may deduce the general rule that, *after apostrophe the digamma is thrown away*. And thus, according to the analogy of *δ' εἰσάμενος*, *δ' εἰκυῖα*, &c., we find *ὄφρ' εἰδῆ*, Π., δ, 406, *ὄφρ' εἶπω*, ib., η, 68, and, in a similar manner, *ἰν' εἰδῆς*; *ἄρματ' ἀνάκτων*; *κέδν' εἰδυῖα*; *κάλ' εἰκυῖα*; *εἴσομ' ἐκαστην*; *ἔσθι' ἐκηλος*; *τέρμαθ' ἐλίσσόμεν*; *δάμνημ' ἐπέσσι*, &c.

* De Arte Gramm. Dawes remarks upon this (*ut sup.*, p. 169): *alteram ejusdem doctrinam, Æoles itidem digamma pro nihilo quandoque accepisse, futilem esse atque absurdam.—But why? Quod enim adducit — quin corruptum sit, nihil dubii esse debet.* He alters it accordingly to *ἄμμις δέ* or *ἄμμι δέ*.—That is really to say, *the doctrine is false, therefore the example must be corrupt*, instead of what should be proved, *the example is corrupt, therefore the doctrine must be false*. Even granting the *corruptness*, the *falsity* does not follow, as the sequel will show.

10. Still a much greater number of places remains, that reject the incipient digamma in words to which it belonged, without any apostrophe to suppress that letter; so that the question arises, whether the digamma may be supplanted as well by the necessities of versification as by the influence of apostrophe.

11. To account, generally, for the disappearance of the digamma, let us observe,

- a. What was previously said as to its attenuation and rejection, whence we may understand how some words, originally digammated, such as *Φαῖης*, *Φελέης*, *Φύδωρ*, entirely lost the digamma in the Homeric dialect, and how others, though they retained digamma in themselves, lost it in their derivatives, as *Φῖφι* in *Ἰφθιμος*, *Ἰφικλείδης*; *Φίδων* in *Ἰδομενείας*; *Φελίσσω* in *εἰλίποδες*; *Φέπος* in *ἐνίστω*.
- b. The disappearance of other consonants from the beginning of words. Thus, *μάλευρον* and *ἄλευρον*; *καπήνη* (Thessalian) and *ἀπήνη*; especially that of *σ* in *ἄλς*, *Lat. sal*, *Eng. salt*; *ἑς*, *Lat. sese*, *Eng. self*; *ἕζειν*, *Lat. sedere*, *Eng. sit*; *εἶναι*, *Germ. seyn*; *ἕξ*, *Lat. sex*, *Eng. six*; *ἑπτά*, *Lat. septem*, *Eng. seven*; *ῥλη*, *Lat. sylvā* (*σύλφη*); *ὑπέρ*, *Lat. super*; *ὑπό*, *Lat. sub*; *ῥς*, *Lat. sus*, *Eng. sow*: and from the middle of words, as, *Μοῦσα*, *Spart. Μῶα*; *Κλείουσα*, *Spart. Κλειά*; *παιζουσῶν*, *Spart. παιδδῶν*; *Μουσάων*, *Lat. Musarum*; *ποιητῶν*, *Lat. poetarum*, &c.

12. Moreover, that the same word, at the same epoch, might be pronounced with the digamma, or without it, according to the exigencies of metre, as *Φεῖπον* or *εἶπον*, *Φεργον* or *εργον*, we learn from the analogy of other words, which, in like manner, retain or reject the initial consonant. Thus,

Γ in *γαῖα*, *αῖα*: as *ἑστοναχίζετο γαῖα*, *Π. β. 95*, &c., but *φυσίζοος αῖα*, *Π., γ. 243*, &c.

Δ in *διῶκω* and *ἰωκή*. The verb in all forms of the present, in which alone it is used, *διώκειν*, *διωκόμεναι*, *διωκομένη*, &c., always with δ; but the derivatives *Ἰωκή*, *Π., ε. 740*, *ἰωκάς*, *ib., ε. 521*, *ἰῶκα*, *ib., λ. 601*, together with the compound *παλίσωξες*, *Π., μ. 71*, compare *Π., α. 69*, *601*, always without δ.

K in *κίαν* and *ίαν*: as *λέχουσι κίαν*, Π., γ, 447, and other places, but *Αἶαντος ίαν*, ib., α, 138, &c.; the latter forms (*ίαν*, *ιούσα*, *ιουεν*, &c.,) are found in about 200 places, the former (*κίαν*, *κιοῦσα*, *κίομεν*, *κίοιτε*, &c.,) in about 50.

Λ in *λείβω*, *εἴβω*: as *Διὶ λείβειν*, Π., ζ, 266, &c., but *δάκρυον εἴβει*, ib., τ, 323, &c.; in *λαίψηρός*, *αἰψηρός*, as *μίνος λαίψηρά τε γούνα*, ib., χ, 204, &c., but *παύομαι αἰψηρός δὲ κόρος κρυερόιο γόοιο*, δ, 103, &c. Compare Π., τ, 276, &c.

M in *μία*, *ἰα*: as *τῷ δὲ μίῃς περὶ νηὸς ἔχον πόνον*, Π., ο, 416, &c., but *τῆς μὲν ἰῆς στιχὸς ἦρχε*, ib., π, 173, &c., as the necessity of metre may demand. The form *ἰα* is even occasionally found employed merely to avoid the repetition of *μ*, as *ἐν δὲ τ' ἰῆ τιμῇ ημὲν κακός*, Π., ι, 319;^(B) just as, without necessity, the *φ*, which is the representative of the digamma in the word *φῆ*, is often rejected, since this is always *ῆ* at the beginning of a verse.

Π in *πίρι* and *ἔρι*. *Πίρι* frequently is adverbial, *very*, instead of *περισσῶς*, and in compounds *ἐρι* is used with the same meaning: *ἐρίβρομος*, *ἐρίγδουπος*, *ἐρικυδής*, &c., perhaps radically connected with the Germ. *sehr*, Eng. *very*.

Σ in *σύς* and *ῥς*. Against *σύς*, *σύεσσι*, stand also *ῥς*, *ῥεσσι* as the verse may demand. See Π., ι, 467, Od., κ, 243, ib., ν, 410, ξ, 8, ο, 397, &c.

13. Since, then, *κίαν*, *κίομεν*, *λείβω*, *λαίψηρός*, *μιῆς*, *γαῖα*, *ίης*, *γαῖαν*, &c., according to the exigencies of metre, might so be pronounced as *ίαν*, *ιουεν*, *εἴβω*, *αἰψηρός*, *ἰῆς*, *αῖα*, *αῖης*, &c., it need not seem extraordinary that digammated words should, on the same principle, sometimes throw away the digamma, especially since, in their case, the mutability of the letter, its suppression after apostrophe, and its entire extinction in later times, come in aid of such a supposition. Thus we may allow in one set of instances the collocations *λὰ Φάναξ*, *ἀλλὰ Φάνασσα*, *Ταλαϊονίδαο Φάνακτος*, &c., and, another set, *γὰρ ἄνακτος*, *μὲν ἄναξ*, *ῆς περ ἄνασσις*, *Δυμὸν ἄκτος*, &c.; in one place, *φάρμακα Φειδώς*, and in another, *τε μὲν εἰδείης*; in one place, *ἄνδρα Φίκαστον*, and in another, *μὲν ἐκάστη*, and so *Φίπος* or *ἔπος*, *Φίργον* or *ἔργον*, &c.

14. What has been here admitted on the grounds of analogy and induction, namely, that the digamma may stand or fall according to the exigencies of metre, is clearly demonstrated (not to mention again γίντο, i.e. *Γίντο* or *Γέλτο*, which is found in some places, while εἴλτο appears in others), in ἐρίγδουπος, i.e. ἐρίφδουπος, which becomes ἐρίδουπος when the syllable requires to be shortened: thus, ἐριγδούποιο, Π., ε, 672, &c., ἐρίγδουπος πόσις Ἀρης, ib., η, 411, &c., but ἀκτάων ἐριδούπων, ib., υ, 50, αἰθούσης ἐριδούπου, ib., ω, 323, &c. It is demonstrated also in ῆ, as, which is φῆ, i.e. *Φῆ* in Π., β, 144, since on that line (κινήθη δ' ἄγορῃ, ὡς κύματα μακρὰ θαλάσσης,) the Scholiast remarks that Zenodotus writes φῆ κύματα; and thus too at ib., ξ, 499, — ὁ δὲ φῆ, κώδιαν ἀνασχὼν, Πίφραδε τε Τρώεσσι, καὶ εὐχόμενος ἔπος ἠῦδα.* Zenodotus gives ὁ δὲ, φῆ κώδιαν ἀνασχὼν, Πίφραδε, κ.τ.λ. Here Homeric usage forces us to abandon φῆ for ἔφῃ, and the rules of versification force us to retain the consonant in φῆ, unless, with Aristarchus,⁽¹⁾ in spite of sense and connection, we give up the verse altogether, from an uncritical horror of the word φῆ or *Φῆ*.

15. Lastly, in furtherance of our proofs, we may cite also those forms which, as we shall presently see, had the digamma in the middle of the word, and yet dropped it as the verse might require: thus, εὐκηλος, i.e. ἔφκηλος and ἱκηλος, αὐτὰρ, i.e. ἄφτὰρ and ἄτὰρ, Ἀτρεΐδαο, i.e. Ἀτρεΐδαφο and Ἀτρεΐδω, ἀλεύσθαι and ἀλίεσθαι, &c.; as, in Latin, both *amaverunt* and (*amaerunt*) *amarunt*, *paraverunt* and *pararunt*, *audiverant* and *audierant* were in use at the same time.

* Doubtless from Manuscripts. It may be observed, by the way, that Homeric criticism would gain much in clearness and certainty, if more attention were paid to Zenodotus, and to his important and remarkable readings of the Poet's text, than to the often partial and pedantic Aristarchus.

§ CLIX.

THE RESULTS OF THE FOREGOING INVESTIGATIONS
WITH REGARD TO THE TREATMENT OF THE HOMERIC
TEXT.

1. We may, in the first place, admit as correct the list of digammated words in Homer which Heyne has given in an *excursus* upon the Iliad, book τ (vol. vii, pp. 708—772, of 3 edition), leaving it to future research to ascertain whether one or two words may not yet be added to that catalogue; and, this done, we may,

a. In the treatment of the text, prefer those readings which are conformable to the use of the digamma, since it is more probable that this letter might have been dropped by grammarians and transcribers ignorant of its claims, than that the poet should, without metrical necessity, abandon it.

b. If the digamma cannot recover its right by critical aid, without appealing to *conjecture* , then the place should be left undisturbed, since it is doubtful whether it has been corrupted by the alterations of grammarians, or rejects the digamma in obedience to the will of the Poet. It is only in this way, that, without giving up the doctrine of the digamma, the Homeric text can be preserved from perpetual and flagrant violations.

2. With greater confidence may we, before digammated words, throw away the paragogic ν, write *ω* instead of *ων* , and dismiss those particles, which have been inserted instead of the digamma, evidently from ignorance, to fill up the verse. Thus *ἐνθεν ἄρ' οἰνίζοντο* for *ἐνθεν Φαινίζοντο* , II., η, 472, *ὀππότερ' αὖ ποσειδάωνος* for *ὀππότερ' Φισόμορον* , ib., ο, 209, *μετὰ τ' ἦθεα καὶ ἰόν* for *μετὰ Φήθεα* , ib., ζ, 511, &c. Here also it is left to future observation to determine how far, through these and similar safe alterations, the passages apparently opposed to the digamma may be diminished in number, and the list of words, which in Homer's usage retained the digamma, be augmented.

§ CLX.

OF THE DIGAMMA IN THE MIDDLE OF WORDS GENERALLY CONSIDERED.

1. In order not to curtail or disconnect the history of the digamma, and at the same time for the sake of giving yet more support to the doctrines already propounded, we shall add what is to be said as to this letter *in the middle of words*, a subject belonging rather to the dialect than to the versification of Homer.

2. In the Latin tongue we perceive it joined to consonants in *comburo* from *con-uro*; *sylva* from *ὑλη* or the old *ὑλῆ*; *cervus* from *κέρως*, Æol. *κέρως*, old *κέρεφος*, thus *kerevus*, *kervus*, *cervus*, the *horned* animal; *volvo* from *φέλω*, *φέλω*; *salvus* from *σᾶφος*; *arva* from *ἀρόψω*, as *vino* from *βιόψω*; *curvus* from *γῦρος*, which must have been *γύρφος*. In Greek we find, in Suidas, *δεξιστήρ*, i. e. *δεξιστήρ* from *δεῖρω*, and *ὀλᾶχχιον*, i. e. *ὀλᾶχχιον*, a vessel in which the *οὔλαι* (of which the true form thus appears to have been *ὄλῃαι*), were deposited. We find also *ἐπίδαρ*, i. e. *ἐπὶ δαίτῃ* according to the Scholiast on Pind. *Pyth.*, IV, 249, and *σιδῶν*, there quoted; *ρύμῃος* from *ρύω* in the Etym. Magn. Add *ἴσφος*, *ἄμφορος*. The sound is retained in *γαμβρός*, *μεσημβρίη*. To this class belongs also AFVTO, properly *ἄφτό*, in the Delian inscription.^(R) Now as *ἴσος*, *οὔλαι*, *γῦρος*, have come from *φίσφος*, *ὄλῃαι*, *γύρφος*, so similar long vowels and diphthongs appear to be of similar origin, as *οὔλαμός*, *ὀρούω* from *ὀρόψω*, *ἀκούω* from *ἀπόψω*, whence *ἀκοή*, *τίμη* from *τίψω*, *τιφμή*. So *ὄμιλος*, *πέδιλον*, *πίδαξ*, *φῦλον*, *ψῦχω*, *ψυχή*, *πύω*.

3. The digamma stands also between vowels: *avarus*, *ἄατος* (*ἄφατος*), *ἄτος*, *Achivi*, *Ἀχαιῖοι*, *avum*, *αἰῶν*, *avennus*, *ἄφορνος*, *Argivi*, *Ἀργεῖοι*, *bos*, *bovis*, *βός*, *βοφός*, *Davus*, *Δαφός*, according to Priscian, p. 710, *βίος*, compare *vinus*, *βίω*, *vino*, *clavis*, *κλαῖς*, *divus*, *διος*, *levis*, *λεῖος* (*λέφος*), *lavo*, *λόψω*, *λούω*, *Mavors*, *Μάρς*, *μάψω*, *novus*, *νέφος*, ΠΙΦΩ, *bibo*, *τινυς*, *ρόφος*, *probus*, *πρεῦς*, Æol. *πρεφός*. Add *ταφός*, *λαφός*,

from Villois. Proleg. to the Iliad, p. 4, δάφιον, *Alcman*,
 να πῦρ τι δάφιον in Priscian, p. 547.—ΕΦΑΟΙΟΙΣ
 Elean inscription, ΔIFI on the Olympic helmet, ^(R)
 ΕΥΣΙ, i. e. ΣΙΓΕΦΕΥΣΙ, in the Sigeian inscription,
 ΦVΔΟΣ, ΚΙΘΑΡΑΦVΔΟΣ, ΤΡΑΓΑΦVΔΟΣ,
 ΦVΔΟΣ, i. e. αὐλαφοῖδος for αὐλαῖδος, καθαφαφοῖδος for
 καθαῖδος, τραγαῖδος, καιμωῖδος, on an Orchomenean inscription
 e, ut sup., p. 158).

To this head belong in Hesychius Αἰετός, αἰτός, Περ-
 Ἀεθόνα, αἰθόνα.—'Αεροῖσθαι, ὑπακούειν.—'Εβασον,
 ὑρακούσιν (thus εἶα was εἶάω, εἶάω)—compare what
 Corinth. p. 354, quotes as Doric, τὸ ἔα εὔα, τὸ ἔασον
 —Δαεῖλος, δαῖλος, Λάκωνες.—Θαεακόν, θακόν, thus
 , θαεακόν, θακόν, θακόν.—From the Pamphylian dia-
 Eustath. ad Odys., p. 1654, φάεος, βαεῖλος, ὀρούεω, or,
 arises from the change of the digamma, more properly
 To this head appertains also what Priscian says, p.
 and more fully at p. 710, viz., that the Æolians placed
 digamma between two vowels: "this is proved," he says,
 by ancient inscriptions, written in the oldest characters,
 have seen upon many tripods." He cites, p. 547,
 Φων, which, at p. 710, he calls Δημοφώφων, and at p.
 αφοκάφων, which, at p. 710, becomes Λαοκόφων. Δη-
 , Λαφοκάφων, are right; the other forms in -όων must
 isen, after the neglect of the digamma, from the
 ion of -άων to -ων and the insertion of ο.

All this it is already clear, that, in the old language,
 digamma appeared in words between the open vowels.

has been already stated (§ XIX, 4), that, before a
 the digamma passed into u, or in Greek into υ.
 quotes from Latin the *nunc mare nunc silvæ* of
 and the *zonam solvit diu ligatam* of Catullus. As
 es *auceps* and *augur*, *faveo fautor*, and *lavo lautus*,
 αἰω, i. e. αἰώω, comes *avio*, and with the insertion of
 , *audio*, from γαίω, i. e. γαίώω, come *gavio* (hence
) and *gaudium gaudeo*. The Etym. Mag. has *Æol.*
 ἰός; Hesychius has αὔας, ἡμέρα; Eustathius, p. 548,
 ηκτος for ἄρηκτος from ἄρηκτος, *infractus*; and

Heracleides * has as *Ætol.* δαυλός, δαλός (*Spartan* δαβελός), so that it was δαφελός, δαβελός, δαυλός, δαλός. Observe also *ιαύχεν*, *ιάχεν* (in German, *jauchen*, *jauchzen*).

§ CLXI.

OF THE DIGAMMA IN THE MIDDLE OF WORDS IN HOMER.

1. The digamma appears connected with a consonant, in Homer, in *μέμβλετο*, *μέμβλακε*, *παρμέμβλακε*. It was *μέβλω*, *μέβλω*, as, in Hesychius, we find *βέβλειν μέλλειν* (or, as it should be written, *μέλειν*). Thus *μέβλομαι*, *μεμέβλετο*, *μέμβλετο*,—and so with the other forms. So we may explain *ἄδδην*, *ἄδδηκότες*, *ἔδδισεν*, ^(R) *ὑποδδίσαντες*, as having been *ἄδδην*, *ἄδδηκότες*, *ἔδδισεν*, *ὑποδδίσαντες*, compared with *ἴσος*, *ἄμμορος*, *ἄρρηκτος*, from *ἴσφος*, *ἄμφορος*, *ἄρρηκτος*, compared also with *duellum*, which was *dvellum*, *dbellum*, and hence *bellum* (*perhaps connected with δύλλα*), as *Duillius*, *Duellius*, were called likewise *Billius*, *Bellius*. "*Ἀδδην* is found also as *ἄδην*, without the digamma, and thus it augments the list of words which retain or drop this letter according to the demands of metre.

2. We may conclude, from preceding remarks, that the digamma appeared also between open vowels, in Homeric Greek. *Ἄϊω*, *ἄϊσσω*, *ῥῖς*, *κληῖς*, *Ἀρήϊον*, &c., since they are never found contracted into *αῖω*, *ᾗσσω*, *οῖς*, *κληῖς*, *Ἀρῆον*, were evidently pronounced *ἄφῖω*, *ἄφίσσω*, *ῥφῖς*, *κληφῖς*, *Ἀρήφιον* as *αῖκων*, *ἄεργος*, &c., were *ἄφέκων*, *ἄφεργος*, &c. Thus likewise *δαφακός*, *δαφάσσειν*, *ἔφασον*, *ἄφεθλον*, *ἄφεί* (*αἰεί*), *ἄφείδω*, *ἄφείρω*, *ἄφίστιος* (not *ἀνίστιος*), *Ἄφιδης*, ^(R) *ἄφιδηλος*, *ἄλοφά* (*ἄλωά*), *ἄφολλής*, *ἄφολξ* (*ῶλξ*), *ἄφορ*, *ἄφορσθῆρ*, *ἄφος* (*αὔος*), *ἄφαλός* (*αὔαλός*), *ἄφτή* (*αὔτη*), *ἄφτμή* (*αὔτμή*), Germ. *athmen*,

* In Eustath., p. 1654, l. 28, the passage should be read and arranged as follows: "Ἐνὶ λόγῳ (Ἡρακλείδης) καὶ ἐνὶ Αἰολοῖς τῷ ᾗ προστιθέντες τὸ υἱ (ἡς φησι καὶ Ἀρίσταρχος, παρατιθείς τὸ ἀτάρ, αὐτάρ—) δαλός, δαυλός, ἰαχεν, ἰαυχεν λήγουσι. Οὕτω καὶ φάσκω, φαύσκω.

γραρός (γραρός) or γραρός, Germ. *grau*, anciently *grau*, δαήρ, δάφω (δαίω), δήριος, ἱφανός, κραφαῖνω (κρασαινω), from ΚΡΑΦ, whence the Germ. *kraf-t*, λαφύς (λάς), λάφυρ, Λαφίτης, λέφω (Germ. *Leu*, anciently *Leu*, whence *Loewe*), ὄφας (οὐς), gen. ὄφατος (οὔατος), ὀφίω, πνέφω (πνείω), φαεινός (φαεινός), χέφω, χράφω, χρέφος, together with all substantives and verbs of the same kind having a vowel before the final vowel. In case of contraction the digamma disappears, thus Ατρείδαφο, Ατρείδαο, Ατρείδιω.

3. The language is full of traces of the digamma changed into υ. It appears in the termination *εύς*, as βασιλεύς, Ὀδυσσεύς, Ἀτρεΐς, Ἀχιλλεύς, Τυδεΐς, words of which the roots are seen more clearly in the Latin forms *Ulysses*, *Achilles*, and are perfectly revealed in the forms TVTE, AXLE, ATPE, upon old Italian works of art. But like βασιλέψ, so must there have been βασιληψ, βασιλέψω (βασιλεύω), βασιληψίς (τιμῆς βασιληΐδος, Π., ζ, 193), βασιληψίος (γένος βασιληΐον, Od., π, 401).^(R) The digamma remained in the vocative βασιλεῦ, not to leave the root open and ending in the feeble ε, and in the dat. pl. βασιλεῦσι, combined with σ, as in the nominative sing.

4. In like manner, the digamma remained in future and aorist tenses, supported by σ, though it disappeared where it stood unsupported between vowels; since ἐμπνέω, Π., τ, 159, &c., Δεύσαι, ib., ψ, 623, Δεύσεσθαι, ib., λ, 700, κλαύτομαι, ib., χ, 87, κλαῦσι, Od., ω, 292, πλεύσεσθαι, ib., μ, 25, χραύω, Π., ε, 138, demonstrate that their verbs, Δέω, κλαίω, πνέω, χράω, were once Δέψω, κλάψω, πνέψω, χράψω (Germ. *graben*); and, further, the parts and derivatives of ἀλείνω, κάω, κλέω, ρέω, χέω, as ἀλείνασθαι, καῦμα, κλυτός, ρυτός, χυτός, point to ἀλέψω, κάψω, κλέψω (properly *to make a noise*,—so the German *kleffen*, applied to dogs—as the Germ. *gaffen*, Eng. *gape*, may be compared with χάψω—χάω, χαίνω—), &c.

5. In some verbs, the digamma is either retained or dropped in the present, as δέω or δέωω, or is not at all thrown away as βασιλεύω, ἱερεύω. In some the σ is suppressed instead of it, as χεύω (not χεύσω), Od., β, 222, and so χεῦον, ib., β, 544, χυνάων, ib., δ, 214, χεῦαν, χεῦαι, &c.

6. In the aorist of ἀλείνω from ἀλέψω, the digamma not

only suppresses σ, ἄλσνα, ἄλσναι, ἄλσνᾶσθαι, &c., but it is also lost itself, as in ἄλσασθαι, Π., ν, 436, and so ἄλσασθε, ἄλσαστε, in other places, which were undoubtedly ἀλέφασθαι, ἀλέφαστε. Exactly in the same manner we find εὔκηλος and the common ἱκηλος, εὔαδεν instead of ἱαδεν, αὐτάχος, αὐσταλῆος, and the strange form αὐέρισαν (but see Heyne Obs. ad Π., α, ν. 459), which may be explained ἀφίρισαν, viz. φίρισαν with the intensive α prefixed. From all this, and the preceding remarks, it seems evident that the diphthongs αὐ and εὐ arose from the attenuation of ἀφ and ἱφ.

Obs.—The appearance of ἱκηλος, i. e. φικηλος, together with εὔκηλος, i. e. ἱφικηλος, may be explained without supposing φικηλος by comparison with the root QVIE or QVEE, i. e. KFEE of *quietus*. Since the sequence of KF opposes the analogy of the Greek tongue, the sound KFEE was transposed into FEKE and EFKE, the roots of FEKHAOZ and EFKHAOZ, i. e. ἱκηλος and εὔκηλος.

§ CLXII.

HISTORY OF THE DIGAMMA IN HOMERIC CRITICISM.

1. Bentley was the first who clearly recognised the traces of the digamma in the Homeric poems, and the necessity of attending to it in the treatment of the Homeric text. On the margin of Stephanus's edition of Homer in *Poetis princip. her.*, he marked the lections of several manuscripts, prefixed the digamma to the proper words, and endeavoured to alter the adverse passages according to its demands, often improving on himself, as he proceeded, and amassing or examining a great variety of matter. From these notes he drew up a full and elaborate treatise, in which he goes through the digammated words in alphabetical order, and overthrows all apparent objections to his doctrine. The notes alluded to (called the *codex Bentleianus*,) were sent to Heyne, but not the treatise; and thus the dispersed observations, and somewhat crude views of the great Critic have become known, but the larger work remains, without having been published, in

the library of Trinity College at Cambridge; where it was shown to me, still in manuscript, together with the above mentioned *codex*, in the year 1815. ^(R)

2. After the labours of Dawes and of Payne Knight* on the subject of the digamma, this letter found in Heyne† an eminent protector, who, after his fashion, gave many useful hints, but wavered in his observations, and brought the question to no final decision. Both on this account, and because, following the example of his predecessors, he was too prone to change, or to throw suspicion upon every passage that seemed to oppose the digamma, and thus to mangle the works of Homer, he gave ample grounds for contradiction and even severe censure.‡ Soon after the outbreaking of this literary war, Hermann|| took the field, dividing the truth from error with singular sagacity, and endeavouring with great pains to destroy the arguments against the reception of the digamma into the Homeric poems, but at the same time to prescribe proper limits to its use in Homeric criticism. The neglect of the digamma in *solitary* instances, he admitted as a proof of the later origin of those passages, in which such instances occurred. The doctrine immediately acquired fresh partisans in Germany; as, for example, Buttman in his *Greek Grammar*, and Boeckh.¶ Recently a new opponent to the digamma has appeared in the person of Spitzner, who, however, without combating the other proofs of its existence,

* The first in *Miscell. Crit.*, *Sect. IV*, *de consonantis sive aspirationis Vau virtute*, and the latter in *Analytical Essay on the Greek Alphabet*, London, 1791, and recently in *Prolegg. ad Homerum*—with a preface by Ruhkopf, Leipsic, 1816.

† Besides the remarks scattered over his commentary, see the three *Excursus* upon *Il.*, *τ*, 384, Vol. VII, p. 708—772.

‡ See the review of his *Homer* in the *Allgem.-Lit. Zeit.*, 1803, p. 285, *sqq.*

|| With a review of Heyne's *Homer* in the *Leipz. Lit. Zeit.*, 1803.

¶ On the *versification of Pindar*. Berlin 1809, *Sect. IV*, and *ad Pindar. de metris Pindaricis*, *cap. xvii*. Matthiæ, *Gr. Gr.*, p. 40, contends against this letter, but in the appendix, p. xxii, retracts his opposition. ^(R)

rests his hostility to the letter upon this single circumstance—that *hiatus* cannot be, by its aid, entirely removed from the poetry of Homer; *expellas furca, tamen usque recurrit*.

§ CLXIII.

HIATUS BEFORE WORDS NOT DIGAMMATED.

1. Finally, with regard to instances of hiatus, before words not digammated, they are partly exculpated by the circumstances pointed out § CLI, 3, partly of such a kind that they,

a. May be removed by the insertion of a particle agreeable to the language: e. g. when *ὃ* is altered into *ὃ γε*, *δέ* into *δέ τ'*, *ὃ ἄρ'*, *ὃ οὐ*, according to the analogy of other places, or by a slight change of form: *εἰς ἅλα ἅλτο*, Π., α, 532, into *ἅλαδ*; *ἄστὲρα ἤκεν*, ib., δ, 75, into *ἄστέρ' ἤκεν*; *τῇ με ἔα*, ib., ε, 16, *μή με ἔα*, χ, 339, *μηδὲ ἔα*, ib., β, 165, 181, into *τῷ μ' εἶα*, &c.; or that they,

b. Must remain, as tokens of the alterations, which the Homeric text has endured, while it was transformed, in the course of centuries, out of its primitive shape, still attested by many traces, into the later appearance now assumed by it—alterations which have affected the *arrangement* of words, as well as the dialect. Moreover, the hiatus would find admission so much the easier, since, after the disappearance of the digamma, critics were forced to consider it as a peculiarity of the epic verse.

Obs.—The most conspicuous hiatus is that after *ι*, in the personal termination, —*τι*, in *τί* and in *δί*. The 2nd pers. pl. —*τι*, however, compared with the ancient form of the first, —*μεις* instead of —*μει*, and with its derivation from the pronoun of the second person ΣΙ, ΤΙ, —ΣΕΣ, —ΤΕΣ, appears to have lost a *ς*, and *ἐρύσσατι*, *πιλάσσατι*, &c., seem to have been originally *ἐρύσσατις*, *πιλάσσατις*, &c. (like *ἐρύσσαμεις*, *πιλάσσαμεις*), so that *ἐρύσσατι ἥκυρόνδε*, Od., κ, 403, *πιλάσσατι δαλα*, ib., 404, *κρύσσατι δοσις*, ib., ω, 215, &c., were really without hiatus. Also the dual ending —*ις* was shortened from —*ις*,

and so ἡμεῖς—συναρχαίειν αὐτὰς, Il., β, 218, might better be read συναρχαίεις.—Moreover, τί, compared with κί—κί, was probably τίη—τί,^(B) and hence there was, originally, no hiatus in τί, Ὀρεσίλοχον, Il., ε, 542, τί αἶθερα, Od., β, 57, &c., although no one would, probably, think of introducing these forms into the Homeric text. Besides δέ there are the fuller forms δή and δαί, the last of which, as interrogative, is proposed by Apollonius, Lex. Hom., p. 270, ed. Vill., in the question τίς δαίς, τίς δὲ (l. δαί), δμῶς, Od., α, 225, as likewise in τῶς δ αἰ (l. δαί), τῶν ἄλλων Τρώων φυλακαί τε καὶ εὔναι, Il., κ, 408, where the position of the article αἰ τῶν is un-Homeric.

§ CLXIV.

OF THE APOSTROPHE IN HOMERIC VERSE.

1. Apostrophe injures the forms of words by making them similar to one another, and thus undistinguishable. Placed after *consonants*, however, it allows the syllables to be discriminated through the pronunciation, as

κακῶν κατάρχεις τήνδε Μοῦσαν εἰσάγων,
and κακῶν κατάρχεις τήνδ' ἐμοῦσαν εἰσάγων (comp. Lobeck de Apostroph., p. 5), may be distinguished in pronunciation; and the theatre of Athens ridiculed the actor, who, in Eurip. Orestes, v. 273, pronounced γαλήν' ὄρῳ, i. e. γαληνὰ ὄρῳ, I see a calm, as γαλῆν ὄρῳ, I see a cat,—pronouncing, without marking the elision, γαλῆν ὄρῳ instead of γαλή-ν' ὄρῳ. On the other hand it is impossible to make elision sensibly heard between *vowels*: κύψει' ὁ γέρον, Od., λ, 585, ἐμεῖ', ὅτι, ib., Σ, 462. Here apostrophe is merely a mark for the eye. Since, therefore, the Homeric poems were immediately intended for the ear, it is proper, according to the concurring opinion of Hermann, Bekker, Spitzner, &c., universally to remove apostrophe, even after consonants, where this can be effected by the insertion of other forms, as, in the above cited examples, by κύψαι ὁ γέρον,^(B) ἐμεῦ, ὅτι. Of the several elisions we shall speak in the next divisions of this section.

2. The diphthong *αι* suffers apostrophe in the terminations

—ομαι, —αται, —εται, —ονται, —εσθαι, —ασθαι, as βούλομαι ἐγώ, Π., α, 117, εἶατ' ἐνί, ib., β, 137, φαίνεται Ἀρηιφίλου, ib., γ, 457, κείσονται ἐν, ib., χ, 71, φεύξεσθ' ἐκ, ἴστασθ' ἀμφ', ib., λ, 589, 590, seldom so that the apostrophized syllable falls in the arsis, only ἀρέσθ' ἐπί, ib., σ, 294, λελαθέσθ' Ἀτης, ib., τ, 136, and ib., υ, 422, 469, Od., κ, 385, ρ, 196 (Herm. ad Hymn. ad Merc., v, 133, Spitzner, *ut supra*, p. 164).

Obs. 1.—The forms ἴσσειν, ἴμμεν, apostrophized from ἴσσειται, ἴμμεται, must, according to Bekker, supported by Spitzner, p. 165, be exchanged for the stronger ἴσσαι, ἴμναι.—An apostrophized termination —ῆσαι stood Il., ρ, 322, 3, οὐδέ τί μιν χρεώ ἔσται τυμολοχῆς δτι μιν δάπτωσιν Ἀχαιοί, where Crates gave the reading τυμολοχῆς; and once αι in nom. plur. first decl. in ὡς δξείτ' ἰδύναι δύνον, Il., λ, 272, which Bentley alters to δξείτ' ἰδύνη δύνει, Buttmann (Gr. Gr. I, 127,) to δξίαι ἰδύναι with synizesis.

Obs. 2.—OI is suppressed by apostrophe in τω and μοι,—τω in the line σφῶν μίν' ἐπείκει, Il. δ, 341, not elsewhere,—μοι in εἴπ' ἄγε μ' ὦ, Il., ι, 673, κ, 544, καί μ' ὦψ ἀμύνετε, Il., ι, 4, 81, ἦ μ' ὦψ, Od., δ, 367. Comp. Il., ζ, 165, σ, 207,—in which instances, however, synizesis also might find room,—μίντω ἐπείκει, ἄγε μοι ὦ, as in υἱὸς ἱμῶ ἀκυμῶν, Il., σ, 458. Comp. § 149, 5.

3. A suffers apostrophe without limitation, though rarely in the personal termination σα: ὃν σφιν ἐπ' ὥσιν ἄλειψ' ἐμέ, Od., μ, 200, διήρεσσ' ἀμφοτέρησιν, Od., ξ, 351, formerly διήρεσσα ἀμφ'.—Τοῖος ἔ' ἐν πολέμῳ, Od., ξ, 222, should be written εἰα, τοῖος εἰα, with synizesis. Ἄνα for ἀνάστηθι, and as the voc. of ἄναξ, is never apostrophized (Herm. ad Orph., p. 724, and Hymn. ad Apoll., 526).

4. E is elided in all terminations; yet not in ἰδέ, nor in the termination ζε (Spitzner, p. 171, who cites only Hes., A, 174, αἰμ' ἀπειλείεσθ' ἔραζ' οἱ δ.), nor in the optative form —ει, so that in οὐδέ κεν ὥς ἐτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων, Il., ι, 386, κύνει' ὁ γέγων, Od., λ, 585, &c., the other forms πείσαι, κύνσαι, &c., should be placed like ἀκούσαι, Il., τ, 81, η, 129, αἶσαι, ib., 130, &c.

Obs.—ἤλυθ' in ἤλυθ' ἀκωπή and the like, in opposition to ἤλθεν Ὀνυρος, &c., is left by Hermann *ad Orph.*, p. 724, for the sake of saving the ancient form in ἤλυθ'.

5. Elision of iota. In the datives —οισι and —ησι, the full form has passed through —οισ' and ησ' into the short —οις and —ης; yet the longer forms are far more numerous, and those in —ης stand almost always before a vowel: Ἀτρεΐδης ὑπό, Π., β, 249, ἀργενῆς οἶσσι, Π., ζ, 424, Od., ε, 472, ἐμῆς ὑπό, Π., γ, 352, κ, 452, &c. In many of these places there once stood the apostrophe, which, as we perceive, belongs to them all. The short form is found in *θησί τε σῆς καί*, Π., α, 179, *Ξ οἷς σὺν θησί*, Π., ε, 641 (and there a Mosc. ms. reads *οἷησιν θησίν*): ἐν *καλάμῃς φορέουσι*, Π., α, 238, should be, perhaps, ἐν *καλάμησι φορέουσι*. Add to these, Od., η, 279, λ, 242, υ, 65, Π., ξ, 180.

6. In the third declension ι of the dat. sing. appears to be elided by Homer, yet ἀστέρι ὀπωρινῶ, Π., ε, 5, τῷ ὄρνιθ' Ὀδυσσεύς, Π., κ, 277, were, according to Eustathius (*ad Iliad*, p. 12), even by the ancients ascribed to synizesis: ἀστέρι ὀπωρινῶ, ὄρνιθι Ὀδυσσεύς. Entirely of the same description are Π., π, 385, δ, 259, λ, 544, μ, 88, ν, 289, ω, 26, Od., ε, 62, ο, 240, 364, τ, 480. In *κήρυκι Ἡπυτιδῃ*, Π., ε, 324, even the common text has observed the rule, by which these iotas should be regulated. In Od., ο, 246, the author of the *Axiochus*, p. 115 (*Compare Boeckh ad Pind., Not. Crit.*, p. 394,) has *παντοίῃ φιλότῃ*.—The iota of this case after a vowel, which is elided in the common text, should be subscribed or adscribed: ἤρω, Π., η, 453, Od., θ, 483, not ἤρῳ, nor Ὀδυσῇ for Ὀδυσῆι, Od., ο, 157.—So read *δεπαι* not *δεπα'*, Od., κ, 316, *γῆραι* or *γῆρα*, not *γῆρα'*, ib., λ, 136, ψ, 283, &c., to which we shall return under the third declension of the Homeric dialect.

7. In the plural also synizesis instead of apostrophe was admitted in *κανόνισσ' ἀραρυῖαν*, Π., ν, 407 (*and Eustath. ad loc.*). This kind of apostrophe occurs especially after double σ: *ἐπίσσ' αἰσχροῖσι*, Π., ω, 238, *πολίσσ'*, ib., ε, 546, ν, 452. Compare Π., ω, 600, η, 273, ε, 530, 308, υ, 497, Od., ζ, 241, &c. Even *χίρσ'* is found Π., π, 420, 452, σ, 505,

φ, 208, Od., ν, 115. Add several in —σι: δάμασ' ἱμοῖσι, Il., ζ, 221, δάκρυσ' ἱμοῖσι, Od., ρ, 103, τ, 596.—Σφ' for σφί in καί σφ' ἀκριτα νείκεα λύσω, Il., ξ, 205, χέριζα δέ σφ' Ἀργεῖ, Od., γ, 440, may be conveniently written full, and classed under synizesis.

8. Iota in the personal terminations —ασι, —ησι, —ουσι, —ωσι, admits apostrophe, but not frequently: ἵσταᾶσ', Il., ι, 44, ξ, 308, φῆσ' ἔμμεναι, Od., ρ, 352, στεῖχῃσ' ἀνά, ib., η, 72, φρονέῃσ', ib., ζ, 313, οἴσουσ', Il., τ, 144, ῥέζουσ', ib., ψ, 206, περιστήωσ', ib., ρ, 95, φοιτῶσ', Od., β, 182.

9. Ὅτι is not apostrophized in Homer, and ὅτ' is ὅτε, as χαῖρε νόφ, ὅτ' ἄριστοι Ἀχαιῶν δειρῖόωντο, Od., δ, 78 (like Οὐκέτι' ἔγωγε—Τιμήεις ἔσομαι, ὅτε με βροτοὶ οὔτι τίουσιν, Od., ν, 129). Compare Il., α, 244, 397, δ, 32, ε, 331, Od., ξ, 60, 90, 366, υ, 333, φ, 116, 254.^(R)

10. The adverbs of place, ἄλλοθι, αὐτόθι, τηλόθι, ὑψόθι, and ὄθι (in Il., β, 572, &c.), suffer elision, except when they come from substantives, as ἡῶθι, Ἰλιόθι (Spitzner, p. 173); elision is allowed also in εἴκοσι, Od., β, 212, δ, 669, ι, 241, and τοσσάκι in τοσσάχ' ὕδαρ, Od., λ, 586.

11. In the case of α, according to what was said at the beginning of this section, apostrophe should be banished from,

- a. The genitive —οιο, which has sometimes been made —οί' merely through the error of the Grammarians (Herm. ad Orph., p. 722).^(R)
- b. The pronouns ἐμεῖ' ὀλίγον, Il., ψ, 789, σεῖ' ὅτε, Il., ζ, 454, &c., where the forms ἐμεῦ, σεῦ, were preferred even by Herodian (Bekker, p. 131).
- c. The verbal terminations —εο, —αο, since instead of —ε', —α', the ear and the rhythm admit in all cases of —εῦ and —αῖ: the Ἀλλ' ἔπει, ὄφρα of Aristarchus, who here also preferred the improper reading, has been exchanged for ἀλλ' ἔπει; still, however, are left μὴ ψεύδε' ἐπιστάμενος, Il., δ, 404, and similar examples at Il., ι, 260, Od., α, 340, Il., ω, 202, Od., δ, 752.

In the same way we should read ἦρα ὅπισσα, Od., ω, 33 (like ἐπὶ τῷ ἄκροισιν, Od., ω, 193), instead of ἦρα' (Spitzner, p. 173).

12. Finally, *τοῦτο*, *δύο*, *ἀπό*, and the verbal terminations *—ατο*, *—ετο*, *—οντο*, *—οιατο*, admit unrestricted elision; but not *τό*, *πρό*.

§ CLXV.

OF CRASIS, APHÆRESIS, APOCOPE, IN HOMER.

1. By crasis there are contracted, in Homer,
 - αα* in *τάλλα* from *τὰ ἄλλα*, *Il.*, α, 465, β, 428, *Od.*, γ, 462, ξ, 430. ^(R)
 - οα* in *ἄριστος* from *ὁ ἄριστος*, *Il.*, λ, 288, ν, 154, 433, π, 521, ω, 384, *Od.*, ς, 416; *αὐτός* for *ὁ αὐτός*, *Il.*, ε, 396. Also *ἄλλοι*, i.e. *οἱ ἄλλοι* is read by Zenodotus, *Il.*, β, 1.
 - οε* in *οὐμός* for *ὁ ἐμός*, *Il.*, Σ, 360; *προῦθηκεν*, *Il.*, ω, 409; *προῦπεμψα*, *Od.*, ς, 54, compare *Il.*, Σ, 367, *Od.*, ς, 117, ω, 360; *προῦτυψαν*, *Il.*, ν, 136, ο, 306, ς, 262, compare *Od.*, ω, 319; *προῦφαινε*, *ib.*, ι, 145, compare *ib.*, ι, 143, μ, 394, ν, 169; *προῦχουσι*, *ib.*, κ, 90, compare *Il.*, χ, 97, ψ, 325, 453, *Od.*, γ, 8, ζ, 138, τ, 544, ω, 82.
 - οο* in *τοῦνομα* for *τὸ ὄνομα*, *Il.* γ, 235,—which is rejected by Hermann (*Obs.* 28, ad Viger, p. 707,) as un-Homeric, and *καί τ' οὔνομα* written in its place.
 - αι αυ* in *καὐτός*, *Il.*, ν, 734. According to the analogy of other places, however, we might read, in that line, *μάλιστα δέ τ' αὐτός*; although *κ'* for *καί* is acknowledged by the Scholiast. In the passages *Il.*, β, 238, and ι, 412, which Wolf (*de Orthograph.*, *Gr. Gr.*, p. 434,) classes under this head, *κί* not *καί* manifestly stands. ^(R)
 - αι ε* in *καίγῳ*, *Il.*, φ, 108, which, as the only example, should probably be read *οἶος καὶ ἐγώ*; although it is supported by *καίγῳ τῆς ὀσίης*, *Hymn.*, B, 173, at the beginning of the verse.—*Καίπεινος*, *καίπεισι*, and *καίπειθε*, are now exchanged for *καὶ κείνος*, *καὶ κείσι*, *καὶ κείθε*, and *καί*, *Il.*, ε, 273, for *κί*.
 - ου ε* in *οὔνεκα*, *τοὔνεκα*, from *οὐ ἔνεκα*, *τοῦ ἔνεκα* (with the

aspirate suppressed as in οὔρος, &c., comp. § CLXXI), both frequent.

2. Aphæresis has been banished from Homer by Wolf. It occurred in δὴ ἔπειτα, Π., α, 163, υ, 338, Od., α, 290, β, 221, Δ, 378, λ, 121, which used to be written δὴ ἔπειτα or δ' ἔπειτα.

3. Apocope.—At the end of words the vowel is taken away by apocope from ἄρα, παρά, ἀνά, κατά, ὑπό, ἐνί, πρὸς. (Supposing, to wit, that α at the end of ἀνά, ἄρα, &c., be not a vowel *added* to the original form.)

4. Ἄρ and πάρ remain without farther alteration, ἄρ σφαι, πάρ Ζηρί, &c., also ἄν, except before liquids and *p* sounds, before which, according to known laws, it is changed: ἄν δὲ Θόας, Π., η, 168, ἀνστάς, &c.; but ἀλλέξαι, Π., φ, 321, ἀμμίξας, Π., ω, 329, ἄμ πέλαιος, ἄμβαινον, ἄμ φονον, &c.—Before *z* it occurs changed into γ, as ἀγκρεμάσασα, Od., α, 440.

5. Κατά never appears in the merely shortened form of κάτ, but τ is always changed into the following consonant, whether mute or liquid: κάππισον, κάτ πιδίον, κάτ κεφαλῆς, κάτβαλεν, κάτ γόνυ, κάτ δέ, καλλείτω, κάμ μέσσον, κανεύσας, κάτ ρα, &c. &c., and before the digamma (from ἄγω, i. e. *Ἔγω, Ἔξαις, κατα-ἔξαις*), κατῦξαις, which is wrongly written κανάξαις, Hes., E, 664, 690; but κάτ φάλαξ' (not κάφ φάλαξ'), Π., π, 106, κάτθανε, κατθάψαι, κάτθιμιν, and the like, according to a well-known law. Before *two consonants* τ is thrown away: κάσχεθε, Π., λ, 702, and so καστορεῦσα, κάκτανε. According to this analogy κάμμορ stands for καχόμορ, Od., ε, 160, 339, λ, 216, υ, 33.

Obs.—Chrysippus united the preposition, so shortened, with the following word in ἀμεινοῦσι, Aristarchus separated the words. Comp. Schol. Venet. ad Π., Δ, 441, and Etym. Magn., p. 81, l. 16, which also has ἀμφθον, καδέ, and καδέδων, for κατὰ δὲ εἶον, p. 30, l. 35, where, however, instead of καδέδων ἐν θαλάσῃ, we should read καδέδω' ἐν θαλάμῳ in reference to Π., γ, 382.

6. Ὑπο follows this law only in the form ὑββάλλων, Π., τ, 80.

7. Also *iv* is shortened from *ivl*, which last has remained only where the verse demanded it, as *ἡμετέρῳ ἐνὶ οἴκῳ*;—where it stands for *ἔνιστι*;—and in a few other places, as *δοῖν ἐνὶ νηὶ μελαίνῃ*, *Il.*, *τ.*, 331. Thus likewise *πρός* is from *προτί* (groundlessly weakened into *ποτί*),—in which word the *τ* passed into final sigma, as *θ* in *δόθι*, *δός*, *ἔθι*, *ἔς*. *Προτί* has remained only where the exigency of the verse required:

OF THE HOMERIC DIALECT.

PRELIMINARY.

1. The peculiarities of a dialect are to be found, *a.* in the roots of words, *b.* in the parts of them subject to inflection, *c.* in the use of particular words, *d.* in particular constructions of speech.

2. Under the name of Homeric or epic dialect we understand all those peculiarities of the Greek tongue, under the above-mentioned heads, which were either adopted into epic song out of the primitive language, or altered by it in compliance with its own exigencies, and which have reached our knowledge.

3. Thus we cannot expect to discover in the epic dialect, a self-included and perfectly consistent whole, since its monuments, the epic poems, differ in some respects according to their ages, authors, and countries.

4. Besides, it must be considered, that the oldest of these poems, transmitted from an epoch of uncertain antiquity, gradually, in the course of centuries, changed their original form, until they acquired, in writing, a more substantial shape, better secured against the influence of the never-ceasing alterations of the language.

5. Much of their ancient cast, likewise, was lost through the fault of the Alexandrian critics, especially of Aristarchus,

while they endeavoured to give a purely Ionic character to poems which they esteemed Ionian.

6. That, notwithstanding the number and continuance of such openings for innovation, much of its ancient character still adhered to the epos, arose from the circumstance, that its language, developed by song, growing with the growth, and intertwined with the substance of poetry, became as it were something consecrated, and, in its essence at least, immutable.

7. Thus the epic dialect descended in a form at once variable and steadfast; on one side following the perpetual changes in the language of a spreading population, on the other side maintaining, in many essential particulars, its primitive nature. It lost the digamma, lengthened the now open vowels, softened the syllables originally hard, gradually contracted those which were open, and was compelled to sacrifice much, which seemed improper, because different from Ionic. Meanwhile it retained that which was not subject to such changes, as a character impressed upon it by long usage, and protected by the measure of its versification. Hence it displays as great a variety and inconstancy in its forms, as a consistency and constancy in its fundamental qualities.

8. We shall first collect and examine the peculiarities belonging to this dialect in the letters; and these are partly grounded on its original foundation, partly introduced by the necessities of epic rhythm.

§ CLXVI.

CHANGE, DUPLICATION, AND EXTENSION OF THE VOWELS.

1. *The use of η where the common dialect has α*: thus, 1. instead of long α, in Ἀδελστος, with the cognate words from δρᾶω. Ἀδελστυαν, Il., β, 828, Ἀδελσστη, Ἀδελστίη. ἔμψης, Θρήνης; and words belonging to it, Δηῖτο, Δηῖντο, Δηῖσαιο, &c. Δηήτηρ, Δώρηξ, Ἰήων, ἰήτηρ, ἰρηξ, κληῖς and derivatives, Φαίηες, λῆν, οἰήια, πέρην, πρήσω and πρήξις, πρηῦ, H. VII, 10, ῥηῖδίας, Τηῖνες, add the cases of ἀήρ, ἡέρος, ἡέρι, ἡέα, and from

ψᾶς, ψῆρας in πολαιούς τε ψῆράς τε, Π., π, 583 (although we find ψαρῶν νέφος, ib., ρ, 755), quoted by Gellius, B. 13, c. 20, as preferred by the old Grammarians on account of the *difference* of sound. They must, therefore, have taken offence at the roughness of the two α syllables in ψᾶρας. In the same way διηκόσιοι, διηκοσίαν, τριηκόσια. — 2. *Instead of short α, for the support of the verse*, in ἡερίθονται from αἰεῖω, ἐκέβολος, Δήλιον, ἡγάθιος, ἡγερέσθαι, ἡμαθόεις, ἡμιόεις, ἡγορή, ἀγγορή, and derivatives,^(B) ἀνήροτος, Od., ι, 123, ἐπημοιζοί, Π., μ, 456, Od., ξ, 513, μοιρηγενίς, Π., γ, 182, ποδήμεμος, ἀντήνωρ. So from ἀπαχημένος, the fem. ἀπαχημένη. Likewise ἡμύν and ἡεαίον appear to change α into η,—to wit α *intensive*,—as ἡγερέθονται, ἡγερέσθαι, Π., γ, 231, κ, 127, change their α, the *collective* (collectivum, from ἄμα). The same happens in the inflections ἀτασθαλίῃσι, φθῆης, for ἀτασθαλίαςι, φθάης, &c., of which hereafter. On the contrary, λελασμένος, λέλασται, λελάσμεθα, from the original root, instead of λελημένος, &c., have remained.

2. *Doubling of ε in εῷ for the support of the verse*: ἦῷ, Π., ρ, 456, &c.; also as an adverb, ἦῷ τρέφειν ἢδ' ἀντίταλλον (for εῷ τρέφειν), ib., π, 191, proposed by Hermann (ad Pind. Ol., 5, 37,) and defended by the similarity of εῷ τρέφειν ἢδ' ἀντίταλλον, Π., ξ, 202, 303, Od., τ, 354. So in compound words: ἡϋγίσιος and ἡϋκομος. Add ἦϋς, Π., β, 653, and ἦϋν, ib., σ, 628, without other forms. Further, πολυηράτω, Od., λ, 275, δολιχῆρετμοι, &c. Likewise ἦϋτε, Π., β, 87, &c., as well as εὔτε; ἦπιτα, however, for ἔπιτα, in connection with ἄε, δ' ἦπιτα (others read δὴ ἦπιτα), Π., ο, 163, υ, 338, Od., α, 290, 294, &c., is a false reading (comp. Heyne ad Π., ο, 163), for δὴ ἔπιτα, which is now universally read. Add to these the termination εῖον, where it comes from εῖον: βασιλῆιον, i. e. βασιλέῖον, ἐεῖον, λαισθήιον and λαισθήια, Μινυήιος, ξινυήιον and ξινυήια, παεῖον, πολεμυήια, &c. To this class belong ἦια (~~~~ and ~~~~) from εἶω, I travel (*Sophron in Etym. M.* p. 423, l. 20, under ἦια), *dry provisions for the way*, Od., β, 289, 410, δ, 363, &c.; then, *what easily stirs itself, chaff*, ib., ε, 368, and in Π., ν, 103, *prey of wolves*, together with λῆς, λῆδος, booty, out of Homer λεία. The same is observable in εῷς, εἶος, i. e. εῖς, εῖος, as

βασιλεύς, βασιλῆος, Πηλείς, Πηλῆος, of which hereafter.

3. *Prefixure of ε to a long syllable, which begins with ε:* in ἔεδνα, ἔέλδαρ, ἔερση, and derivatives; ἔεδναται, Il., ν, 382, ἔέλδομαι, ἔερσηεις; in εἰκοσι (yet εἰκοσι, ib., β, 510, &c.), εἰς for εἰς, Hes., Σ, 145; εἰσάμενος, η, ἔλπιται, &c., ἔλσαι, Il., φ, 296, ἔργει, &c.; and, with the rough breathing, εἴσαντι, ib., κ, 23, 177, ἔιστο, ib., μ, 464, ἔηκε, ib., α, 48, so that we cannot consider this epsilon in εἴλεον, &c., ἔειπον, &c., εἴσαντι, ἔελδετο, ἔεργει, ἔεργο, ἔερχατο, &c., as *the augment*.⁽²⁾

Obs. 1.—Almost all these words had the digamma, so that the prefixure was chiefly before that letter. To this class also probably belong βοώντα εἰ φεύρου, Il., β, 198, ὀρώμενος, εἰ πτω φεύρου, Od., ι, 439, &c., and μῆτιν φευρίσκω, ib., τ, 158, which once stood for μῆτιν εἰφ φεύρισκω; since neither does the meaning there admit of ἡε, nor does φευρίσκω appear elsewhere except in imitations of the Homeric usage. Here, then, φευρίσκω should be considered as εἰφευρίσκω, and φεύρομεν, φεύρω, φεύρω, explained in the same way, as having the prefixure, and after it the trace of the vanished digamma, as above in the instance of ἀφανδάνι.

Obs. 2.—E appears as a *post-fixure* in μῆτις Ζεύς from μῆτις, in ἥ and ἥλιος. Yet ἥ is probably a shape of ἥε, and ἥ only its abbreviation; and ἥλιος, for εἰλιος, is the true and constant form in Homer. The later ἥλιος, unknown to Hesiod also, is found, besides Hymn. xxxi, 1, only Od., θ, 271, in the song of the loves of Mars and Venus, there inserted, and shown, by this very use, to be of later date. Also ἀδελφεός, ὅν, αἰ, is the ancient form, and the more recent ἀδελφός, like ἀδελφή, is unknown to Homer.

4. *Introduction of η into compound words, in order to make words with several short syllables suitable to the rhythm of the verse,* in ἐπηετανός, ὅν, οἰ (ἐπι—η and ετανός, an ancient form from ἔτος), εὐηγενίος Σάκοιο, Il., λ, 427, νηός ἐπῆβολος, Od., β, 319, i.e. *striking upon*, ἐπιτυχής, and hence *master of*, from which afterwards ἐπεβολή and συνεβολή. Of the same kind are ἐπημολγῶν, Il., ν, 5, νεηγενίας, Od., 336, ε, 127, (yet νεογενεία, νεόπλυτα, &c.), ὀλυγπελίας, Od., ε, 468, &c.

(yet ὀλυγοδραΐων, Π., ο, 246, π, 843, χ, 337, where the position of δ₂ makes the η unnecessary), and hence with more recent writers κακηπελίη and εὐηπελίη (comp. Et. Magn., p. 390, l. 24, 40), ἐλαφρολόος.—In πολεμήσιος, whence πολεμήσια, and πολήτης, whence πολήτας, ib., β, 806 (~~~~), (the forms of πολίτης (~~~~) being likewise found, Π., ο, 558, &c.) the ι is also probably of a *rhythmical* origin. In like manner τ stands for υ in τανηλεγίος, Π., ϑ, 70, &c. (yet τανύγλασσοι, Od., ε, 66).

Obs.—On the other hand, ο is extended into ω, when the word contains a reference to *place*, as ὠκεῖρος, &c., χερσινυπήσιν, Π., ω, 261. Hence Πυλαργεῖος, Π., β, 54, ψ, 303, is rightly preferred to Πυλχηγέης, but instead of ὀλοοίτροχος, ib., ν, 137, we should admit ὀλοοτρέχος, did not the former stand almost universally, and were it not also quoted by the Etym. M., p. 622, l. 40, out of Democritus. The meaning has no reference to place, and the extension is, on account of position, as little requisite as in ὀλοόφρων, Π., ο, 630, and ὀλοόφρονος. That, however, in Πυλαργηῆς and the rest, *place* is expressed by the old dative form, is proved by similar formations out of Homer, which retain the dat. 3rd decl. as a designation of place, such as ὄρεϊάτης, ὀρεῖαυλος, ὀρεγινής, &c. In the expression of *person*, in Ἀργυρόντης and ἀνδριφόνης, ο has been exchanged for ω.

5. *Extension of α into ω in παρὰ before a mute*: παρὰ οσί, παρὰ Βοιξήϊδα, παρὰ Διός, &c. Also in compound words, παραιβάται, Π., ψ, 132, παραιπεπιβοῦσα, Π., ξ, 208, αραΐφασσι, παραιφάμενος. Sometimes before λ: παρὰ λαπάρη, α, γ, 359, &c., παρὰ λυγέσσι, Od., α, 366, σ, 213, also παρὰ ῥόν, Π., π, 151. Κατά is thus extended only in κατεβαταί, Od., ν, 110, and ὑπό before mutes: ὑπαὶ πόδα, γαί δέ τι, and ὑπαὶ ἰαχῆς (Γιαχῆς), Π., ο, 275, where ὑπό improperly admitted.

6. Ὑπό, however, is proper (not ὑπαί) before λ: ὑπὸ παροῖσι, Π., β, 44, &c.; before ν: ὑπὸ νιφέων, ib., ο, 625, c.; before ρ: ὑπὸ ῥιπῆς, ib., ο, 171, &c.; before two consonants: ὑπὸ πλῆγῆς, ib., ξ, 414. So we should read (see

Etym. M., p. 262, l. 9,) ὑπὸ δαίους (i. e. δ/αίους), Π., ο, 4, instead of ὑπαὶ δαίους, and thus χλαρὸς ὑπὸ δαίους, ib., κ, 376. Ὑπαί belongs probably to an ancient form of ὑπό, when the root ΥΠ (*sub*) took α instead of ο, ΥΠ, ΥΠΑ, as πάρ, παρά. It reveals itself also in the adverb ὑπαιθα, Π., ο, 520, σ, 421, &c. Like ὑπαί stood ἀπαί for ἀπό, Π., λ, 663, which might plead the same analogy, but yet is properly rejected before νευρῆς.^(R)

7. The same extension occurs in ἰθαγενέισσι (ιβύ), Od., ξ, 203, and Ἰθαμίνεος, Π., π, 586; also in αἰεί, αἰετός, αἰψα, like χαμαί, μαιμάω, μαρμαίρω. Also at the end of the root: ναῖον δ' ὄρῳ ἄγγεα, Od., ι, 222, from νάω, κίραυε, Π., ι, 203, from κερά-ω, and so εἰ δ' ἄμμι παραφθαίησι πόδεσσιν, ib., κ, 346, for παραφθᾶησι, unless we should read παραφθῆησι in that place, of which hereafter. Lastly, in compound words, αι sometimes takes the place of other vowels: Κλυταιμνήστρα, Πυλαιμίνεος, ια, and μισαιπόλιος (half-grey), Π., ι, 361, τίθαι βάσσουσι, Od., ι, 106.

Obs.—Insertion of α on account of the rhythm is found in the patronymics: Πηληϊάδης; Τηλεμονιάδης, &c. (Eustath. ad Iliad, p. 13, l. 10.)^(R)

8. *Extension of ι into υ in a considerable number of words; but only before vowels and semivowels.*

a. *At the beginning of words:* εἰανού, Π., π, 9, εἰαρῆ, οἶσι, ῆσι, εἰλάτινος, Εἰλαΐθουα, εἰλήλουθα, εἰνί and εἰν, εἰνατος, εἰνεα, εἶρος, εἶρωτᾶς, εἶσω, εἶω, εἶως, with derivatives and compounds; even ι as augment in εἰοικυῖαι, Π., σ, 418, and the reduplication before δ in δεῖδεκτ' Ἀχιλλῆα, ib., ι, 224, δεῖδεχεται, Od., η, 72, δεῖδια and cognate words; never in εἶαρ, εἰαίνω, εἰάτη, εἶρατός, εἶρετμός, εἶρευνῶ, &c.

b. *In the inner part of the root:* δαίελος, κεινῆσιν, Π., δ, 181, from κενός, λείουσιν, ib., ε, 782, &c., from λῆω, μέιλανι, ib., ω, 79, from μέλας, ξῖνος and cognate words, στεινῆ, ib., ο, 426, στεινός and the rest of this root, τείρα, ib., σ, 485, τείως, ὑπείρ, ὑπείροχος. Πίρας takes the shape of πείρας, πείρατα, whence ἀπείριτος, ἀπείριστος (sometimes ἀπείριστος, Eustath. ad Iliad, p. 24, l. 33), φρεάτα. With many words this occurs only in some derived forms: μέλι and μελή always, also μελίσση, μελίφραν; but μεί-

λῆχος, ἰος, μαλίσσῃ; never in σθένος, σέλας, σφίλας, φέω, &c., τίκος, σκέδασι, πεδίον, &c.

- c. *At the end of the root*: ἀδείης, ἀδελφειοῦ, Π., ε, 21, &c., δείους, ib., ο, 4, νειοῖο, ib., σ, 547, Ἑρμείας, νειόθεν, θι, ηλεις, Hymn., III, 246, ρίια, σείο, ἱμαῖο, εἶο, &c., σπειός, χρεῖός; not in the cases of polysyllabic roots: αἰκία, ἀπειυθία, ἀπηνία, ἀπηνίης, ἀπηνίος, κέρδα, μῆδα, &c. In verbs in ἰω: πυνθείστον, Π., ψ, 283, νίκαιον, &c., of which hereafter. The modal-vowel ε is never extended: τέρπαι, &c., nor the ε in Μουσίων, Ἀτρεΐδων, and the like.

9. *Change of o into u*: ἄλλυδις from ἄλλα, ἐντυπᾶς from ἔντον and πᾶς, *altogether enveloped*, comp. ἔμπης from ἔμπα, which has the root πα without the consonants which appear in πᾶς, παντός; τηλύγετος, comp. τηλό-θεν, -θι, -σι, and τηλοτάτω, Od., η, 322. So probably ἀμφιγυήεις as an epithet of the crippled Hephaestus, from ἀμφί and γόος, *encompassed with sorrow*,⁽²⁾ and ἀμφίγυος in ἔγγισιν ἀμφιγυόισι, Π., ν, 147, &c. Moreover, from ἀργός come ἀργυφα, ἀργύφειος, ἀργύφειος, and from διαπρό, διαπρύσιος, penetrating. Thus may be explained the Homeric contraction of eo into eu, as ἐμείο, σίο, ἴο, into ἱμεῦ, σῦ, εὔ, of which hereafter.—Ἀμυδις, Π., ι, 6, &c., derived from ἄμα, has in like manner υ for α, as σάρκεις was in Æolic σύρκεις; thus, too, the Greek has ὕδαρ, φύδαρ (comp. ὕδατος), where the Teutonic tongues have α, Germ. *wasser*, Eng. *water*.

10. *Change of o into ω*: ἀνάϊστον from οἶω, Διώνυσος (the forms with ο, Διόνυσος, Διονύσου, &c., appear in the Hymns, besides Od., ω, 74), also in several forms, which have lost the digamma after ο: λαγοφός, λαγῶς, hare, κολοφός, κολῶς, Π., α, 575, alarm, tumult (Θερίστης—ἐκολῶα, ib., β, 212); also the cognate κολοίός, jackdaw, which preserves ο with extension. Ἄθωφος, Ἄθως, ὄρεσκόφιος, lying on mountains (ὄρε-ος, κέ-ω, κεί-ω, κῆ-μαι, κο-ίτη), ὄρεσκάω. So Ἀχελῷος, ἀχελῷς, πατρῷος, μητρῷον, Od., τ, 410. Also several substantives and adjectives in εις: εὐρώεις, ἐρώεις, κηρώεις, κητώεις (but αἱματώεις, σκιοῖς, &c.), together with a whole class of substantives: ἄλωή, θωή, ἰωή, &c.

11. *Extension of o into ου only before semivowels*: Γόου

makes γούνατος, γούνατα, γούνα; δόρυ makes δούρατος, δούρος, δούρατα, δούρα; δουλγχοδείραν, Π., β, 460, from δουλγός and δέρη, πουλεόν, ib., α, 220, &c., Μούλιος ἦρας, Od., σ, 423, μούνος and cognate words, νοῦσος, οὔνομα, οὔλος from ὄλος (φόλλος), οὔλιος, οὔλόμενος (also ὀλλύμενος), Οὔλυμπος, οὔρεος and οὔρεα from ὄρος, πουλύς, (*never* in those words, which are derived from verbs: δόμος (δέμω), πόνος (πένομαι), στόνος (στένω), φόνος (φεν, φονεῖ, φονεύω), and the post-Homeric: στόλος, φθόνος). Add words, in which the digamma has been dropped: ὀρόφω, ὀρούω; κολόφω, κολουώ; as ἀκούῃ, ἀκούῃ, and ἀκούω.

12. *Extension of o into oi in a single word before :* ἀγκοίνῃσιν, Π., ξ, 213, Od., λ, 261, 268, since φοίνιον αἶμα, ib., σ, 97, &c., is not connected with φόνος, but in a lengthened form of φοινός (δαφινός), dark, and the forms derived from datives, Πυλοιογενέες, &c. (comp. n. 4), belong not to *extension*. In other words, *this extension occurs only before vowels*, not however in βοή, γόος, δοός, &c., but in αἰοίω from ἀλοάω, and ἀπηλοιήσεν, Π., δ, 522, ἡγνοίῃσι, ib., α, 537, &c., always in δοιά, δοιοί, &c., also ποίη and ποιήεις, πνοή, φλοίων, ib., α, 237, from φλοός, χροίῃ, after the analogy of which also those parts of ὀλόος, which have the middle o long, are written, by many, with oi in the two places: "Ἐκτορα δ' αὐτοῦ μῦθαι ὀλοῇ Μοῖρ' ἐπέδθησεν, Π., χ, 5, and ἦ γὰρ ὄγ' ὀλοῇσι φρεσὶ δύει, ib., α, 342. Lastly, the genitives of the 2nd decl. βιοῖο, ἐμοῖο (ἐμός), &c., of which hereafter.

Obs.—By comparing ὀλόος with ὀλοφῶτος of the *Odyssee* (δ, 410, 460, κ, 289, ς, 248), which form attests a root ὀλοφο, as πατρώϊος πατρο, we discover evidently, in ὀλοφο, ὀλόος with the digamma, ὀλόφος, and that ὀλοφῶτος (ὀλοφῶτος) is but a lengthened form of this (ὀλόφος). Hence it follows, that in the original language of the *Epos* these syllables were supported and produced by digamma, as ΟΛΟΦΗ, so ΠΙΝΟΦΗ, ΦΛΟΦΟΣ, and that, after the rejection of this, the vowel was extended, to make it long. Thus it appears better to leave ὀλοῇ and ὀλοῇσι, than, by writing ὀλοῃ, ὀλοῃσι, to lose a clear trace of the digamma, which the various changes of the *epos* have spared.

§ CLXVII.

OF THE EXCHANGE OF VOWELS.

1. *Besides the above, there appear, in many words, vowels, which do not belong to them in the common dialect, nor to their derivation*: ε for α in βέρεθρον, δύσειτο, βήσειτο, &c., forms of the 1st aor. mid.—ε for ι in ἀγχίμαχοι for ἀγχίμαχοι, to explain which Apollonius (περὶ ἐπιρρήμ., p. 555, Bekker,) adduces Σικυῶν for Σικυῶν with the Sicyonians. Ο for α in πρέδαλις. Also ἰστίη for ἰστίη, πτώσειν for πτήσειν, περιώσιον for περιούσιον.

2. *Other words, again, point to an Æolic analogy*: ζείδαρος, μῆις, the first from ζά-ω, the second for μῆν, to which it stands in the same relation as the Germ. *dreist*, bold, active, to δεσπότης, both from ΔΠΑ, ΔΡΕ, in δεῖν. Also those which are now banished from Homer, ζαχρεῖων, τεθνηῶτες, &c., now given as ζαχρηῶν, τεθνηῶτες, &c.

3. *Other words point to forms which fell out of use*: τάμει, Il., γ, 273, ἐπ' ἰσχαρόφιν, Od., ε, 59, to τάμω, ἰσχαρός for ἰσχαρή, as ἰσπίρος for ἰσπίρη.

§ CLXVIII.

ABBREVIATION OF LONG VOWELS AND DIPHTHONGS.

1. As the verse required the *extensions* of sound above enumerated, so, in other instances, it required the abbreviation of long syllables.

2. *Abbrev. of α.* In the acc. plur. 1st decl. in Hesiod: κοῦρας (better κοῦρας,) ὁμόφρονας, Ὡ, 60, so Ἀεγυῖας, 267, μεταναίετᾱς, 402, βουλᾱς, 534, 653, τροπᾱς, ε, 564, 663, δεινᾱς, 675.

Obs. 1.—Ἐανός as a subst. has α short, and as an adj. α long. For its use as a subst. see Il., φ, 507, σ, 9, γ, 385, 419, ξ, 178, as an adj. Il., ε, 734, Ὡ, 385, σ, 352, 613, ψ, 254.^(R)

Obs. 2.—*ἔασ* has always *α* long before *σ*; hence, instead of *ἔασσ* *αὐτάς*, *Od.*, *κ*, 166, is now read *ἔασ· αὐτάς*, the double sigma in *ἔασσι*, *ἔασσι*, has been removed, and in *οὐκ ἰάσσαν ἱμοί*, *Od.*, *φ*, 233, *αα* must be read with Synizesis, as in *ερεῖν μ' οὐκ ἔξ Παλλὰς Ἀθήνη*, *Il.*, *ι*, 256.

Obs. 3.—*Ἰλαος* has short *α* in *Ἰλαον ἔθετο θυμόν*, *Il.*, *ι*, 639, comp. *τ*, 178, on the contrary it is long in *Ἰλᾶος Ὀλύμπιος*, *Il.*, *α*, 583. Comp. *Hes.*, *ε*, 338, *Hymn. IV*, 204, in which case the word was perhaps originally *Ἰληος*, like *Ἰληθι* of which the later form was *Ἰλᾶθι*.

3. There is a difficulty in quantity connected with the words *ἄτη*, &c. The form of this word in Pindar, *Pyth.*, 2, 28 (51), *ἄαταν*, also written *αὐάταν*, i. e. *ἄφάταν*, directs us to the root *αφ* (changed into the long *αυ* by the attenuation of the digamma), which repeats itself in the formation *αφαφ*, as *μαρ* in *μαρμαρ* (*μαρμαίρω*), and *πορ* in *πορπορ* (*purpura*) (*πορφύρεω*). The multiplicity of forms, and their varying quantity, arise solely from the attenuation and rejection of the digamma, *αφαφ*, *αῖαν*, *αῖα*, *ἄαν*, *ἄᾶ*, *ᾶ* (ᾶ, ᾶ, ᾶ, ᾶ, ᾶ); thus, from *ἄφάφομαι*, *ἄφάομαι* (whence *ἄφᾶται*, *ἄᾶται*; *Ἄτη ἢ πάντας ἄᾶται*, *Il.*, *τ*, 91, 129), come the aorist-forms (*αῖαν*) *ἄασάν μ' ἔταροι*, *Od.*, *κ*, 68, *προφυγῆν ἄάσατο γὰρ μέγα θυμῷ*, *Il.*, *λ*, 340,—(*αῖα*) *οἶνος μ'—ἄας ἐνὶ μεγάρῳ*, *Od.*, *φ*, 296, *φρίνας ἄασεν οἶνον*, *ib.*, 297, and *ἄασάμην, οἶδ' αἰνὸς ἀναίνομαι*, *Il.*, *ι*, 116, *ἀλλ' ἐπεὶ ἄασάμην*, *Il.*, *τ*, 137,—(*ἄαν*) *ἐνόησαν ἄάσατο δὲ μέγα θυμῷ*, *Il.*, *ι*, 537,—(*αα*, ᾶ) *τῇ δ' ἄτη ἄασας*, *Il.*, *δ*, 237; add *ἄάσθην*, *ἄάσθαι*, *ἄασθίς*, *Il.*, *τ*, 136, *π*, 685, *τ*, 113, *Od.*, *δ*, 503, *φ*, 301, which have the second *α* lengthened by position. Lastly, (*αα*, ᾶ) *ἄσί μιν δαίμονες αἴσα*, *Od.*, *λ*, 61, *Ζῆν' ἄσαντο*, *Il.*, *τ*, 95, and *Ἄτη* (*ἄφάτη*) itself, always long, and in the thesis, *Il.*, *β*, 111, *δ*, 237, *ι*, 18, *τ*, 91, unnecessarily contracted from *ἄάτη*, which form, as we have seen, was not foreign even to Pindar. Add to these the adj. *ἄατος* with similar varieties of quantity; thus, with *α* negative, *ἄάατος*, inviolable (ᾶᾶ), *ὁμοσπον ἄάατον Στυγὸς ὕδαρ*, *Il.*, *ξ*, 271, mighty (ᾶᾶ), *ἄσθλος ἄάτος*, *Od.*, *χ*, 5.—Abbreviation of the long *α* occurs only in the derivatives *ἀτακτηρός* (*ἄτη*, *ἀτηρός*), *ἀτασθαλίη*.—From these forms

must be distinguished those from *ἄδην*, *ἄδην*, likewise with long *α*: *ἄδειν*, to satiate (with the genitive), whence *αἵματος ἄσαι* "Ἀρεῖα, Π., ε, 289, υ, 78, χ, 267, &c., *ἄσασθαι φίλον ἦτορ*—*ποσιῆτορ*, Π., τ, 307, and *ἄσισθε κλαυθμοῖο*, Π., ω, 717, also the adj. with a negative: (*ἄατος*) *ἄτος*, insatiate, *ἄτος πολέμοιο*, Π., ε, 388, &c. Distinguish likewise *ἄω* derived from *αἴω* (the root of the Germ. *we-hen*, with *α* intensive), to breathe in sleep, to sleep: *νύκτ' ἄσαμεν*, Od., π, 367, contr. from *αἴσαμεν*, which stands in *νύκτα μὲν αἴσαμεν*, Od., γ, 151.

4. Abbreviation of *ι* by the force of the dactylic rhythm is found in many nouns. From *Ἐλευσίς*, *Ἐλευσῖνος*, Hymn IV, 97, *Ἐλευσινάδαο*, ib., 105.—*Κονίη* maintains its original length only at the close of the hexameter: *ὑπένεθε κονίη*, Π., β, 150, &c., and loses it in the thesis: *κονίη δ' ἐκ κρατός*, Od., λ, 599, comp. Π., ψ, 506, and always in *κονίησι*, *κονίησ'*, or *κονίης*.—*Λίην* (˘˘) at the beginning of the verse: Π., α, 558, &c., and *μή μοί τι λίην* (˘˘), Π., ζ, 486.—*Μυρεῖκαι*, Π., φ, 350, and *μυρεῖκῃσιν*, ib., 18.—*Σιδῶνος*, *Σιδώνιοι*, *Σιδονίη*, with *ι* long, Π., ζ, 290, Od., ν, 285, &c., and *Σιδόνες πολυδαίδαλοι*, Π., ψ, 743.—From *σταμῖς*, *σταμῖνος*, *σταμῖσι*, *σταμῖνισσι*, Od., ε, 252.—*Φοίνιξ*, *φοίνικος*, &c., Od., λ, 123, &c., and *φοινίκισσας*, &c., Π., κ, 133, &c.—So also *ει* is shortened by throwing away *ι*: *Ποσιδάωνιον ἀγλαὸν ἄλσος*, Π., β, 506.—The abbreviation of *ὄρνις*, *ὄρνιθος* is uncertain in *ὄρνις ἐπῆλθε*, Π., μ, 218, where Aristarchus gives *ὄρνις ἦλθε*, and in *ὄρνις ἐνὶ μεγάροισι*, Π., ω, 219, where Heyne (*ad* Π., μ, 218,) gives *ὄρνις ἐν μεγάροισι*. So *ὄρνις ἀπτήσιν*, Π., ι, 323. In other places *ὄρνις* is either at the end of the verse or in position. The oblique cases *ὄρνιθος*, *ὄρνιθι*, *ὄρνισι*, &c., are long without exception, and the long syllable in *ὄρνις* itself appears to have been first shortened by later writers.

5. In like manner the length of *ι* is broken by the dactylic rhythm in many verbs.—The verbal forms from *ἵλα* are like *ἵλαος*, Π., α, 583, &c., *long*: *ἵληθι*, *ἵλήκησι*, *ἵλάσπονται*, *ἵλάσκεισθαι*, *ἵλάσσομ'*, Od., γ, 419, *ἵλασόμεσθα*, Π., α, 444; but *short* in *ἄρνηοῖς ἵάονται*, Π., β, 550, *μιν ἵλασόμενοι*, Π., α, 100, *Ἐκάεργον ἵάσσαι*, Π., α, 147.—*ἵσασιν*, *long* in *πλείονα ἵσασιν*, Π., ψ, 312, &c., *short* in *ἄνδρες ἵσασιν*, Π., ζ, 151,

&c.—*Μηνίω*, long in Ἀχιλεὺς *μήνιεν*, *Il.*, β, 769, but, through the influence of the fourth foot, short in Ἀτρεΐδης δ' ἐτέρωθεν *ἐμήνιε*, *Il.*, α, 247.—*Τίω*, long in the arsis: οὐδὲ τι *τίω*, *Il.*, ι, 238, &c.; but short in οὔτε *τίω*, *Od.*, ν, 144, &c. Here, however, the *natural* quantity is short, and is made long only by the power of the arsis, since it is never so in the thesis. In the other forms *τίσασθαι*, *τιμάω*, *τιμήσω*, *τετιμῆσθαι*, &c., the long syllable is introduced by the inserted consonant.—To *μητίσμαι*, *Il.*, γ, 416, *μητίσασθαι*, *Il.*, κ, 48, &c., no form without the σ can be added in Homer, the first appearance being τὰ οἱ μήτιον ἀνακτες in the Pseudo-Orph., *Argon.*, 1330; and, since the forms with σ are universally long the duplication of sigma is removed in the latest editions (comp. Heyne ad *Il.*, γ, 416).—*Κονίω* has always ι long (although *κονίη* is sometimes shortened by the dactylic rhythm), so that there is no ground for doubling the sigma in *κονίσσουσιν*, *Il.*, ξ, 145, φ, 407 (comp. Heyne ad *Il.*, ξ, 145). So the reading *κονίσσαλος* is preferable to *κονίσσαλος*.

Obs.—I in a syllable prefixed with the incipient consonant is always short: *δίδωμι*, *διδάσκω*, *τταίνω*, &c.—*κκλήσκω* has it long by position. Of *ππράσκω*, however, the trisyllabic forms are sometimes lengthened by the arsis: *ππραυσι*, *Il.*, κ, 478, &c. (but *ιτάρουσι ππράσκων*, *Od.*, μ, 165, &c.). The forms of more than three syllables are always short, as *ππραυσίμεν*, *ππράσσομαι*, *ππραυσπήμενος*, &c.

6. The roots *κρι* and *φθι* have ι short: *κικριμένος*, *κρίθιντες*, *διακριδόν*, &c., *ἔφθιεν*, *ἔφθιται*, *ἔφθιθεν*, &c., except ὥς κε δόλη *φθίης*, *Od.*, β, 368 (like *στήης* from *στάης*). They lengthen it before ν and σ: *φθινέτω*, *φθίνοντες*, *φθίνουσι*, *κρίνω*, *κρίνοιμι*, *κρίνασθαι*, &c., *φθίσαι*, *φθισήνορα*, &c., and shorten it again, when after ν the root is extended: *φθινύθω*, *φθινύθουσι*, as in the future forms, *διακρινέι*, *διακρινέσθαι*.

Obs.—The root *πι* also has short iota, lengthened in the forms with ι: *πίνω*, *πίνωσι*, *πίνω*, &c.; *πῖμεν*, *Il.*, κ, 825 (comp. *Od.*, α, 3), is lengthened only by the arsis. In the future, σ lengthens the ι: *πίσω* (~) in Pind. *Isth.*, δ, 71 (109).

7. Abbreviation of *υ*. Of *άλύω* the *υ* is *long* in *χερσὶν ἁλῶν*, Od., ι, 398, and *short* in *δινεύεσθ' ἁλῶν*, Il., ω, 12, &c.—*Εἰλῶν*, *εἰλῶμενος*, *εἰλῶμα*, &c., shorten *υ* in the extended form *εἰλῶφόων*, Il., λ, 156, and even in *εἰλῶται*, Il., μ, 286, Od., υ, 352.—*Ἐρητύω* has long *υ* in *ἐρητύειν ἐπίεσσι*, Il., β, 75, *ἐρητύοντο*, Il., Δ, 345, &c.; but *ἐρητύεται*, Il., ι, 635, &c., *ἐρήτυον*, *ἐρήτυε*, Il., β, 97, &c.—*Ποιπνύοντα*, Il., α, 600, &c., and even *ποιπνύον παρίοντε*, Il., ω, 475, but *ἐποιπνύον*, Il., σ, 421, &c.—*Θῦε δ' Ἀθήνη*, Od., ο, 222, and *Δύοντα*, ib., 260.—*Ἰθύω* in *ἐπιθύουσι*, Il., σ, 175, and *ἰθύει*, Il., λ, 552.—*Ναίκεα λῦσι*, Od., η, 74, also *ἁλλύουσιν*, *ἁλλύεσκον*, Od., β, 105, 109; but *λῦσι*, Od., β, 69, and *λῶν*, Il., ψ, 62, &c.

Obs.—Taking all circumstances together, it seems evident that *υ* is here, except in *εἰλῶν*, universally short, but, as the iota of *χειρ*, *φθι*, *τι*, is produced by the insertion of *ι*, or *σ*, or *κ* (thus, *τῶν*, *τῆν*, *τῶσ*), so also *λῶν*, *λῶσι*, *δῶν*, *δῶσι*, *δῶσιν*, *δεδῶκεν*, &c.; long likewise in the aor. *ἔδυν* and subj. *δῶν*, *δῶη*, *δῶμεναι*, &c.; but not before *Δ* and *τ*: *λύθη*, *λύθειν*, *λείλῶται*, wherefore before *Δ* a *ν* is inserted in order to lengthen: *ἀμπνύω*, *ἀμπνύνθη*, Il., ι, 697, ξ, 436, *διακρινθῆναι*, &c. If, beyond these limits, long syllables appear in such words, they arise from the force of the *arsis* (as *λῦτο δ' ἀγών*, Il., ω, 1, *ἀμπνύτο*, Il., λ, 359, χ, 475); but in *thesis* the long syllables are only *apparent*, being properly short, but enclosed and concealed by two long. As before *ἀτιμίησι*, so now *ἁλλύεσκον*, *ἐρητύοντο*, *ποιπνύοντα*, &c.

8. *Ἐρύω* and *ρύομαι* must be more closely examined, since Heyne (*Excurs. IV, ad Il., α,*) has brought the matter as little to decision here, as in the case of *ἄτη*, *λύω*, and the rest, of which we have spoken.—*Ἐρύω* had the digamma; thus, root *FerF*, *FerFv*, the *υ* coming, as in other instances, from the attenuation of *F*. As *FerF*, *FEPFO*, the word is allied to *ferveo*, *FERFEO*, and the Germ. *WERFEN*, to throw, cast, fling, &c. Its radical meaning is *vehement activity, exertion of strength without farther aim*, which it retains in *ferveo* (e. g. *fervet opus*, &c.). The same signification appears, with the direction of exertion FROM the object, in the Germ.

werfen, and to *the object* in *ἐρύω*, I draw. *Ἐρύω* (ῥ) maintains its quantity and sense through all the active forms: *ἐρύειν*, Π., ρ, 235, &c., *ἐρυον*, Π., μ, 258, &c., *ἐρυσαν*, *ἐρύσαιμι*, &c., and, according to the exigence of the verse, *ἐρύσσομαι*, *ἐρυσσαι*, *ἐρυσσιν*, &c. In like manner in many of the middle forms, as *ἐρυσσάμενος* *ξίφος ὀξύ*, *ἐρύσσατο φάσγανον ὀξύ*, Π., χ, 306, Od., χ, 79.—Υ is long in the pass. perf. *ἐρύαται*, Π., ξ, 75, and so pluperf. *ἐρύατο*, Π., ο, 654, ξ, 30 (compare *κακλήατο*, *κακαφηότα*, Π., κ, 195, ε, 698, and others of a like description), *ἐρύτο*, Π., π, 542, &c. (whence *ἐρυσθαι ἄπορτι*, Od., γ, 268, comp. ψ, 82, is to be treated as a perfect, and with the Et. Mag., p. 378, l. 38, written at least *ἐρύσθαι*, if not *ἐρύσθαι*).—This long υ of the perf., however, appears again short in *Εἰρύατ' εὐπρυμνοί*, Π., δ, 248, where Heyne writes *ἐρυτ'*, i. e. *ἐρυνται* (the same editor, contradicting himself, wishes *ἐρύμναι*, Π., ν, 681, to be written, with double μ, *ἐρυμνῆναι*), also in Π., α, 239, and in *ἐρύατο*, Π., χ, 303. We are forced, therefore, to recognise here also, the force of the dactylic rhythm breaking down the long syllable. With ε thrown away we find the cognate words *ρυστακτύος*, Od., σ, 224, *ρυστάζοντας*, Od., π, 109, &c., *ρυσταζισκεν*, Π., ω, 755, *ρύτῃσι*, Π., π, 475, traces, *ρύτῃρα βιοῦ*, Od., φ, 173, *stretch*, *ρύτῳσιν λάσσει*, Od., ζ, 267, &c., *ρύσαι*, epithet of prayers (*λαταί*), drawn together, wrinkled, Π., ι, 503.—With respect to *meaning*, the verb varies this in the middle and passive forms: *a.* to draw to one, to draw back or restrain, *inhibere*: *ἀνὴρ δὲ κεν οὔτι Διὸς νόον ἐρύσσαιτο*, Π., δ, 143, restrain or resist the will of Jove; *b.* to draw into oneself and keep there: *Μηδ' ὁ μὲν ἀχρυμένην κραδίη χόλον οὐκ ἐρύσαιτο*, Π., ω, 584, comp. Od., π, 459; from (*b.*) to keep there, arises, *c.* to observe, to obey: *οὐ σύ γε βουλας ἐρύσαιο Κρονίανος*, Π., φ, 230, comp. ib., α, 216; *d.* to draw forth, to deliver, to save: *καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων*, Π., ε, 344, comp. ib., υ, 450, Od., χ, 372, whence *ὁ δ' ἐρύσατο καὶ μ' ἔλῃσιν*, Od., ξ, 279, cannot stand with long υ; *e.* to save, hence to protect, defend: *ἄστυ πύλαι ἐζευγμέναι ἐρύσσουσι*, Π., σ, 176, comp. ib., φ, 588, υ, 93, and hence Minerva is called *ἐρυσίπτολος*, ib., ζ, 305; lastly, *f.* to ward off, in *ἀλλ' οὐκ οἰανοῖσιν ἐρύσσατο κῆρα μέλαιναν*, Π., β, 859, in which it

mes round to the signification of the Germ. *werfen*, pro-
llere.

Obs.—In this derivation of meanings, all proceed from and return to the root FEPP; yet it must not be overlooked, that the root SEPF of *servo* also exists, allied in sense to the other, and which perhaps lies at the foundation of the forms with the signification of save, and the extension of *ε*, *εἰρύσσω*, *εἰρύμισθα*, &c., as well as of some of the following.

9. In the meaning of preserve, defend, ward off, the forms
ten,

- a. Throw away *ε* in the present, as *κακριμένη ῥύεται στρα-
τόν*, Il., *κ*, 417, comp. ib., 259, Od., *ο*, 35, Il., *ι*, 396,
υ, 195.
- b. Stand as *secondary tenses* without increasing in the
beginning, and without *modal-vowel*, with long *υ*, like
ἀμπνυτο and *λῦτο*: as, *οἷος γὰρ σφιν ἔρυστο πύλας*, Il., *χ*,
507, comp. *δ*, 138, *ε*, 23, *ι*, 555, and as ward off, ib., *ε*,
538, *ρ*, 518, Od., *ω*, 524. Add *ἔρυσθαι*, Od., *ε*, 484,
&c., and, without *ε*: *ῥῦσθαι*, Il., *α*, 141, and *ῥύαντ'*,
ib., *σ*, 515.
- c. Spring from FEPT without FE, and PY with long
Υ, as independent forms with *υ* long: *ῥύομι' ὁμῶς*, Il.,
ο, 257, &c., *ῥύσασθαι*, imperat. *ῥῦσαι ὑπ' ἥερος υἱας
Ἀχαιῶν*, ib., *ρ*, 645, *ῥύσαιο*, &c.; so with the aug-
ment: *ἀτὰρ, σὲ Ζεὺς ἔρρυσσεν*, ib., *υ*, 194, comp. Od.,
χ, 372, *α*, 6, whence the single *ρ* in *οἷος γὰρ ἐρύετο
Ἴλιον Ἐκτωρ*, Il., *ζ*, 403, is suspicious. It might be
γὰρ ῥύετο or *δ' ἐρρύετο*. A form from this root, in the
sense of *keep under*, betrays its later origin in the con-
clusion of the Odysee, already recognised as of more
recent date than the rest of the poem, 'Αθήνη—'Ηῷ—
'Ρύσαντ' ἐπ' Ὀκεανῷ, Od., *ψ*, 244. A form with *υ*
short is altogether false in *τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην καὶ
ἀνήγαγον αὐτίς*, Il., *ο*, 29, which verse has also a rhyth-
mical error (comp. § CXLVI, n. 7, obs. 1.) and should
be written *τὸν μὲν ἐγὼν ἔνθ' εἰρυσάμην*.

10. Abbreviation of *η* and *ω*. — H into *ε*. Together

with *ἰανῶ ἀργῆτι φαεινῶ*, *Π.*, γ, 419, *ἀργῆτι κεραυνῶ*, *Od.*, ε, 128, &c., stands *ἀργέτι δημῶ*, *Π.*, λ, 818, *ἀργέτα δημόν*, *ib.*, φ, 127, and *Hes.*, Σ, 541.—*Ἀσκηθῆς*, *Π.*, κ, 212. &c., together with *ἀσπεθέες*, *Od.*, ξ, 255, which, in the slow motion of the verse *ῥῶν πημάνθη, ἀλλ' ἀσπεθέες καὶ ἄνουσοι*, has attained the impulse of the lighter rhythm by this extension from *ἀσκηθῆς*.—Together with *ἀπαχημίνος*, *Π.*, ε, 24, &c., stands *ἀπηχημίνη*, *Π.*, ε, 364, &c. So in a *præ-Alexandrian* ms. (*vid. Æsch. con. Timan.*, p. 152, *Reiske*), *ὡς ὁμοῦ ἐτράφμεν περ ἐν ὑμετέρῃσι δόμοισι*, *Π.*, ψ, 84, is read instead of *ἀλλ' ὁμοῦ, ὡς ἐτράφημεν*, κ. τ. λ., and according to this analogy *τραφῆμεν* for *τραφῆναι*, *Π.*, η, 199, σ, 436, *Od.*, γ, 28, *ἐτραφῆτην*, *Π.*, ε, 555, *ἐτραφε*, *ib.*, φ, 279, *τράφ'* *ib.*, β, 661, as variations of the text (*Heyne ad Π.*, ψ, 84, et *Boeckh. ad Pind. Not. Crit.* p. 465). Perhaps we should also read *κατιαζάμεν* for *κατιαζάμην*, *Π.*, ν, 257.—Ω is shortened into ο in *εὐρύχωρος* which is always, even with later writers, *εὐρύχορος*, and in *τροπάσθαι*, *στροφάσθαι*, for *τρωπάσθαι*, *στροφάσθαι*, from *τρωτάω*, *στροφάω** (*comp. Eustath. ad Π.*, Σ, p. 719, l. 56).

Obs.—So also *ἔως* and *τίως* (in which *ε* is sometimes extended for the production of the first syllable, *ἔως*, *Π.*, γ, 291, &c., *τίως*, *Od.*, δ, 91, &c.), are to be written, where they have a trochaic quantity (— ·), *ἔως*—*τίως*: thus *ἔως ὁ ταῦθ' ὤρμαινε*, *Π.*, α, 193, &c., should

* Lobeck in *Parergis ad Phrynich.*, p. 580, says with reference to the forms *παλινοτροπάσθαι*, &c., *Homericæ quidem carmina Criticorum industria ita tornata et perpolita sunt, ut nullum appareat amplius veteris scabritiæ vestigium Neque dissimulem Fr. Thierschium mihi præter causam pristinae inconstantie patrociniū arripuisse videri in Act. Monac., Tom. I, Fasc. II, p. 179, sqq.* It will be seen from the text that these forms are by no means entirely extinct in Homer, as the learned author of the *Parerga* believes; and it would be difficult to show why forms, created by a visible and sensible necessity of rhythm, should be called *inconsistent*. We must remark besides, that they find their limitation even in the grounds of their origin, and extend, with the exception of *ἀμφοποτῶντα*, which is required by the metre, not beyond the cases, in which ο and α are inserted before the long vowel contracted.

be εὖς εἰ, κ. τ. λ. (*see Hermann Elem. Doctr. Metr.*, p. 58, 59); wherefore εἴως Ἀχαιοί, *Il.*, υ, 42, should be εἴδς Ἀχαιοί, and μιμνῆτω αὐθι εἴως, *Il.*, τ, 189, according to Hermann should be μιμνῆτω αὐτῷ εἴδς.—According to the same analogy the ω appears shortened in ἦρωος ἀλλ', *Od.*, ζ, 303, and κύματος ἱξαναδύς, τὰτ' ἐρεβγεται ἠπειρόνδε, *Od.*, ι, 438, was perhaps originally κυμάτων.

11. *Especially important to syntax is the abbreviation of the subjunctive modal-vowels η, ω, of which Homer is full.* Here shall be quoted only those forms with a short vowel, which, without regard to construction, even on account of their structure can be nothing but subjunctives: Δείομεν, *Il.*, ι, 143, comp. ψ, 244, 486, τραπείομεν, *ib.*, γ, 441, comp. 314, *Od.*, δ, 229, δαμείετε, *Il.*, η, 72, which are evidently the forms Δέωμεν, τραπέωμεν, δαμέητε (from Δῶμεν, τραπῶμεν, μῆτε), with extended ε and the long vowel abbreviated.—Added to these ἴομεν, ἐγείρομεν, *Il.*, β, 440, and ἵνα εἰδόμεν ἄμφω, *ib.*, α, 363. The accent is thus rightly placed by Pamphilus according to the Venetian Scholiast, although this displeases the Scholiast, who, however, opposes merely his own choice to that of the other: οὐ γὰρ παροξύνομεν κατὰ τὸν Πάμφιλον. So also ἵνα εἰδέτε πάντες, *Il.*, δ, 18, ἄλεται, *ib.*, λ, 192, χεύομεν, δέιμομεν, πεποιθομεν, γείνεται. These forms stand for ἴωμεν, εἰδῶμεν, εἰδῆτε, ἄλῃται, χεύωμεν, δείμωμεν, πεποιθῶμεν, εἴνεται, from εἶμι ἴω, οἶδα εἰδῶ, ἡλόμην, ἔχευα, εἶδεμα, πέποιθα, γεινάμην. (R)

12. *Abbreviation of the diphthongs ει and ου, in βαθέης, ἑρμέα, δηλέας, and πόδας ὠκία Ἴρις, Hes.*, δ, 780, ἀρτίπος, ἑλλόπος, τρίπος, βόλεται, *Il.*, λ, 319, βόλεσθε, *Od.*, π, 387, and according to almost all mss., νῦν δ' ἐτέρως ἐβόλοντο Δεοί or ἐβούλοντο, *Od.*, α, 234,* also, in Hesiod, λαγός ἥρευν, α, 02, for λαγούς.

* The Harleian mss. have ἐβόλοντο (with α above the ολ), ἐβούλοντο, ἑβόλοντο, those in Bennet's Coll. Camb., βούλοντο, the Parisian 2403, εὐβόλοντο, ου corrected into ε, and beside it γρ. καὶ ἐβόλοντο, 2769, ἑβούλοντο (so also the Heidelberg), 2804, βούλοντο. So also a Breslau ms. and the Vatican. Comp. § CCXXXII, 31.

Obs.—It is not intended to assert, in these remarks, that the long syllables are *original*, and that the abbreviation of them is an anomaly introduced by versification. On the contrary, the short forms must be the *original*, as e.g. βόλομαι, compared with *volo* and the Germ. *wollen*; and as *bas* is more primitive than βούς, so αός and γένος are older than τοῦς, γένους. Such short syllables are, therefore, really a relic of the ancient language, to which grammar, forced to proceed upon existing and predominant forms, can only allude.

13, *Also αι, οι, υι, shorten their quantity without changing their form*, αι in ἔμπασιον οὐδὲ βίης, Od., υ, 379 (but παχῶν ἔμπασιος ἀλήτης, ib., φ, 400), which, being derived from ἔμπαης, ἔμπα (ἔμπαφος, altogether in, or versed in), was probably originally written ἔμπασιος.—Οι in οἶος: ἀρετὴν οἶος ἔσσι, Il., ι, 275, &c., where the full form οἶος has retained the quantity of the primitive *fiōs* (compare the Germ. *wie*, as).—Υι in υἱός: Δρύαντος υἱός, Il., ζ, 130, &c., Ἑκτορος υἱὲ Πριάμοιο, ib., η, 47, &c., also a trace of the primitive form FIOΣ.

§ CLXIX.

OF THE REJECTION OF VOWELS.

1. *As long vowels and diphthongs are shortened through the necessities of versification, so, upon the same ground, short vowels in several words are entirely rejected.*

2. *At the beginning of words, α, in σταχύεσσιν, στερροπή, στερροπηγίετα, Il., ψ, 598, λ, 66, π, 298, together with ἀσταχύεσσι, ib., β, 148, ἀστεροπή, κ, 154, ἀστεροπητής, α, 580, &c.—E in καῖνος for ἐκαῖνος as the verse may require,* in*

* By Aristarchus the license is extended beyond these bounds, who, e.g. read in Il., ε, 94, οἶος καῖνον θυμός, to the injury of the rhythm, *because it was so Ionic*. In obedience to him κἀκαῖνον, Il., π, 648, was made καὶ καῖνον, κἀκαῖνον, ib., ε, 45, καὶ καῖνον, and κἀκαῖνος, ib., ζ, 200, καὶ καῖνος.

αἶθεν, καῖθι, καῖσι everywhere for ἐαῖθεν, ἐκαῖθι, ^(B) ἐκαῖσι. Add he already mentioned ῥύεσθαι for ἐρύεσθαι, and words pertaining to it. On the other hand all the forms of θέλω are now given in Homer with ε. E is thrown away from ε in ἱέλως or εἶελος from εἶκω, ἰδυῖσι in the phrase ἰδυῖσι πραιπιδέσσι, l., σ, 380, &c., for εἰδυῖσι, lastly in ἴσος, which has retained ε only in the feminine forms ἴσῃς, ἴσῃ, ἴσαι (not ἴσάων) ῥῃς, ἴσας, ib., α, 468, ε, 300, &c. O before ι in, (οἶδαμεν) ἡμεν.

3. In the middle of words, α, in γλαυτοφάγων, Π., ν, 6, and as modal-vowel in ἴδμεν for οἶδαμεν, εἰλήλουθμεν for εἰληούθαμεν, ἔλσαν, ἐέλσαι, &c., according to the old Grammarians or ἦλσαν, ἐλάσαι. So ἐέλμεθα, ἐελμένος; although these forms may be more fitly derived from φίλω, Lat. FOLFO, voluo Heyne ad Π., λ, 413).—E as radical vowel in πῖλ, ἐπίλτο, γλτο, so ἐπιπλόμενον, Od., η, 261, περιπλομένην, ib., α, 16, ι κελ, πέκλετο, in πίτα, ἀποπτάμενος, Π., β, 71, &c., ἔπτατο, &c. In ἱρόν, ἱρά, ἱεύς, ἱεύσασθαι, ἱεῖξ, from ἱρόν, ἱεῖξ, &c., the iota is lengthened after the ejection of ε, as in ὄφεις, ὄφεις, &c. (comp. Δεξιμ. περὶ πνευμάτων, Ammonius, Valck., p. 229).—O in τίπτει for τίποτις, Π., α, 202, &c.

§ CLXX.

OF THE SEPARATION OF VOWELS.

1. The digamma, dropped out between vowels, still exists, its effects so far that those vowels formerly separated by have been preserved open: thus,

E in αη, ἀήτης, ἀῆναι, αἴντες. AEP, i. e. AFEP, whence ἱεῖη, αἴαα, in ἡερίθονται, ἀήρ, ἡέρι, ἡερα, ἡέριος, ἀείρω, αἴρε, γτήρ, αἴρωτο. Moreover, in αἰείδω, αἰιδός, αἰοιδῆ, αἰοιδάω, ἀηδάν, λλη, αἰελλῆς, αἰολλέα, αἰέω (augeo and αὐξάνω), αἰεί (from

modotus is said to have read κῑκαλι, ib., μ, 348. The same prejudice is armed Aristarchus against the augment, seems to have instigated him this matter also.

AFEN), AE, the root of ἔμειναι and the intensive AF, A, ever being.—AI in αἶον (I heard), αἶα, αἶων, αἶδουσα.—AO in σπάρων.—EA in ἑάω, ἑάατ, ἑᾶν, ἑάσω, &c., ἐαδόντα, ἐάγη, ἐατῆ, ἑαρος, κρείας, στίατος, φρέαρ.—HE, ἥλιος.—HI, ἦια, ἥιδιος, ἦία, ἦισαν, κληῖς, &c., λήϊον, λήϊδα, &c.—EE in ῥέεθρον.—OE in λόντρον, λούσομαι, δημιόεργος.—OI in Ὀϊλεύς, Ὀϊλιάδης.

2. So the *υ* derived from the digamma remains open in αὔτη, αὐτή, αὐτήν, αὐτί, &c., εὖς.

3. Hence the negative *α* has no *ν* after it before digammated words: ἀάπτος, ἀαγής, ἀαπτος, ἀάσχιτος, ἀεικής, ἀειπτι, ἀείκων, ἀεργός, ἀήθεσσαν, Ἄϊδης, Ἀἰδωνεύς, αἰδηλος, αἰδεις, αἰδρεῖ (but before words not digammated: ἀναιδής, ἀναινομαι, ἀναιτίας, &c.). The words ἀνούτατος, II., δ, 540, and ἀνουντή, ib., χ, 371, do not harmonize with ἄλλον ζων ἔχουσα νεούτατον, ἄλλον αὔτον, ib., σ, 536.

4. The separation of the vowels is variable in the words connected with αἶθλος: αἶθλος and αἶθλων, αἶθλοφόροι and αἶθλοφόροι, &c., according to the exigencies of the verse; yet αἶθλεύων πρὸ ἀναπτος, II., ω, 734, is preferred to the other reading αἶθλεύων. The forms of θαάσσω remain open, yet θάωκος exhibits contraction (θάφοκος, θάοκος, θάπος, θάωκος). Always Θρηῖκιος, ου, φ, ον, οι, η, ης, and Θρηῖκα, but Θρηῖκε, Θρηῖκων (better Θρηῖκων as from Θρηῖκων), Θρηῖκεσσι, Θρηῖκα, Θρηῖκηδα, Θρηῖκηθεν, as well as Θρηῖκες, Θρηῖκας.—Λυκούργος, II., ζ, 130, Λυκούργου, ib., 134.—Always ὀαρίζειν with ὀαριστής and ὀάρων ἔνικα σφετερέων, II., ι, 327; but ὤρεσσι, ib., ε, 486.—Ὀῖα and ὀῖομαι, open in all forms except οῖοιτο, Od., ρ, 580, χ, 12, where the constant quantity of the iota hinders us from reading τίς κ' οῖοιτο.—Ὀῖς (never οἷς), ὀῖος, ὄιν, ὄιες, ὀῖοσι, always open (and hence ὀῖων trisyllabic against Aristarchus in II., γ, 198*). The forms ὀῖος and ὀῖων sometimes become dissyllabic: thus οῖος ἀώτα, Od., α, 443, &c., οῖων ἀργεννάων, II., σ, 588, &c., but only when the versification requires. The usage is looser in παῖς, παῖς,† φάος (φῶς),

* Comp. the Venet. Schol. *ad hoc*. and the Etym. Mag. p. 620, l. 22.

† Παῖς, Lat. *puer*, and belonging to this *puer*, Germ. *Bube*, where the labial maintains itself, but is again lost in the provincial *Bud*.

φάας; although Bentley requires παῖς everywhere, when the verse will allow: as, εὖς παῖς (Bent, παῖς) Ἀγχιόσας, Π., β, 819. Compare Heyne *ad loc.*

5. Separation of vowels in the middle of a word, where the root and the termination meet, is entirely disallowed: Ἀτρεΐδης, Εὐβοίης, ἐπλοῖην, &c., except when the first vowel is long in the forms —ήεις, —ήϊς, —ηῖάδης, —ήϊον, —άϊον; yet we find, from ὑπεράϊον, ὑπεράϊα, the shortened form ὑπεράϊ, Od., α, 362, &c. (perhaps, on account of the uniform diæresis in other cases, better written ὑπεράϊ, and ascribed to synizesis), also the word ὑπεράϊην, Π., χ, 495. Since all the forms of δηῖος, such as δηῖοιο, δηῖα, &c., remain, without exception, open, it seems right to restore δηῖώσαντι, Π., χ, 218, δηῖωθέντες, Od., ι, 66, and to write all other forms of this verb, such as δηῖώσας, δηῖώσειν, &c., open.

6. When two consonants follow the diphthong, diæresis frequently occurs, even where no digamma has been dropped. Thus, although οἰκτίρω, οἶκτος, and οἶκτρ', yet always οἶζός. Although οἷξασα, yet οἷξε; ἱέκτην and ἱέσκω from ἱέκω, &c., together with the digammated αἰδρις, αἷστος, αἷσσα, οἷστοί, and the resolved digamma in αὔτμή, αὔσταλός (i. e. ἀφσταλός from the privative α, αφ, and στέλλω, I equip, adorn (στολή), thus meaning *unadorned*).

7. Hence εὖ is made εὔ before two consonants: εὔ γυνῶκον, εὔ κρίνας, &c., and according to this analogy εὔ πρήσσεισκον, Od., θ, 259, instead of ἐὔπρήσσεισκον.

8. In compound words εὖ remains unaltered before vowels and single consonants: εὐαίμονος, εὐανθός, εὔλοτος, &c.; but it is εὔ before two consonants without a liquid: εὔζυγος, εὔκτιμος, εὔστρεφής, &c., and before the semivowels, which are then doubled: εὔμμελής, εὔννήτους, εὔρροος, εὔσσιλμος, &c., except before λ in εὐλείμων, Od., δ, 607.

9. Before a mute and liquid εὖ and εὔ stand as follows. Always open before κλ, κν, τμ, τρ: εὔκλις, Ἐϋκνήμιδες, εὔτμήτοισιν, εὔστρεφός, &c.—Open and shut before πλ, φρ: open in the forms belonging to εὔπλαγίς, εὔπλοκάμος, εὔπλοῖς, but εὐπλέκτους, Π., ψ, 145 (with εὔπλέκτα, ib., ψ, 335), εὐπλοῖην, ib., ι, 362,* constantly εὔφρονίην, εὔφρανέιν, εὔφραίνοντι,

* Εὐπλείην, Od., χ, 3, has been exchanged for ἑμπλείην, but is supported

δε. ; but with εὐφρήνης also εὐφρηται, εὐφρην ἐπίεσι, Π., α, 102 ; with εὐφραν also εὐφραν ; with εὐφροσύνησι also εὐφροσύνη ; εὐφραδέας, Od., τ, 352. Even before δμ stands, together with εὐδμήτοιο, εὐδμητον, also εὐ, after the apostrophe of δέ, in δ δ' εὐδμητον βάλε τεῖχος, Od., υ, 302.—The sound πρ has only εὐ not εὔ before it, in the forms εὐπρηστον, Π., σ, 471, εὐπρυμνοί, ib., δ, 248.

§ CLXXI.

OF THE CHANGE OF THE ROUGH BREATHING INTO THE SMOOTH.

The rough breathing passes frequently into the smooth, when its syllable is strengthened by the assumption of other letters, or altered by inflection.*

A. From ἄλλομαι (not used by Hom.), comes ἄλτο, so ἐπᾶλτο, Π. φ, 140, ἄλματι, Od., 9, 128. With ἄμαξαι stands also ἀμαξινότος ; with ἄμα, ἄμυδις ; with ἀπτεσθαι, ἀπτεσπής, Π., 9, 209 ;^(B) with ἡμέας, ἄμμις ; with ἡμῖν, ἄμμι.

E. Ἐκηλος and εὐκηλος ; ἐλίσσω and εἰλίσποδες, εἰλυμένος, εἰλύεται ; with ἐπόμεσθα, ἐσπόμεσθα, Π., α, 158 ;[†] with ἔωλος (χθισινότος), εὐωλος (Lexic. περὶ πνευμ., p. 221) ; with ἐαδότα, εὐαδεν ; with ἔννυμι, ἐσθής.

by πῆρην θῆκεν εὐπλείην, Od., ε, 467, and by ἐὺ πλῆσασα χιτῶνιν, Π., ε, 223, where also ἐμπλῆσασα, analogous to ἐμπλείην, is a various reading, but rejected by the metre, and thus shown to be a gloss.

* So in the Lexicon περὶ πνευμάτων. Ammon. Valcken, p. 209, Ἄλκινος ἐκ τοῦ ἐν ἀλλί κλίην ἐνυμολογῆται, ὁμοῦς ψιλοῦται διὰ τὸ ἐπάρχεσθαι τὸ κ. So also p. 201. Add πολλάκις γὰρ ἡ παραγωγὴ εἴωθεν ἀλλάσσειν καὶ τὸ πνεῦμα, ὡς ἐν τῷ ἄμα, ἄμυδις, ἰδίω, ἰδρώς, ἱζω, ἱζός, ὀδός, Ὀδυσσεύς, εἶρω, εἰρμός, εἶργω, εἶργα, ib., 229. Comp. 240.

[†] In the same Lexicon, p. 219, Ἐσπόμεσθα, ἀντὶ τοῦ ἀκολουθήσμεν, τοῦτο δὲ ἐν τοῖς Θεοδωρίτου ψιλούμενοι εἶρεν.

- I. Ἰκω and Ἰκμενος, Ἰξάλου αἰγός, Π., δ, 105; * Ἰδράς and Ἰδιον, αἷς ἐνόησα, Od., υ, 204.
- O. Ὀ-μοῦ, ὀ-μόθεν, and from this root ὄαροι, united together, wedded, and ὄαριστός, company, conversation: also ὄτριχος, Π., β, 765, οἴστιας (i. e. ὀφίστιας), of the same year, ὄπατρος, ὄπατρον, ib., λ, 257. Ὀδός, way, and οὐδός, threshold; ὄρος and οὔρος, Π., μ, 421, &c. The root ουρ has the difficult word ἀπούρας, Π., α, 356, 507, &c., taking away, depriving: ὄρ, οὔρ, οὔρα, οὔρας, ἀπούρας; and in a lengthened form ἀπουρίζουσιν, ib., χ, 489; so διουρίζαντες, Herod., 4, 42, ἀπούρας, Apoll. Rhod., 4, 1433, middle form with pass. meaning ἀπουράμενοι ψυχάς, Hes., α, 173. It is clear that this ἀπούρας cannot be by syncope from ἀπουρίσας, but is the *original* form, and ἀπουρίζω, &c. the later extension.⁽²⁾—Farther, ὅλος, whole, and οὔλος in ἄερον δ' οὔλον ἐλάν, Od., ρ, 343.† So ἄριστος, Π., λ, 228, &c., and ἄλλοι for οἱ ἄλλοι, ib., β, 1, in the Homer of Zenodotus, where, however, the aspirate is only subjected *orthographically* to the sign of the crasis.—On the other hand, ἥλιος passes into ἥλιος, ἥως into ἑωσφόρος, and αἶθης later into αἶθης.

* The Lexicon alluded to explains (p. 228,) Ἰξάλος by ὀμητικός, as belonging to Ἰκω.

† The meanings of the forms from οὔλ answer to the German *voll*, full, (*Ἰώλος, οὔλος*. Comp. Festus *de verb. signif.*, p 516, Dacier. *Sollo* Osce dicitur, quod nos *totum* vocamus. S and F are interchanged, as in *Fé, se, Félus, eatis*, &c.),—*Wolle*, wool, (Festus ib., *Solea*, lana crassa)—and *wohl*, well (*sol-vo, sal-vus*);—to *voll*, full, in the above-cited passage, also in *πῖμψαι*,—οὔλον ὕμνον, *full, clear dream*, Π., β, 6, οὔλαι, *whole barley-corns*, and οὔλοχίται,—to *Wolle*, wool, so that οὔλος is *wooly* in οὔλον τι ταπήτων, ib., π, 224, and χλαίνας τ' ἐνθίμηναι οὔλας, ib., ω, 646, —to *wohl*, well, in οὔλε τι καὶ μέγα χαῖρε, Od., ω, 402, *heil*, &c., in οὔλη, *healed wound*,⁽²⁾ and ἔπουλος.

OF THE CONSONANTS.

§ CLXXII.

CONSONANTS REMAINING UNALTERED.

1. *The mutes sometimes resist the regular change before* μ : δ in ιδ , ιδμεν , later ἴσμεν , ιδμεναι , and ὀδμή for ὀσμή , in Pindar also κεκαδμένον : θ in κεκορυθμένος (from κόρυς , κόρυθ-ος , κορύθ-σσω , κορύσσω), later κεκορυσμένος , and ἐπέπιθμεν , Π. , β , 341, &c.: χ in ἀπαχμένον .

2. *N remains before* σ , as in ἀνοστάς , ἀνοτρέψειαν , ἀν-σχεθείην , &c., κένσαι , so in πανσυδή , Π. , β , 12, according to Aristarch., see the *Ven. Schol.*, *ib.*,* according to Zenodotus πασσυδή , which is supported as an original mode of writing by inscriptions in the ancient Attic alphabet: ΕΣΣΙΑΔΟΙ , ΕΣ-ΣΑΜΟΙ , &c., ἐν Σίλλῳ , ἐν Σάμῳ . (Comp. Boeckh. Index lectt. Berol., 1816, Oct., p. 6.)

§ CLXXIII.

CONSONANTS INSERTED AND TRANSPOSED.

1. *M is inserted, in order to strengthen the syllable, in the compounds of* $\beta\epsilon\sigma\tau\acute{o}\varsigma$: $\alpha\mu\epsilon\sigma\tau\acute{o}\varsigma$, $\phi\theta\iota\sigma\acute{\iota}\mu\epsilon\sigma\tau\acute{o}\varsigma$, $\phi\alpha\sigma\acute{\iota}\mu\epsilon\sigma\tau\acute{o}\varsigma$,†

* The context shows, that in that Schelium we should read $\text{Ὅρι Ζητέ-δοτος ΔΙΑ τοῦ σ}$ instead of ΧΩΡΙΣ .

† Bekker, p. 127, 128, *ut supra*, explains it from a duplication of the β , $\alpha\beta\epsilon\sigma\tau\acute{o}\varsigma$, so that the more easily pronounced $\mu\epsilon$ was substituted for the hard $\beta\beta$; in which way also $\alpha\mu\phi\alpha\sigma\acute{\iota}\eta$ appeared for $\alpha\beta\phi\alpha\sigma\acute{\iota}\eta$, and the *msa.* have often $\alpha\mu\phi\alpha\lambda\epsilon$ for $\alpha\beta\phi\alpha\lambda\epsilon$, Π. , ψ , 683, *Od.*, ζ , 172, on which Porson remarks: *qui error, si tamen est error, frequens est in hujusmodi compositione.* The same duplication appears in $\alpha\mu\mu\sigma\tau\acute{o}\varsigma$, $\alpha\lambda\lambda\eta\mu\sigma\tau\acute{o}\varsigma$, &c.

also in *ἀμφασίη*, Π., β, 695, Od., δ, 704, which has sprung from *ἀφασίη* (comp. *ἀφσταλίας*, which passed into *ἀϋσταλίας*), and was originally *αῦφασίη*. So *ν* in *ἰδρύνθησαν*, Π., γ, 78, η, 56 (although we find *ἰδρυε*, *ἰδρυσι*), *ἀμπνύνθη*—root *πνεῦ* (*πνεῦμα*), *πνυ* (as *χεῖ*, *χυ*),—for *ἀνεπνύθη*, and in *ὑπεμνήμυκε*, Π., ζ, 491, for *ὑπεμνήμυκε*. N inserted in the same manner is found in *νόνυμνος* from *ὄνομα*, and *ἀπάλαμνος* from *παλάμη*.

2. Σ is added, in compound words, to roots ending in the weak ε: *ἰγχε* in *ἰγχος*, *ἰγχε-ος*, *ἰγχε-Σ-παλος*; *σακέ*-Σ-παλος; *δέ*-Σ-φατος; *δέ*-Σ-κελος (*δε(ο)είκελος*, *δέ-κελος*, *δέσ-κελος*);* *φερέ*-Σ-βιος, before τ in *δέμιτος*, *δέμιστος*; *ὀρέ*-Σ-τιρος, &c.; before π in επ in *ἔπ-ος*, *δέ-επις*, *δέπις*, *δέ-Σ-πις*, whence *δεσπέσιος*, &c.; so *ἔπ-ος*, *ἔνισπε*, *ἔσπετε*, and *ἐπ*, *ἐσπόμεθα*, *ἐσπόμενος*, as in *σμικρός*, *Σκάμανδρος*, *Ζάκυνθος*, &c.

3. T is assumed in *πόλις*, *πόλεμος*, and their derivatives: *πτόλις*, *πτολίεθρον*, *πτολίπορθος*; *πτόλεμος*, *πτολεμίζειν*, *πτολεμιστή*, Π., ζ, 132, &c.—B (from the digamma) in *παρμέμειλε* from *μολ*, *μλο*, and *μίμειλεται*, *μίμειλετο* from *μειλ*, *μειλ*. Comp. § CLXI, 1.—Θ in *μαλθακός*, *ἐγρηγόρεθαι*, Π., κ, 419, *δρχθά* and its derivatives.

4. P is transposed in connection with mutes: *ἄταρπος* and *ἄταρπιός* for *ἄτραπος*, *ἄτραπιός*; *βραδύς*, *βάρδιτος*; *δάρεος* and *δράσος*; *κράτος*, *κάρτιστος*; *καρδίη* (*cor-dis*) and *κράδιη*; *δαρτά* for *δαρτά*, Π., ψ, 169; *ρεγ* in *ἔρεξε*, &c., and *εργ* in *ἔργον*; *ρεδ* in *ρίζειν*, and *ερδ* in *ἔρδειν*; *περθ* is transposed in *ἔπραθον*, and *δερε* in *ἔδρακον*.

§ CLXXIV.

OF THE DOUBLING OF CONSONANTS.

1. Consonants are doubled in order to strengthen the syllables; namely, the smooth mutes in some forms, and more frequently the semivowels.

2. Π in *ὄππας*, *ὄππη*, *ὄππότε*, *ὄππόθεν*, *ὄππόθι*, *ὄπποῖον*,

* Comp. Schol. Venet. ad Π., γ, 130.

ὀππότερος, ὀππόσα, ὀπποτέρωθεν.—K in πελέκω, Π., υ, 612, πελέκῃσιν, Od., ε, 244, as also σάκος in Hes., α, 364, 461, μέγα σάκος ἄραξε, should be written σάκκος.—T in ὄντι, ὄ, ττι, ὄττιο, ὄττει.

Obs.—The doubling of the middle δ in ἰδοῖσι, περιδύσαν, ἀδδεί, has been already remarked, as springing from an ignorance of the digamma, and ἰριδῆσασθαι, Π., ψ, 792, is now written with a single δ.

3. Λ after the augment in ἔλλαβε, ἔλλειπον, ἐλλισάμην, ἐλλιτάνειν, and the words pertaining to them; in compounds: ἀπολλύξιναν, μεταλλήξαντι, ἀλληκτος, νεόλλουτος, Hymn., Π, 241, πολύλλιστον.

4. Μ in ἄμμορος, ἄμμορίην, ἔμματα, ἔμμεναι, ἔμμορε, εὐμμελῆς, φιλομμειδής; and as ἔμμεναι so ἔμμεναι in Π., υ, 365, according to Hermann (de Ellipsi et Pleon., p. 232), and so ἀρόμμεναι, Hes., ε, 22, Gaisf.

5. Ν in ἀνέφελος, Od., ζ, 45 (Wolf gives ἀνέφελος like ἀθάνατος), ἔνεπε, εὐνητος, ἀγάννιφον.

6. Ρ after the augment: ἔρραιε, ἔρράδαται, ἔρραν, ἔρρειον, ἔρρειζε, ἔρρηξε, ἔρριγα, ἔρρίζονται, ἔρριψε, ἔρρύσατο, ἔρράσαντο, &c.; and in compounds: ἀρρηκτος, ἀρρηκτον, ἀναρρήξας, ἀπορρήξας, ἀπορρήξ, ἀγαρρῶος, ἀκαλαρρείταιο, βαθύρρῶος, διαρραΐσουςι, ἐπύρρῶος, ἐπύρρῶδος, ἐπύρρειον, κατάρρειον, περιρρύτος, πολύρρητος, πολύρρησι, ὑπόρρητον, Π., κ, 216, &c.

7. Σ in the middle of the root: ὄσσον, ὄσσάκι, ὄσσάτιν, τόσσος, τοσσοῦτον, ποσσημαρ, πρόσσω, ὀπίσσω, πρόσσοθεν, νημέσσει (from νήμισι), νημέσσα, νημισσηθείς, νημισσητόν, μέσσει, δυσσανόεις, Ὀδυσσεύς. After the augment: ἔσσεια, ἔσσειοντο, ἔσσειμαι, ἔσσειοντο, ἔσσύμενος, &c.; and in compounds: εὐσσειλμος, Ἐὐσώρου. Lastly in the termination σι of the 3rd decl., νέκυσι, δάμασι, &c., the tenses in σα and σω of pure verbs, as δαμάσσω, δαμάσσαντο, γέλασσαν, πασσάμενος, &c., ἔσσομαι, ἔσσει, κάλσσα, &c., λοσσάμενος, νείκεσι, τρέσει, τελίσσω, &c., ὁμόσση, &c., ἔρυσσαν, &c., κύσει, Od., ρ, 39, ω, 320, κύσσει ἄρα, ib., τ, 417, κύσσει, ib., ω, 236, in which places κύσει, κύσσει, κύσαι, stood improperly, since υ is short, as ἐπὶ κύσει, Π., ζ, 474. Comp. Π., ω, 478, Od., ε, 463, &c., παρεστῶσα κύσει, ib., ψ, 87, &c.; also in forms where δ must fall out before σ: φράζω

(φραδ), φράσσομαι, &c., αἰχμαΐσσουσι, πέλασσαν, κόμισσα, &c., ἐχλίσσιν, ἐπιγίσσαντο, ἐξάνισσα, &c.

Obs.—As here the consonants, so in some cases syllables are repeated or doubled, not only in the verbs μαρμαίρω, παπναίνω, &c., but also in nouns: from ἄτη, ἀτηρός, (not in Homer), in Hom. ἀταρτηρός, unless the syllable τω be an insertion in the root, as in κηπάττωτος, which is compared with it by the Schol., Il., α, 223.

§ CLXXV.

OF THE REJECTION OF CONSONANTS.

1. *As the doubling of consonants is introduced by the exigency of versification, so in obedience to the same principle or to euphony, some consonants are occasionally thrown away.*

2. Those words which lose a consonant in the beginning, have been already adduced under the head of the digamma. *In the middle, or at the end, δ is dropped in μόλις for μόλιδος, Il., λ, 237.—Γ in φάρυγος, Od., ι, 373, for φάρυγος.—Ξ in ἄνα for ἄναξ, Il., π, 233, &c.—Π in προτί, ποτί.—Σ in ὅπιθε, ὅπιθεν for ὅπισθε, ὅπισθεν. Ματεύσομεν, Il., ξ, 110, is probably not from μαστεύειν, but an ancient form from μα, whence αὐτόματος.—Ν in ἐγών, ἐγώ, and the terminations ι and σι, ἀνδράσι, εἴπησι, &c.—Farther, ἔργον ἄρκετον (i. e. ἄπρακτον) stands Il., τ, 150, on account of the verse (Eustath., p. 1175, l. 5), and ἀμφιρύτη with a single consonant, where analogy requires the consonant to be double, as in περίρρυτος.*

3. K is dropped out of ξύν, the root of ξυνός (κοινός), so that the weaker σύν appears where the verse requires it, as ἦις σύν, Il., α, 307; but ξύν is also retained on account of the verse, as τὸν σὺ ξύν Βορέη, Il., ο, 26, &c., or for the sake of the preceding syllable, even when not absolutely necessary, as Ἀπόλλων Ἀρτίμωδι ξύν, Od., ο, 410, quoted by Grægor. Corinth., Att. dial., § v.

4. Nothing but the necessity of versification can justify the change of ξύν into σύν, so that, where the verse admits we

should read *ξύμβλημιος, ξύμβληται, ξύμπαντα, &c.*, for *συμβλήμιος, &c.* So also *ξύν* for *σύν* at the beginning of the line in *Il.*, β, 47, 187, 450, &c.

5. Nor is there any ground for attenuating *ξύν* after *ν*, since *νκ* combine in a sonorous enunciation. It is better to read *ἴμιν ξυν, Il.*, α, 170, 179, *ἔλθων ξύν, Il.*, α, 325, &c., instead of *σύν*; nor should *γὰρ σύν, περ σύν, ἐγὰρ σύν, Il.*, α, 183, and the like, be allowed to remain.

OF THE HOMERIC DECLENSIONS.

FIRST DECLENSION.

§ CLXXVI.

TERMINATIONS.

1. Where at the end of the root a long α appears, it is changed into η , e. g. *Μαρτινιά*, *Μαρτινίη*; *Τηγιά*, *Τηγέη*, &c., except *Θεά* (˘˘), *Αινείας*, *Ἑρμειάς*.

2. Since the gen. and dat. of this decl. have always the termination long, this termination will always have η . The acc. follows the nominative, e. g. *μιά*, *μῆς*, *μῆ*, but *μίαν*; *γαῖα*, *γαίης*, *γαίη*, but *γαῖαν*; *πολυβότεια*, *πολυβοτείης*, *πολυβοτείρη*, *πολυβοτείραν*.

3. Except *Θεά*, *Θεᾶς*, *Θεάν* (˘˘), and even *Θεαῖς*. Comp. n. 37. So also *Φειᾶς παρ' εὐχέσσι*, Il., η, 135, from *Φειά* (Etym. M., p. 410, l. 17), recognised by Strabo and Apollon. Comp. *Heyne ad loc.* However, from *χαιά* (*spelunca*), which the Etym. quotes together with *Φειά*, we find *χαιῆ*, Il., χ, 93, 95.—Concerning masculines in α see n. 22.

4. It is necessary next to state the cases in which the termination of the nom. is *long* η , and in which it is *short* α . Much, under this head, must be repeated from the remarks on long α of the 1st decl., which prevails in the common dialect instead of η in the Homeric; but the collection of all the rules (*chiefly after Spitzner de vers. heroic. Græc.*, p. 26, &c.), is requisite in a complete survey of Homeric Greek.

5. *Dissyllables in -ια are short* : γαῖα, αἶα, Μαῖα, Γραῖα, Π., β, 498 ; *polysyllables are long* : ἀναγκαίη, Ἀθηναίη, ἱλαή, εὐναίη, ἀγελαίη, πετραίη. Except Πλάταια, Λίλαια, Ἰοτία.

6. *Words in -ια are long* : γενή, Μαρτινίη, Τηγίη.

7. *The termination -ια is short in adj. in -υς, -ῖα, in the fem. forms from εὖς, ἥρ, and in the names of women and towns, e. g. βαθύα, βαρεῖα, εὐρύα, ἦρυα, βασίλεια, δυσμυστοτόκεια, εὐπατέρειαν, Π., ζ, 292, &c.*—Ἀνιμάρεα, Λιμνάρεια, Πρωτογένεια, Πηνελόπεια, Περσιφόνεια, Σκάνδεια, Ἰφιμάχεια, Θάλεια with the adj. θάλεια, Π., η, 475, &c. ; *together with several isolated words* : κράνεια, κώδεια, πῖλεια, τρυφάλεια :—*long in substantives from adj. in ης, and in the fem. of -ιος* : e. g. αἰκελίη, ἀναιδείη, ἀληθείη (different from the common dialect, in which these words have α short), εὐκλείη, κατηρείη, ἀρετή, ταυρείη, ἡμιονεῖη, Γοργεῖη, βοεῖη, Ἀργεῖη, λείη from λῆιος, together with ἀγελεῖη from the non-Homeric λαιᾶ.

8. *The following dissyllables in -ια are short* : δία, μία, ἴα, *polysyllables are long* : δολίη, πολίη, ἀνθρακίη, σκοπιή, κοιή, κραδίη, &c. (add the abstracts : ἡλικίη, ἰκπηλασίη, πολυκοιρανίη, &c.).—Except πότνια, πολύμνια, Hes., θ, 78, Εμετρίαν, Π., β, 537, Θισπίαν, ib., 498 (the former, however, is cited by Steph. Byzant. under Χαλκίς, as Ἐρίττριαν, and the latter by the Etym. M., p. 305, l. 37, as Θίσπεια).

9. *Words in -οια are short from βοῦς* : Εὐβοια, Μελίβοια, Ἡερύβοια, Περύβοια, *the rest are long* : Τροίη, αἰδοίη, εὐπλοίη, ποίη.

10. *Words in -υια are short* : ἀγυιάν, Π., υ, 254,* εὐεγάγυια, Ἀργυια, μυῖα, ὄργυια, τιθαλυῖα, with other participles of this sort. On the contrary, μητρεῖη, Π., ε, 389.

11. *Those in -ουή and -ωή are long* : αἰκουή, αἰλαή, ζαή,

* Wolf there writes ἄγῳαν according to the Etym. M., p. 305, l. 36, as Ionic, comp. Heyne ad Il., ψ, 327, but ἀγῳαί, Od., β, 388, ἀγῳας, Il., ε, 642, ζ, 391. So also ἄγῳ' Il., ψ, 327, ὄργῳαν, Od., ι, 327, κ, 167. In the common dialect ἀγῳά, ὄργῳά have alone remained. The Homeric form ἄγῳα, ὄργῳα is supported by the shortness of the α, since in his composition, in ἀγῳά, ὄργῳά, the tone upon α would lengthen the vowel, as in μητρεῖη.

ρωή, δωή, ιωή, ὑπερώη; also where a consonant separates ω and η: λώη, ιωγή, εὐχολή, παυσωλή, τρεπωλή, φειδωλή, ὀπωπή, λπωρή, δαλπωρή, ἰδωδή.

12. Those in -λα, -να, -ρα, -σα, are short: Δύελλα, ἄελλα, βάκελλα; ὀσποινα, μέλαινα, τρίαίνα, χλαίνα, Κεῖφωνα, Πολύαινα; χίμαιρα, ἰοχίαιρα, μάχαιρα, νείαιρα, Μαῖρα, σφαῖρα, μήτιρα, κυδιάντιρα, ἀντιάτιρα, Καστιάτιρα, καλλιάντιρα, πουνότιρα, πίριρα, στῆρα, μοῖρα, ἄρουρα, σφύραν (l. σφῦραν), Od., ι, 434; Βῆσα, Il., β, 532, Μοῦσα, Θόωσα, γλαῦσσα, ὄσσα, ἑματόισσα, καιπαλόισσα, &c. Add those with a double consonant: ἀργυρόπιζα, ἄμαξα, δόψα, ρίζα, φύζα (l. φῦζα), Il., ι, 2.

13. Oxytons are long: αἰχμή, κεφαλή, τιμή, τομή, αἰνή, κελαινή, ἀγορή, ἀρήν, νυρή, ἑκυρή, λισή, σιερή. Also words in -ίνη, ὑσμίνη and Αἰγίνη in ἦσός τ' Αἰγίνη, Hym., I, 31, although Αἰγίαν is written Il., β, 562. Also several in -λα: αἶγλη, Σκύλλη (yet Σκύλλ', ἐτίρωθι, δέ, Od., μ, 235, which, according to Spitzner, should be read ἔνθεν γὰρ Σκύλλη, ἐτίρωθι δέ); in -να: Ἀλκμήνη, Ἀριάδνη, Ἑλίμη, ἄχνη, τέχνη, ζώνη; in -ρα: αὔρη, αἶθηρ, Δύρη, Φαίδρη, φρήτηρ, πυράγηρ, ἡμίρη, πίτηρ, τίφρη; in -σα: κνίσση, Μίσσην, Il., β, 582.

14. The mute words are generally oxytons and therefore long: λαβή, φυγή, ἀπωγή, περιωπή, ἰδωδή. Also some that are not oxytons: Αἶθηρ, δαίτηρ.

15. In the words hitherto quoted we have considered only feminine forms, and not the roots, out of which masculines were formed, as ἰκπότα, ἡπίτα, &c. These give rise to particular forms in the sing., and both classes must therefore be more closely examined.

§ CLXXVII.

OF THE SINGULAR OF FEMININE WORDS.

16. The original language had, as an universal mark of personality, the old dative pronoun ΦΙΝ (FIN) in the form of an affix, which, attached to the root of the word, converted it into a noun, without determining the case, and hence

adhered to all the different expressions of relation afterwards introduced, or according to the *Etym. M.*, p. 800, l. 8, appeared in every case. For the nominative, there is then cited: ὁδὸς δ' ἐτίεμφι παρελθὼν Κρείσσων εἰς τὰ δίκαια, Hes., l. 214 (where ἐτίεμφι is now read); for the vocative, Οὐρανίηφι for Οὐρανία.* As accusative it still stands in ἔς τ' ἔννεμφι, Hes., i. For this case Apollonius (περὶ ἐπιρρ., p. 621, l. 21,) quotes also ἐπὶ δεξιόφιν (Il., v, 308), from the 2nd declension.

17. In Homer the use of this affix in the 1st decl. is much limited. There is no trace of it in masculine words, nor in feminine proper names. It appears only in other feminines, with a long vowel in their termination, and only in the genitive and dative, chiefly in the expression of place: e. g. ἐνῆφιν and ἐνῆφιν for ἐνῆς, ἐνῆ.—

By treating φιν or φι as this sort of affix, we are relieved from the necessity of comparing it to the adverbial terminations, and thus of either misexplaining the non-adverbial part of its use, as in ἔς τ' ἔννεμφιν, or combating its existence, which will be a difficult matter, especially in such instances as ἀμ' ἡοὶ φαινομένηφι, ἦφι βίηφι, Δεόφιν, and the like.

18. Examples of genitives in -φιν; ἐνῆφιν, κεφαλῆφιν, Il., λ, 350, &c., νυκτῆφιν, ib., 3, 300, &c., so κεφαλῆφιν not κεφαλῆφιν, ib., κ, 458.†—Remark also the adverbial -θεν, which occurs, in expressions of place as a genitive form: ἀγορῆθεν, δαίτηθεν, Θρήκηθεν, Ἴδηθεν, κλισίηθεν, Οἰχαλίνηθεν, πρύμνηθεν, Σπάρτηθεν, Τροίηθεν, &c.; in the following declensions likewise it must be considered a genitive of place, whence it also connects itself with prepositions: ἐξ Αἰσύμνηθεν, Il., 3, 304, similar to ἐξ ἐνῆφιν.

Obs.—The genitive ἐνῆφιν appears to have had its affix φι united also with the subsidiary and connecting sound σ, which has been retained

* From Alcman acc. to Schol. A. ad Il., v, 588, and Apollon. Dyscol. *Excerpt. ed. Reits.*, p. 434, C., where we must read Οὐρανίηφιν in Οὐρανία οὐρανίηφιν παρ' Ἀλκμᾶν, or rather Ὀρανίηφιν. Comp. Heyne *Excurs.* Il., ad Il., 3, p. 523.

† Comp. Schaefer *ad Gnomia. Poet. Gr.*, p. 237.

elsewhere, but here banished. From ΕΤΝΗΣΦΙ arose, after the rejection of ΦΙ, εἰνῆς, in the regular form for the gen. of this decl.

19. In the dative an iota is subscribed: εἰνῇφι, φρήτηφι, &c., which is pointed out by the Etym. M. under φρήτηφι as a mere traditionary usage, and which militates against the manifest derivation of this iota, which clearly arose after the ejection of φ in εἰνῇφι, &c. The form εἰνῇ-ι, εἰνῇ, &c., was established for the dative, when the progress of language assigned separate forms to the expression of different relations (*cases*).

20. *Examples of the dative form in φιν, φι*: ἀγέληφι, ἀγλαΐηφι, βίηφι, γενεῇφι, ν, ἡγορέηφι, Δύρηφι, κεφαλῇφι, ν, κλισίηφι, νευρῇφιν, παλάμῃφι, φρήτηφιν; also adjectives: ἐτίεηφι, κρατερῇφι; partic. φαινομένηφι; pron. ἦφι.

21. *The accusative*, springing from the full form εἰνῇφιν, &c., by ejection of φι, εἰνήν, &c., offers nothing remarkable. The affix has entirely disappeared. The adverbial termination δε is added, for the most part, to the acc. already formed: κλισίηνδε, ὑσμίνηνδε, Θρηῆκηνδε, Τροίηνδε, Φθίηνδε; but traces of old formation are seen in ἔραζε, Δύραζε, where the roots ἔρα, Δύρα, have assumed the ending δε, and before it the subsidiary Σ, ἔρασδε, Δύρασδε. — *The vocative*, here confined to a few proper names, Ἥρη, Ἀθήνη, Πηνελόπεια, and the like, is similar to the nominative, except that of Νύμφη, Νύμφα φίλη, Π., γ, 130, like the Lat. *Nympha*.

§ CLXXVIII.

OF THE SINGULAR OF MASCULINE WORDS.

22. Masculine words retain in the nominative, where euphony or versification requires it, α unaltered, as ἱππότα, ἡπίτα, εὐρύσπα, as with the Latins in *poeta*, *propheta*, and with those, who now inhabit the mountains of Laconia, in ταῦτα, χρεῖατα, ἱερμῖτα, προφῆτα, &c. (*comp. Villois. Prolegom. to Π., p. 49, L. in the obs.*). Otherwise σ is added to the root, and the α lengthened into η: Ἀτρεΐδα, Ἀτρεΐδης,

Βορέα, *Βορέης*, except in those in *-α*, which have long *α*: *Αινείας*, *Αιγείας*, *Ἑρμείας*, and retain it in the other cases. Together with *Ἑρμείας* there remains also a short form (*Ἑρμεια*, *Ἑρμειης*), *Ἑρμῆς*, but only in *Il.*, *v.*, 72, *Od.*, *ε.*, 54, *ω.*, 1, perhaps originally open *Ἑρμείης*; and together with *Αινείας* also *Αινείας*, *Il.*, *ι.*, 541, perhaps originally *Αινείης*.

Obs.—The *Σ* of the nom. is probably derived from the suffix *FIΣ*, which we shall recognize among the pronouns as the nom. of *FEO*, *ῖο*.—In the 3rd decl. *F* as well as *Σ* has remained in *βασιλε*, *βασιλες*, *βασιλεύς*, &c. Of the same origin are *-is* and *-es* in *Patr-is*, Germ. *Vater-es*, *Vaters*, and the pronouns *is* and Germ. *dieser*, which, compared with *FIΣ*, point out *ΔFIΣ* and *TFIΣ* as the primitive forms.

23. In the genitive appears the suffix *FO*: *Ἀτρείδα*, *ἈτρείδαFO*, *ΠηλείδαFO*, so that the forms either remained open, *Ἀτρείδαο* and *Πηλείδαο*, thus attesting the previous existence of *F* or *Φ* between the vowels, or were contracted, *AO* into *Ω*, thus,

- a. *Without farther alteration after a vowel*: *Ἑρμείας*, *Ἑρμείαο*, *Od.*, *μ.*, 390, *Ἑρμείω*, *Il.*, *ο.*, 214, *Βορέης* from *Βορέα*, gen. *Βορέαο*, ib., *ε.*, 524, &c., *Βορέω*, ib., *ψ.*, 692, &c., and *ἑὺμμελῆς*, root *ἑὺμμελῖα* (from *εὖ* and *μελῖα*, *μελῖη*), gen. *ἑὺμμελῖαο*, *ἑὺμμελῖω*.
- b. *With prefixed ε, not ranking as a syllable, after a consonant*: *Ἀτρείδαο*, *Ἀτρείδεω*, *Πηληϊάδαο*, *Πηληϊάδεω*, &c.*

24. The termination *ΦIN* has been already recognized as the pronoun of the third person, namely as the dative *FIN*, which, as an universal symbol of *personality*, might lie at the basis of every case. This being premised, we may recognize, without difficulty, *FO* as the genitive of the same pronoun (*FEO*, and, by dropping the *E*, *FO*), so that *FIΣ*,

* The ancients made so little distinction here, that, e. g. Eustathius, p. 13, l. 5, produces as similar and of the same formation, *Αινείω*, *Πηλείδω*, *Ἑρμείω*.

FEO, and FIN, added as suffixes to the root, produced the inflections of the singular. ^(B)

25. *Examples of the nominative in -a*: Θύισα (also Θύισης). Adjectives: ἀκάκητα, αἰχμητά (also αἰχμητής), ἡπύτα (from ἡπύω), ἱκπύτα, νεφεληγέτα, μητίτα, &c. Of the adjectives, besides αἰχμητής, the following have the full form: ἀσπεροπητής, ὑψιβρεμέτης.

Obs.—Nominatives of this class have the accent sometimes on the final syllable, as ἀσπεροπητής, αἰχμητής, but commonly on the penultimate, Χρύσης, Ἀγρεύης, Ἰωνίτης, so Θύισα, ἱκπύτα, ἱκπηλάτα, νεφεληγέτα, &c. On the ante-penultimate, but not without opposition from some Grammarians, it is found in μητίτα, Il., α, 175, as Aristarchus wrote it then, and ἐπικράτησεν ἡ ἀνάγκη is the remark of the Scholiast. For the same accentuation of the word are quoted, Il., α, 508, *Horus* and *Apollonius*, ἐν τῷ περὶ παρωνύμων; and the insertion of *t* for the sake of rhythm (μητίτα for μητίτα) is assigned as the cause (*the tone remaining on the original sound*). This occurs also in two compound adjectives: ἐνέροπα, and ἀκάκητα, and, out of Homer, in the voc. δίσπορα, according to the Schol., Il., α, 508.

26. *Examples of the genitive in -αο, -ω*. Besides Βορέω and εὐμμελίω, also Ἑρμείω, Il., ο, 214 (so Αἰνείω, ib., ε, 534, and Ἀσίω, ib., β, 461, should be written Αἰνείω, Ἀσίω, or the latter rather as an adjective, Ἀσίω ἐν λειμῶνι). So Φλεγύω, not Φλεγύου, Hymn., XV, 3. In Hymn., II, 413, Ἑρμείω βουλῇσιν κλεψίφρονος points to the form Ἑρμείαο from Ἑρμῆς (n. 22); yet Ἑρμείω in a Mosc. ms. invites us to write Ἑρμείω βουλῇ.

27. *Examples of the genitive in -αο, -ω*: ἰκίτης, ἰκίταο, Il., φ, 75, &c., ἰκίτω, ib., ω, 158, &c., συζάτης, συζάτω, Od., δ, 640, &c., especially proper names and their derivatives: Ἀῖδαο, Αἰακίδαο, Αὐγείας, Αὐγηιάδης, Αὐγηιάδαο, Ἄλταο, Ἴδω, Νηλείδαο, Νηληιάδαο, Νηληιάδω, Ὀρέσταο, Πειραιίδαο, Il., δ, 228 (l. Πειραιίδαο), Οἰνίδαο. Adjectives: ἀκαλαρρείταο, βαθυρρείταο, εὐρρείταο, ἀργέσταο, ἐξιβρεμέτω, πυλάεταο.

28. *The dative ends in -η*, yet Αἰνείας has Αἰνείᾳ, Il., ε,

272, 432, 450, &c., and according to this analogy it should be 'Ερμεία, not 'Ερμείη, in Hymn., XVIII, 36. On the other hand the short form 'Ερμεία, Π., ε, 390, should be written, like Βορέη, &c., 'Ερμείη.

29. *The accusative ends in -ην, except again Αἰνείαν and 'Ερμείαν.* Heinrich has marked as not epic 'Ερμείην, Hes., i, 58 (*comp. Schæfer ad loc.*).

30. *The vocative of the terminations -της and -κης ends in short α, e. g. Θεῶτα, δολομῆτα, ποικιλομῆτα, κυνᾶτα, συζῶτα, τίττα, τυχισιπλῆτα, that of the termination -είας in long α : Αἰνείᾱ, 'Ερμείᾱ, &c., that of the terminations -ίδης, -ίσης, -ύσης, in -η : Ἀτρεΐδῃ, Νηληϊάδῃ, Ἀγχίσῃ, Hymn., III., 108, 198, Χρύσῃ, Πίρσῃ, Hes., i, 17, &c. So also 'Ερμῆ, Hymn., XVII, 12.*

§ CLXXIX.

DECLENSION OF THE DUAL AND PLURAL.

31. Of the dual there occurs only the form in α : Ἀτρεΐδα, προφανείσα, Π., 9, 378. Here, and in the plural, the masc. and feminine words agree, and, in the plural, the nom., acc., and voc., do not differ from the common forms ; consequently the gen. and dat. are to be considered.

32. The genitive adds ΩΝ, properly FΩΝ, to the root, whence the termination AFΩΝ, AΩΝ, and by contraction after vowels ΩΝ, after consonants, with E prefixed, EΩΝ : τρυφάλεια (τρυφαλειᾶν), τρυφαλειῶν, but ἀγορή, ἀγοράων, Π., β, 275, and ἀγορέων, ib., ι, 441, αὐτή, αὐτάων, ib., ε, 752, &c., αὐτίαν, ib., μ, 424, ἀλφειστάων, ἀσπιστάων, &c. The prefixed E forms a short syllable in ἐξ ἀρίων, Π., ι, 566, αἰετίων πυλίων, ib., η, 1. *Comp. μ, 340, ἐκτὸς θυρέων, Od., φ, 191.*

33. If the pronominal forms FΙΣ, FEO, FΙΝ, were suffixes for the inflection of the singular, the plural ΣΦΕΕΣ, ΣΦΕΩΝ, ΣΦΙΣΙΝ, ΣΦΕΑΣ, or, without the auxiliary sound Σ (φιν for σφίν was Laconic *), and with the original

* *Comp. Sylb. ad Etym. M., p. 702, l. 43.*

labial FEEΣ, FEΩN, FIZIN, FEΑΣ, would form suffixes for the plural. FEEΣ shows itself in the nom. as FEΣ, EΣ, clearly in the third decl., FEΩN as FΩN, ΩN, in the gen. of all the declensions. So also FIZIN and FEΑΣ as FIZIN, IZIN, ΣIN, and FΑΣ, ΑΣ, in dative and accusative, since in process of time the digamma and the first vowel disappeared.

34. *Examples of the genitive in ΑΩN, ΩN.* Feminine subst. *Θιάν*, Π., δ, 7, *Θιῶν*, H., III, 32, *κλισιάν*, Π., β, 91, &c., *κλισιῶν*, ib., ψ, 112. The form *κλισιέων*, in some editions, is but weakly supported. Nor is it right to read *γαίεων*, H., I, 46, but *γαίῶν*; in Od., 3, 284, &c., we find *γαϊάων*.—*Μουσῶν* appears in the *Batrachom.*, v. 1, and *δῆμος Ἀθηνῶν* in H., I, 30.—*Μαλειάν*, Od., γ, 287, &c., *Μαλειῶν*, ib., τ, 187, *παρειάν*, ib., α, 334, &c., *παρειῶν*, Π., ω, 794, &c., *ροάων*, ib., γ, 5, &c. Feminine adjectives: *ἀλιάων*, *δμοάων*, Od., α, 435, *δμοῶν*, ib., τ, 121, *Σκαιάν*, Π., χ, 6, *Σκαιῶν*, ib., γ, 263, &c., *εὐρεϊάων*.

35. *Examples of the genitive in ΑΩN, ΕΩN.* Feminine substantives: *ἀπειλάων*, *ἀρέων*, Π., ο, 378, &c., *ἀρέων*, ib., ι, 560, *ἀφροσυνάων*, *βολάων*, Od., ρ, 283, *βουλέων*, Π., α, 273, &c., *ιδράων*, *εὐνάων*, *ἐφειτμέων*, *κεφαλέων*, *Νυμφάων*, ib., υ, 8, &c., *Νυμφέων*, Od., μ, 318, H., II, 98, *ἰκπτεῶν ὀπλέων*, Π., λ, 536, υ, 501 (*where read ἰκπειῶν, since ἰκπίη, ib., κ, 568, shows that this adj. has three terminations*), *κυλέων*, ib., χ, 6, *κυλέων*, ib., η, 1, *πηγέων*, *πληγέων*, *χαιτάων*, *ψυχέων*, *ᾠτειλέων*. For *ρίζων*, ib., φ, 243, read *ρίζειων*.—

Feminine adjectives: *ἀπαλάων*, *ἀργεννάων*, Π., γ, 198, &c., *ἀργενῶν* (read *ἀργεννέων*), ib., σ, 529, *ἀπασέων*, *πασέων* (*πασῶν is given as a various reading*), *αὐλιζομενάων*, *εὐποιητάων*.

Masculine substantives: *ἱεστάων*, *Λαπιθάων*, *κυνοραιοστίων*, *ναυστάων*, Od., 3, 162, *ναυστίων*, ib., ι, 138.

Masculine adjectives: *ἄλφρηστιάων*, *ἄσπιστάων*, *βυκτιάων*.

36. *The dative ends universally in -ῃν, -ῃσι, -ῃς*, and it has been already shown (§ CLXIV, 5,) that the abbreviated form -ῃς appears in very few instances, and was probably strange to Homer.

37. The suffix of the dative, FIZIN, joined with the root,

e. g. with that of *κλισια*, gives as the original dative form *κλισιηφισιν*, and after the ejection of digamma *κλισίησιν*.

38. The Etym. M., p. 166, l. 30, proceeding on the false supposition that the dative originally ended in *-αις*, and that *-ησιν* was formed out of it by extension and alteration, says, "we mark only two as not changing their *α* in the Poet, οἵτι *Διαῖς ἀγάσασθε παρ' ἀνδράσιν εὐνηθῆναι* (Od., ε, 119), and — *λιμέσιν τε καὶ ἀπταῖς* (Il., μ, 284)." Hermann (*ad H. ad Aphrod.*, 191,) resting apparently upon this observation, and extending it, endeavours to show that *Διῆς*, Il., γ, 158, should be altered. Must we then alter likewise *εἰκυῖα Διῆσιν*, Il., δ, 305, τ, 286, where there is no trace of *Διαῖσιν*?

39. The accusative has universally a long, since here the final *-α* of the root blends with *α* in the termination *ας*.

§ CLXXX.

OF THE CONTRACTIONS OF THE FIRST DECLENSION.

40. Besides the contractions of the genitive there appear some others, but not of certain authority. *Ἐρμῆς* from *Ἐρμῆης* has been already considered. Like this is *Ποδῆς*, Il., ε, 575, *Ποδῆν*, ib., 590, which according to analogy comes from *Ποδῆης*. We may add *συκαῖ*, Od., η, 116, as it now stands instead of the ancient *συκαί*, but *συκαῖ* itself is not quite satisfactory, and must be exchanged for *συκῆαι* of the Vat. ms., n. 915, the more so, because we find *συκῆας τισσαράκοι*, Od., ω, 341, and also *μηλείαι*, ib., η, 115, λ, 588, and even at the end of the verse, *μηλέας*, ib., ω, 339.

41. To *νηπιέη*, childhood, in *νηπιέη ἀλγυνῇ*, Il., ι, 491, belongs as acc. *νηπιέας*, the contracted form of which (*νηπιᾶς*) and with the prefixed *α* *νηπιᾶας* appears as *childish play* in *νηπιᾶας ὀχρεῖν*, Od., α, 297. This again supplies an analogy for *Ναυσικῆα*. Suidas (Vol. II, p. 600, Kuster,) derives it from *ναῦς* and *καίω*,* of which the primitive form was *κίω*

* Προσφύως τῇ χώρᾳ· ἐπὶ ναυτικώτατοι ὄντες ἐτίκαιον ταῖς ναυσὶ τίσσαι πρὸς ἀσφάλειαν.

Etym. M., p. 498, l. 40), thus originally *ναυσικία*, *ναυσικά*, and with *α* prefixed *Ναυσικαία*. Besides the nom. there

appear, *Ναυσικάα*, Od., ζ, 276, *Ναυσικαίαν*, ib., ζ, 49. ⁽¹²⁾

42. For the sake of revision paradigms are here added. The numbers refer to the foregoing paragraphs of the first declension from 1 to 41, unbroken by the sections: the stars mark rejected forms.

1. Feminine.

Proper names in short *α*:

Πηνελόπεια, 1.

Πηνελοπείης, 2.

Πηνελοπείη, 2.

Πηνελόπεια, 2.

Πηνελόπεια, 21.

in *η*:

Ἑλένη, 13.

Ἑλένης,

Ἑλένη,

Ἑλένην, 2.

Ἑλένη.

Other words in short *α*:

Nom. *Δύελλα*,

in *η*:

φρήτρη,

στέρηφι,

κεφαλῆφιν,

εὐνῆφι,

εὐνης,

Δύρηφιν,

βίηφι,

βίη,

βίην.

Gen. *Δύελλης*,

Dat. *Δύελλη*,

Acc. *Δύελλαν*,

} 17, 18.

} 19.

Form in long *α*:

N. *Δία*, 3.

G. *Διᾶς*,

D. . . .

Acc. *Διάν*,

V. *Διά*.

2. Masculine.

Pure in *ης*:

N. *Βορέης*, 22.

in *ας*:

Αινείας,

Αινείας,

G. *Βορέας*, } 23.
Βορέα,

Αινείας,

Αινείας, 23.

Αινείας, * 26.

D. *Βορέη*,

Αινείας, 22.

Acc.	Βορέην,	Αἰνίαν, 22.
V.	...	Αἰνία, 22.

Mute in α, η :

N.	αἰχμητάι, } 22, 23. αἰχμητῆς, }
----	------------------------------------

G.	ἰκέταο, } 23, 27. ἰκέτω, }
----	-------------------------------

D.	Ἀτρεΐδῃ,
----	----------

Acc.	Ἀτρεΐδην,
------	-----------

V.	Θοῶτα, 40.
----	------------

Ἀτρεΐδῃ, 30.

Plural.

Pure :

N.	κλισίαι,
G.	κλισιάων, } 35. κλισιῶν, } κλισιών,* }

D.	κλισίῃσιν, } 38. ἰκταῖς, } δισαῖς, }
----	--

Acc.	κλισίας.
------	----------

Mute :

αὐταί,	} 35.
αὐτάων,	
αὐτίαν,	

αὐτῇσιν,
αὐτῆς,*

αὐτάς.

Masculines in the same way, n. 31.

§ CLXXXI.

DIFFERENT FORMS OF THE SAME WORD IN THE FIRST DECLENSION.

43. Various forms arise partly from the extension of the final letter of the root : thus,

A into AIA (ΓΕΑ), γῆ (ΓΕΑΙΑ) γαῖα, as XAIP in χαίρω from XEAIP, attested by the adj. ἰσχύαισα; ΓΡΑ, ΓΡΑΙΑ, whence γραῖαν. ΓΡΑ itself is deduced from ΓΕΡΑ, visible in γεραίος.—AI into AINAI, διαί, δέσιναι, without any other case.—E into EI, Αἰνίας, Αἰνείας, &c.—EH into ΕΙΑ, Ἐμείης, Ἐμείας.—EA into ΕΙΗ, Πεία, Πείη.—E into ΕΙΗ, ἔγχος, ἔγχος (root ΕΓΧΕ), ἐγγεῖη, ἐγγεῖης, &c., ἐλεγχος, ἐλεγγεῖη (in the plur. ἐλέγγεα, Π., ω, 260).—H into ΑΙΗ, Ἀθήη, Ἀθηναίη, ης, &c., ἀνάγκη, ἀναγκαίη, Π., δ, 300, &c.

⚡ Comp. on the substantive use of this form, Schæfer ad Lamb., B, p. 534.)

44. Table of the forms of Ἑρμῆς, and γῆ, γαῖα (with rejection of γ), αἶα.

(Ἑρμῆς)		(Γῆα)		
Ἑρμείας, 22.	Ἑρμῆς, 22.	Γῆ,	Γαῖα,	Αἶα,
Ἑρμείαιο, 23.		γῆς,	γαίης,	αἶης,
Ἑρμείω, 26.	Ἑρμῆω,			
Ἑρμεία,	Ἑρμεία,*	γῆ,	γαίη,	
Ἑρμείη,* 28.	Ἑρμῆ,* 28.			
Ἑρμείαν, 29.	Ἑρμῆν,	γῆν,	γαῖαν,	αἶαν,
Ἑρμεία,	Ἑρμῆ.	γῆ.		

Plural.

Only the genitives

γαῖάν,
γαίων,* 34.

45. Next stands the class of words which inflect some forms according to the third declension:† Ἀλή and dat. ἀλεί (also ἀλη, Od., ω, 509).—Ἀραί and acc. ἀραιας always in the fourth foot of the verse (but ἀρας at the end of the line, Il., δ, 425).—Αὐλή and acc. αὐλιν (also αὐλήν, Il., ζ, 316, &c.).—Ἰακή, Il., ε, 740, ἰωκάς, ib., 521, but ἰωκά τε δακρυόισσαν, ib., λ, 601.—Ῥσμίνη, ης, η, ην, αι, ας, but ῥσμῖνι μάχεσθαι, Il., β, 56, whence are explained as accusatives of the 3rd decl. φύγαδε and οἰκαδε instead of φυγήνδε, οἰκόνδε.

46. Independent forms of the first and third declension are found in, a. Ἀῖδης, b. Ἀρης, and c. Γραῖα:

a. Ἀῖδης.

N.	Ἀῖδης,	. . . .	Ἀῖδωνεύς,
G.	Ἀῖδαο,	Ἀῖδος,	. . . .
D.	Ἀῖδῃ,	Ἀῖδι,	Ἀῖδωνῆϊ,
Acc.	Ἀῖδην.		

The forms of Ἀῖδης are derived ultimately from FID (VID-

† Πλαγιάζεσθαι and μεταπλάζεσθαι; the distinction drawn by the Grammarians we learn from Eust. ad Il., p. 16. Ἀῖδι ἐπλαγιάσθη ἀπὸ τοῦ αἶς (was formed obliquely from the obsolete αἶς).—But if Ἀῖδης and Ἀῖδου are to be considered the only valid forms, then μεταπλάσθη ἀπὸ τοῦ Ἀῖδου,—in the one case πлагιασμός, in the other μεταπλασμός.

EO), which with *a* negative gives the roots ΑΙΔ, ΑΙΔΑ, ΑΙΔΟΝΕ. ^(B)

	b. "Αρης.			
N.	"Αρης, (1.)	"Αρης,		
G.	"Αρειω,	(Αρητος)	"Αρηος,	"Αρειος,
D.	"Αρη, (2.)		"Αρηϊ,	"Αρει,
Acc.	"Αρην,		"Αρηα,	
V.			"Αρεις, (3.)	
			"Αρεις.	

(1.) The chief passage concerning "Αρης is cited from Herodian by Eustathius (*ad Il.*, ι, p. 518). Herodian supports the form "Αρειω, foreign to our editions of the Homeric text, by the usage of Archilochus παιδ' "Αρειω μισηφόρου, and produces in defence of the unwonted genitive "Αρητος the patronymic "Αρητιάδης from Hes., α, 57, and the diminutive "Αρητίαν. According to this view, the forms "Αρηος, "Αρηϊ, "Αρηα, were produced by the elision of τ, and "Αρειος, "Αρει from them by abbreviation of the long vowel. Thus is removed the necessity of deriving both from the Æolic "Αρειω, which he cites from Alcæus. For "Αρειος there is found in many places (e. g. *Il.*, ξ, 485,) the variation "Αρειως, seemingly as little to be regarded as πόλιως for πόλιος.

(2.) Between "Αρη and "Αρει the reading varies, *Il.*, ι, 757, φ, 112, where the Townley Scholiast marks the form as contracted from "Αρηϊ, and hence must have read "Αρη. "Αρει alone is used in Pindar, *Ol.*, 9, 82 (116), ε, 5, 85 (113), &c.

(3.) "Αρεις of twofold quantity in the line already quoted (§ CXLVII, 2), "Αρεις, "Αρεις βροτολογίε, μαιφόνι τυχσιπλήτη, *Il.*, ι, 31, gave so much offence to Ixion (*Eustath.*, *ut sup.*), that he—especially since the repetition of a name in the vocative is rare—wrote "Αρεις αρείς, i. e. βλαπτικί, supported by the vocatives following. Yet Ptolemy defended the repetition for the sake of its greater emphasis.

	c. Γρηΰς (γραιΰα).	
....	Γρηΰτ, (1.)	γρηΰς,
γραιΰης,	....
....	γρηΰ,	
γραιΰαν,	....
....	γρηΰ,	γρηΰ.

(1.) The root of the forms is ΓΕΡΑΦ (γεραίός), ΓΡΑΦ (Germ. *grau*).

47. Double forms are found also in Ἀντιφάτης, Ἀντιφάταο, Ἀντιφάτην, but Ἀντιφατῆα, Od., κ, 114.—Ἐδάδῃ, ἥς, &c., and ἔδητύος (in 28 places for the sake of its dactylic rhythm in the fourth foot).—Δαῖδες, torches, δεταί, bundles (δέω) for burning.—Ἐλπίς and ἑλπαρή.—Ἐθειραι and ἑθειράδες, Od., π, 176; where, however, Aristotle (*see Schol. ad Theocr.*, 1, 33,) read γενειάδες.—Ἡμέρη and ἡμέραι with ἡμαρ, ἡματος, -τι, -τα, -σιν.—Κόνις, κόνιος, κόνι, κόνιν, and κονίη, ἥς, ἡ, ἡν, ἡσι.—Κριθαί, ἄς, and the ancient form κριθῆ.—Πέλειαι, αν, αι, and (out of Homer) πελειάς, whence πελειάδες, Π., λ, 634, πελειάσι, ib., ε, 778.—Πολίται, πολίτας, Π., ο, 558, πολίητας, ib., β, 806.—Φειδά and φειδαίῃ.—Φῆμη, φῆμην, and φῆμις, φῆμιν.—Φυγή, φυγῆ, and φύξιν.—Χροίη, whence χροίῃ, Π., ξ, 164, and χρώς, χροός, &c.; also χρωτός and χρωτα.—From the first and second declension come together θεά and θεός, goddess, also in the plur. θεάιναι.—Θύρη, and θυριόν, also θυρετρα, οἰς.—Κλισίη, and κλισίον, Od., ω, 208, fence, enclosure.—Ἵπερώη, roof of the mouth, and ὑπερώϊον, upper story.—Σιδονίην, Σιδονίηθεν, and Σιδῶνος; also the inhabitants are named Σιδόνες and Σιδόνιοι.—Στειλειόν, handle of axe, and στειλειή (adj. with ὀπή understood), socket of axe.—Παρθενική, compared with παρθένος, is likewise an adjective (understand πόρη) used as a substantive; and after the same analogy πυρκαϊή (sub. ὕλη), the same as πυρή.

48. Forms of ἡ δαίς, banquet:

Sing.	N.	....	δαίς,
	G.	δαίτης, δαίτηθεν,	δαιτός, δαιτύος,
	D.	....	δαιτί,
	Acc.	δαίτην,	δαῖτα,
Plur.	N.	....	δαῖτες,
	G.	....	δαιτῶν,
	D.	δαίτησι, Π., κ, 217,	....
	Acc.	....	δαῖτας.

Δαιτύος appears in the fourth foot Π., χ, 496. The root δαιτυ reveals itself also in δαιτυμόνες, ων, εσσι, ας, which occurs in the Odyssey alone.

Obs. 1.—Several feminines in *-ια* pass into the termination *-η*, but only in the post-Homeric epos: ἡϋγενής, H., III, 94, Τριτογενῇ, H., XXVIII, 4, Ἀφρογενής, Pseudo-Orph. in Eύχ., 11, γ, which form should be restored also in Hes. Theog., 196. Likewise Κυπρογενής should be read in the acc. Κυπρογενία in Hes. Theog., 199. It is the only form used in the part of Theognis first edited by Bekker.

Obs. 2.—The difference of forms penetrates even to the root in those which come from ΟΠ and ΩΠ.—The root ΟΠ (*offen, open*), visible in ὥπ-τομαι, (ὥπ-μα) ὄμμα, appears in ἦσσι χαλκῷ, II., π, 408, αἶσσι πόντον, βίε αἶσσι, ib., ι, 703, μέλῳσι καρπὸν, χαροπαί τε λίσσας; also in ΟΠΗ, which does not itself occur, but is visible in σπινθή, δειροπή, and gives the root ΟΠΑ for the adj. εὐρύπα, and the adverb ἀνοπαῖ, out of sight, Od., α, 320. So that here there is an extension of η into αῖη, plur. αἶα, as in some other adjectives: ὄρη, ὄρηται; ἀνάγη, ἀναγκαῖη.—The root ΩΠ appears in the accusative: εἰς ὄτα, and adverbially κατένωπα, II., ε, 320; also in several plural adjectives: ἰλκῶπις, &c., and feminines in the sing. γλαυκῶπις, κυνώπιος, II., γ, 180, εὐώπιδα, Od., ζ, 113, &c. According to this analogy is also derived from βλέπω, παραβλῶπις, II., ι, 503. Likewise ΩΠΗ in ἰνωπή, περιωπῇ, II., ξ, 8, in the adj. κυνῶπα, II., α, 159 (as εὐρύπα belongs to ΟΠΗ), with some in *ος* and *ον*: εὐρυμέτωπος, πρῶστων, &c.

49. The patronymics follow the rules given (§ CXXXIX): Ἰκπότης (ἰκποτα), Ἰκποτιάδης; Ἀσκληπίος, Ἀσκληπιάδης; Ἀτύμνιος, Ἀτυμνιάδης; Πάνθο-ος, Πανθοῖδης; Θέστωρ, Θεστορίδης, Φέρης, Φερετος, Φερετιάδης; Κέας (Κεα-ος), Κεαῖδης; Πείραιος from Πείρα-ος, Πειραιῖδης.* Add to these Νηληϊάδης, Περσηϊάδης, Αὐγυιάδης from the root αὐγε, whence Αὐγέης,

* So we should adopt Ἀλκαῖδαν, Pind., Ol., VI, 68 (115). Comp. Boeckh ad Pind., p. 379. Ἀλκαῖος has the root not pure, but extended from ἄλκα (Ἀλκαος like Οἰόμαιος, &c.).—Hence Ἀλκαῖδης is regular, but Ἀλκαῖδης is from the abbreviated root ἄλκ, as on the other hand Πελοπιδάου, Nem., VIII, 12 (21), is from the root (Πελοπι) lengthened. An important passage on these forms occurs in Eustath. ad II., α, p. 13.

Αἰγυίας, as **Ἑρμῆς**, **Ἑρμείας**, *comp. n. 22*.—In **Αγχισιαῖδης**, **Θυεστιῖδης**, **Κλυτιῖδης**, **Τερεπιάδης**, **Λαερτιάδης**, **Μενοιτιάδης**, **Οἰλιάδης**, from **Ἀγχίσης**, **Θυέστης**, **Κλύτιος**, **Τέρπος**, **Λαέρτης**, **Μενοίτιος**, **Οἰλεύς**, the terminations **ῖδης** and **ιάδης** have displaced the final vowel of the roots **ἀγχισα-**, **θυεστα-**, **κλυτι-**, **τερεπ-**, **λαερτα-**, **μενοίτι-**, **οἰλε-**; but **Ἰαπετιονίδης** in *Hes.*, *ῑ*, 528, combines both formations: **Ἰαπετός**, **Ἰαπετίαν**, **Ἰαπετιονίδης**, like **Ταλαός**, **Ταλαῖαν**, **Ταλαῖονίδας**, in *Pindar*, *Ol.*, *VI*, 15 (24). On the other hand, of the second formation we find like **Ἡετίδης** in *Herod.*, *5*, 92, **Δευκαλίδης**, *Π.*, *ν*, 307, **Δευκαλῖδαο**, *Π.*, *μ*, 117; viz. both not from **Ἡετίαν**, **Δευκαλίαν**, but as if deduced from the simple forms **ΗΕΤΟΣ**, **ΔΕΥΚΑΛΟΣ**. Yet, that we must not treat these as real primitive forms, but only as *possible* forms supposed by the Poet, is proved by the foregoing series, and also by **Λαμπετίδας** *ὃν* **Λάμπκος** *ἔγινετο*, *Π.*, *ο*, 526, as if from **Λαμπέτης**. Finally, *Philoctetes* is named from his father **Ποίας** (*αυτός*), not **Ποιαντιάδης** but **Ποιάντιος**, *Od.*, *γ*, 190; and so **Σθένειλος** **Καπανήϊος** *ἀγλαός υἱός*, *Π.*, *ε*, 241; *Ajax* from *Telamon* not only **Τελαμωνιάδης** but also **Τελαμώνιος**, and the other *Ajax* not only **Οἰλιάδης** but also **Οἰλῆος** *ταχύς* **Αἶας**,^(B) *ib.*, *ν*, 66, &c.

SECOND DECLENSION.

§ CLXXXII.

OF THE FORMS IN ΦΙΝ.

1. The universal primitive form of inflection by ΦΙΝ has, in this declension, chiefly through the influence of *quantity*, been retained more firmly than in the first. (*Comp. Apoll. Lex. under* **Διόφιν**, *p.* 416.)

2. In the *genitive* it stands in **Ἰλιόφι** *κλυτὰ τέχια*, *Π.*, *φ*, 295, which form has been rejected, at the expense of the

verse, in Ἰλίου προπάραιθιν (read Ἰλιόφιν), *Il.*, φ, 104, and the like, cited § CXLVIII, 2, ὑπὸ ζυγίοφιν, *ib.*, τ, 404, &c., ἀπὸ πασσαλόφιν, *ib.*, ω, 268, ἐκ πασσαλόφιν, *Od.*, θ, 67, 105, ἐκ ποντόφιν, *ib.*, ω, 83, πλατεῖος πτυόφιν, *Il.*, ν, 588, ἀπὸ χαλκίοφιν, *ib.*, λ, 351, ἀπ' ἰσχαρόφιν, *Od.*, η, 169. *Comp. Od.*, ε, 59.

Obs.—Besides this last form there appear, of the same word, only the feminine ἰσχάην and ἰσχάραι, so that we must suppose an obsolete form ἰσχαρος, whence ἰσχαρόφιν, as in the case of ἰστίρα and ἰστίρος.

3. In the *dative* we find adverbially used αὐτόφιν with παρά and ἐπὶ instead of παρ' αὐτῶ or ἐπ' αὐτῶ, as well as αὐτοῦ, in that very place. Thus, νῆας ἐνιπρήσειν—πτενέειν δὲ παρ' αὐτόφιν πάντας ἀρίστους (which passage decides also upon *Il.*, μ, 302, ι, 42, υ, 140, ψ, 640, where the expositors hesitate), and πάντες ἐπ' αὐτόφιν εἶατο σιγῇ, *Il.*, τ, 255.

4. In the *accusative*: ἐπὶ δεξιόφιν and ἐπ' ἀριστερόφιν, *Il.*, ι, 307, 8 (*comp. Et. M.*, p. 800, l. 9, *Apoll. Dyscol. Excerpt. Reitz.*, p. 434, C, and πρὸ ἐπιρρήμ. in *Anecdott. Bekk.*, T. II, p. 621), ἐπ' ἰσχαρόφιν, *Od.*, τ, 389.

5. Also in the plural,

a. In the *genitive*: Δακρυόφιν, *Il.*, ς, 696, ψ, 327, &c., Διόφιν, *ib.*, ψ, 347, ς, 101, ἐκρίόφιν, *Od.*, μ, 414, ο, 551, &c., ὀσσιόφιν, *ib.*, ξ, 134.

b. In the *dative*: Διόφιν μῆστωρ ἀτάλαντος, *Il.*, η, 366, &c., and ἀμφ' ὀσσιόφιν, *Od.*, μ, 45, τ, 145.

§ CLXXXIII.

REMARKS UPON PARTICULAR CASES.

6. The genitive ends in -οιο as well as -ου, as ἀργυρέοιο βιοῖο, *Il.*, α, 49, &c. Both terminations arise from the suffix FO, which was explained under the first declension; so that from the root BIO the primitive genitive was BIOFO, after the ejection of F, BIOIO, βιοῖο by *extension*, and BIOO, βιοῦ by *contraction*.

7. The dative, arising as in ΒΙΟΦΙ, ΒΙΟΙ, has retained its original *o* in several forms, as Ἰσθμοῖ, οἴκοι, &c., which now rank as adverbs, in the rest it was changed into *ω*, βιῶ.

Obs.—The vocative has usually *ος* instead of *ς*. Thus φίλος, II., δ, 189. Comp. ι, 601, κ, 169, &c. So ἥλιος, II., γ, 277.

8. The nominative, accusative, and vocative dual, have the common ending, but the genitive and dative end only in ΟΙΙΝ, as, in the genitive: ἀμφοτέρωϊν, βλεφάροϊν, ἡμιόνωϊν, ἱπποῖν, ὀφθαλμοῖν, τοῖν, ἄμοιιν. These may be written more properly without diaeresis: ἄμοιιν, ὀφθαλμοῖν, &c., since the coalition of the sounds is here impossible.

9. In the dative we find only ἄμοιιν in II., ο, 308, κ, 40, 64, Od., κ, 262. The other termination in *-οιν* is *post-Homeric*, since ἀμφοτέροιν, II., ε, 156, of the old editions is now corrected ἀμφοτέρω. Where the long forms in *-οῖιν* were not enforced by the verse, the plural are found, which have spread themselves at the expense of the other.

10. That the abbreviation of the dat. pl., of which the full form is *-οισιν*, prevails in this decl., so that *-οις* as well as *-οισιν* is found, has been already observed.

Obs.—The primitive forms of the plural must have been ΩΜΟΦΙ, ὅμοι, ΩΜΟΦΩΝ, ὁμῶν, and this originally ὦμῶν as a *perispomenon*, to which the Doric genitives παντῶν, Τρωῶν, ρουτῶν, bear witness (*Apoll. Alex.*, περί ἀντων, p. 293, B.), or (ὠμοων) ὠμῶων, to which βλεφάρων ἀπὸ κυανιάων, Hes., α, 7, and Διὸς δωτηῆρες ἰάων, ib., 9, 46, 111, &c. (said to be from ἰά, good gifts), direct us (*Heyne ad II.*, α, 393, *Herm. Diss. de Gr. L. Diall.*, p. 5). In these it seems that *ω* was exchanged for the *α* common in genitive forms. The common form ὦμων has arisen from the ejection of the radical *o* before *ων*.—Dative ΩΜΟΦΙΣΙΝ, whence ὦμοισιν, and without *σ* ὦμοῖν, which through the progress of the language and the division of relations was appropriated to the dual.—Accusative ΩΜΟΦΑΣ (ὦμοας), ὦμους.

11. Examples.

	Sing.	Dual.	Plur.
N.	ἄμος,	ἄμαι,	ἄμοι,
G.	ἄμοιο, 6. ἄμου, χαλκόφιν, 2.	ἄμοιῖν, 8.	ἄμων, ἑάων, 10, <i>ods.</i> ἑόφιν, 5.
D.	ἄμα, αὐτόφιν, 3.	ἄμοιῖν, 9.	ἄμοισιν, 10. ἄμοις.
Acc.	ἄμον, δεξιόφιν, 4.	ἄμα,	ἑόφιν, 5. ἄμους.

§ CLXXXIV.

CONTRACTIONS.

12. Contraction in this declension is unusual in the terminations *-εος*, *-ειον*, and those pertaining to them; hence universally *ὄστειον*, *ὄστειου*, *ὄστέα*, *ὄστέα*, *χρυσέος*, *χρυσέη*, *χρυσέων* (and, where necessary, a synizesis of the two last syllables: *χρυσέων*, Π., α, 15, *χρυσέη*, χ, 470). So *Πανδαρείου*, *Τυνδαρείου*, &c. (but *Λυκούργου*, Π., ζ, 134, from *Λυκούργου*, and again resolved *Λυκούργος*, ib., η, 142, 144, 148).

13. The contraction of *oo* occurs in the single place: *αὐτῶν* *νοῦς ἦν ἔμπειδος*, Od., κ, 240, in opposition to *νόος*, *νόου*, *νόα*, *νόον*, *Ἀντίνοος*, *ἀγχίνοος*, &c. Comp. *πλόον*, Od., γ, 169, *διπλόον*, Π., δ, 133, &c., and *ὀγδόον*, Od., ξ, 287, but *διπλῶν*, Π., κ, 134, Od., τ, 226.

14. The names, which come from *Θόος*, remain equally open, as *Πειρίθοος* (*περι-θοος*), *Πρόθοος*, except the gen. and dat. of *Πάνθοος*, which are contracted, or rather, since they do not alter the accent, which have thrown out *o* before the termination. *Πάνθου*, Π., ο, 522, &c.,^(B) *Πάνθα*, ib., ς, 40, but *Πάνθοον*, ib., γ, 146.

15. Also *-αο* resists contraction in *Ἀρκισίλαος*, *Ἴλαος*, *Μενέλαος*, *Πρωτεσίλαος*, &c. It changes *α* into *η* in *Εὐηρος*, Π., η, 468, ψ, 747, and *Ἀμφιάρεος*, Od., ο, 253, which is supported against the now admitted *Ἀμφιάρεος* by the example of Pindar—Nem. 9, 13 (30)—. Perhaps, as formerly

remarked, the same method should be followed with Ἰλᾶος, when its middle syllable is made long, as in Π., α, 583, Hymn. ad Cer., 204, Hes., ἰ, 313, and Ἰληος, Ἰληον, be written.—As in Ἰλᾶος, so the α is short in Οἰνόμαϊόν τε, Π., ε, 706, μ, 140. But instead of ἀγήραος, Π., β, 447, 9, 539, Od., ε, 136, &c., Aristarchus wrote ἀγήρας (*Schol. ad Π.*, β, 447, *Schol. Harlei. ad Od.*, ε, 136), which appears at the end of the verse in Od., ε, 218. See also Od., η, 94, Π., μ, 323, ρ, 444, and (ὕψικέραον,) ὕψικέρων ἔλαφον, Od., κ, 158.

16. Contraction with ε prefixed is found in : 'Αναξαρτίνας, Od., 9, 113, 'Ακρόντας, ib., 111. In both shapes occurs 'Αγίλαος, Od., χ, 212, 241, and 'Αγέλαος, ib., 131, 247, which forms supply the analogy for similar words of this declension.

17. Forms of Πηνέλαος :

N. Πηνέλαος, Π., ρ, 597, &c. (1)

G. Πηνελᾶο, ib., ξ, 489, (2)

D. Πηνέλαω, ib., ξ, 487,

Acc. Πηνέλεων, ib., ι, 92. (3)

(1) From Πηνέλαος. As a variation there is Πηνέλεος, whence also other later forms, Πηνελίοιο, &c., were deduced.

(2) From ΠΗΝΕΛΑΟΦΟ, comp. n. 6, (πηνέλ-ω-ο) Πηνελᾶο. So the genitive form Πετιᾶο, Π., δ, 327, 338, μ, 331, 355, β, 552, ι, 690, the only case of the word which occurs, must be derived from Πέταος, contracted Πέτας.*

(3) So likewise Βριάρων, Π., α, 403, from Βριάραον, which is nowhere found resolved.

18. Hence we may explain the obscure and often cited form ἄνασ, Π., β, 323, γ, 84, ι, 30, 695, Od., β, 240, η, 144, κ, 71. The context in these passages evinces, that the meaning of the word is—silent, speechless, and the forms above given show that it is contracted from ἄναοι. Thus the word is ἄναος (ἄναφος, ἄναυος), the original of ἄναυδος (Od.,

* Comp. Hephaest. Enchirid. περί κωνῆς, p. 4, where 'Αρχίλως is cited out of Sophocles—ἦν γὰρ σύμμετρον οὕτω—for 'Αρχίλαος, with the addition, διὰ τοῦτο καὶ παρ' Ὁμήρῳ συστέλλομεν τὴν Πηνελᾶοιο ἄνακτος.

ε, 456, κ, 378), as αῦ is the original of αὐδάω (*comp. Et. M.*, p. 105, l. 26, and Ἀπολλ. π. ἐπιρρήμ., p. 555, l. 10), and αῖα, αῖο, the original of audio.

Obs.—This word is examined by Apollon. Alex. κ. ἐπερρ., p. 554, who concludes by stating ἄναος to be the original form.

19. In the same way the name Πείροος, Π., β, 884, &c., and hence the gen. Πείρω, ib., υ, 484, must be referred to Πείραος (*extended* Πείραιος, Od., ο, 544, &c.). Thus Πείραος, Πείρας, and with ω resolved, Πείροος, as the name Εὔραος (changed into Εὔηος,) passed through Εὔραιος (Eustath. ad Π., η, p. 1451, l. 11, Od., λ, p. 1681,) into Εὔροος.

20. The same change takes place in σάος (which appears in σαόφραν), σῶς, and hence σόος.—Σῶς, Π., ν, 773, &c., σόος, Od., τ, 300, which form produces σόα, σόη, σόοις, and other cases, as well as the verb σόειν. Moreover the root ζα produces the adj. ζαός, ζῶς, Π., ε, 887 (from ζαός, and hence wrongly written by some ζῶς), and with ο inserted, ζῶς. Κολῶς and λαγῶς arise, as was shown before, from κολοφός, λαγοφός. The same analogy is followed in (δαμα, δμα, δμαίς,) δμῶς, Od., ω, 256, and ὑποδμῶς, ib., δ, 386, which however passes into the 3rd decl. δμῶις, δμῶας, and has retained the lengthened form δμῶός, δμῶή only in the fem. plur., δμῶαί, δμῶῃσι.

21. Where ω comes from double ο in the root, the cases are otherwise formed: (ἄβοφος, ἄθοος,) ἄθως, gen. (ἄθοοο) Ἀθῶν, Π., ξ, 229.—Ἡ (γαλοος,) γάλας, sister-in-law, plur. nom. (γαλοοι, γάλας,) γαλόα, Π., χ, 473, gen. γαλόαν, ib., ζ, 378, &c., like Δῶκος, Δῶκους, and Δῶακος, Od., β, 26, Δῶακοι, ib., μ, 318.

§ CLXXXV.

VARIOUS FORMS.

22. The second declension also has often various forms of the same word; first such as are not at all different in their shades of meaning, but vary by an easy change their gender or inflection, as δάκρυ and δάκρυον — (ἀνδρῶν in opposition

to δένδρεον is un-Homeric, also ἀδελφός in opposition to ἀδελφίος)—δεσμός, δεσμοί, and δεσματα—κέλευθοι and κέλευθα—ὄνειρος, nom. ὄνειρον, ὄναρ (indecl.), ὄνειροι, and ὄνειρατα—πηδάλιον, πηδάλιμ, and πηδῶ—πρόθυρα and προθύραια, Hymn., II., 384—πρόσωπον, πρόσωπα, and προσώπασι, in the fourth foot, II., η, 212, also προσώπατα admitted by Wolf for πρόσωπά τε, Od., σ, 192. Έως in opposition to ἔρος has been already marked as un-Homeric.

23. Forms of ἀρνίός.

Singular.		
N.	.....	ἀρνίός,
G.	.....	ἀρνιού,
D. Abl.	.....	ἀρνιῶ,
Acc.	ἄρν', (1)	ἀρνιόν.
Dual.		
Acc.	ἄρνε, ἄρν', II., γ, 246, 103.	
Plural.		
N.	ἄρνες,	.....
G.	ἀρνῶν,	ἀρνιῶν,
D.	ἀρνισσιν,	ἀρνιούσ,
Acc.	ἄρνας,	ἀρνιούσ.

(1) Ἄρν', i. e. ἄρνα, II., γ, 119, ζ, 310. The dual acc. is of both sexes in II., γ, 103. The nom. is obsolete. From this word comes ἀρνίός, originally an adjective, as which it still appears in οἷν ἀρνιὸν ῥέζιν, Od., κ, 527, &c. Then used as a subst., meaning—a ram.

24. Forms of ἥνιοχος and ἡτρός.

ἥνιοχος, &c. ἡτρός, ἡτῆρ, II., δ, 190,
ἡτῆρος, ib., δ, 194, &c.
ἥνιοχον, ἥνιοχῆα, II., θ, 312, &c. ἡτῆρα, Od., ε, 384,
ἥνιοχοι, &c. ἥνιοχῆες, II., ε, 505, ἡτρώϊ,
ἡτρώϊς.

25. Forms of υἱός.

Singular.			
	(υι)	(υῖ)	(υῖε)
N.	υἱός, (1)		
G.	υἱού,	υῖος,	υῖος,
D.		υῖι,	υῖί, υῖέ, (2)
Acc.	υῖόν,	υῖα,	υῖά. (3)

N. Acc.		Dual.	
		υῖ.	
		Plural.	
N.		υῖες,	υῖεις, υῖῆς,
G.	υῖῶν,		υῖῶν,
D.	υῖοισιν,	υῖάσι,	
Acc.	υῖούς,	υῖας,	υῖῆας,
V.		υῖες,	υῖῆς. (4)

(1) Υῖός with short *υῖ* was remarked above, § CLXVIII, 13. But it is not allowable to make the forms of the second series short, as Hermann (H. ad Apoll., 51,) does with *υῖας*. These, as well as the forms of the third series, are uniformly long.

(2) Hermann hesitates as to the form *υῖῆ*; but it is conformable to analogy, and cannot be impugned in three places, *Il.*, σ, 144, φ, 34, *Od.*, ξ, 435.

(3) According to Buttmann, "the accus. *υῖῆα* is erroneous;" yet there is apparently no ground for this assertion. It stands in Ἀλλὰ Θέτιν κύδαινε καὶ υῖῆα καρτερόθυμον, *Il.*, ι, 350, supported against *υῖόν* by euphony and rhythm.

(4) Υῖῆς as voc. only in *Il.*, ε, 464. The Hymn III to Venus, v. 51, contracts also the nom. *υῖεις* into *υῖῆς*.

26. Several proper names also belong to this class :

N.	Πάτροκλος,	Μελάνθιος, (2)	Μαλαυνεύς,
G.	Πατρόκλου, οιο,	Πατροκλῆος,	
D.	Πατρόκλη,		
Acc.	Πάτροκλον,	Πατροκλῆα,	Μελάνθιον,
V.	Πάτροκλε,	Πατρόκλεις, (1)	Μελάνθειε, Μελανθεῦ,
	Πάτροκλ'.	Od., χ, 195,	ib., φ, 176.

(1) The form *Πατρόκλεις* is from *Πατρόκλεις* from the root *κλss* with double *s*; hence it belongs to the 3rd decl., with the obsolete nom. *Πατροκλῆς* like *Σοφοκλῆς*, *Περικλῆς*, &c.

(2) The forms in *ιος* in the fourth place of the verse, on account of their dactylic rhythm, the other forms at the end of the verse. So also Ἀλκιμέδων, *Il.*, π, 197, but Ἀλκιμος, *ib.*, τ, 392, ω, 474, 574.

Obs.—Some names belong in different forms to different persons: as

Ἐργχθένης, son of Dardanus, *Il.*, ι, 219, &c., and Ἐργχθείς, the king

of Athens, *ib.*, β, 547. Comp. *Od.*, η, 81. *Μενεσθεύς*, king of the Athenians before Troy, *Μενίσθεος* (whence the acc. *Μενίσθην*, *Il.*, ε, 609), slain by Hector, and *Μενίσθιος*, the Boeotian prince, slain by Paris, *Il.*, η, 9, &c.

27. The class of words in *ιον*, derived from others by extension (*παρὰγωγῇ*), of the termination, is worthy of notice, as *ἔχρος*, *ἔχριον*, *εἶρος*, *εἶριον*, &c. In several of these no difference of meaning is discernible, as *ἐλῶρα*, *Il.*, σ, 93, from *ἐλῶρ*, and *ἐλῶρια*, *ib.*, α, 4, from *ἐλῶριον*. From *ἔχρος* comes *ἔχρισι*, *Od.*, β, 317, expressing the track of game; *ἔχρια* denotes the same thing in *ib.*, τ, 436 (where *ἔχρι* is admitted instead of *ἔχρη*), and, the track of a man, in *Il.*, σ, 321. So also there is no perceptible difference of signification between *εἶρος*, *εἶριον*, and *εἶριον*, nor between *σκηπτρον* and *σκηπάριον*, *σχύμνος* and *σχύλαξ*.

28. On the other hand the *derived* word in some instances stands to the *radical* in the relation of a *particular* to an *universal*: as *ἐρκος*, an enclosure, *ἐρκιον*, a court-wall, *Il.*, ι, 476.—*Θριγκός*, *Od.*, η, 87, *Θριγκοῖσι*, *ib.*, β, 267, and *μέγα Θριγκίον αὐλῆς*, *ib.*, π, 165, where the *gloss* *τερχίον* has crept into the text.—*Θήρ*, a beast, *Θηρίον*, beast of chase. Thus the word *κλισίον*, noticed under the first declension, differs from *κλισίη*, *θυρός* from *θύρη*, *ἔρπον* from *ἔρπις*.—*Μίτωπον*, forehead, and *μετώπιον*, part of the forehead between the eyes (*μεσόφρεον*), *Il.*, π, 739. *The sense of diminutives attached to this form is post-Homeric.**—*Μηρός*, *μηροί*, thighs, and *μηρία*, also *μῆρα*, the parts cut out of the thighs and reserved for sacrifice, always in an apostrophized form—*μῆρ' ἐκάη*, *Il.*, α, 464, &c. Concerning the accent and meaning, consult *Schol. ad Il.*, *ut sup.*—*Ὀγκος*, bending out (*tumour*), applied to arrows, barbs, *Il.*, δ, 151, 214, *ὄγκιον*, hollow vessel, chest for keeping iron &c. in, *Od.*, φ, 61.

* Comp. Spohn. *de extr. parte Odys.*, p. 138. In modern Greek also, which, although a popular dialect, has preserved no small portion of the oldest forms of the language, *παῖδι* for *παῖδιον*, *θηρί* for *θηρίον*, &c., have not the sense of diminutives.

29. Of different but cognate meanings are, ζυγός, cross-piece of the lyre, to which the strings are fastened, Π., ι, 187, ζυγόν, the yoke for beasts of draught, ζυγά, the cross-beams of a ship.—Δάιγγες, little pebbles, λαάς, a large stone. In a like relation stands λίθος to λιθάδες, small stones for throwing, Od., ξ, 36, and hence the adj. λίθαξ, ib., ι, 415, jagged, pointed.—Νίκυς, νίκυς (νικυροί), νεκροί, dead, corpses, νεκάδες, Π., ι, 886, heaps of dead.—Νιφετός, snowy weather, νιφαδες, snow-flakes, snow-shower, also in the sing. νιφὰς ἢ χάλαζα, Π., ο, 170, and νίφα, acc., snow, without the nom., Hes., ι, 505.—Οἰήιον, rudder, οἷηξ, hook, ring, in Π., α, 269, οἰήκισσιν ἀρηρός, according to Eustathius, the rings (περίκοι) through which the reins pass.—Ὀρχατος, plantation, garden, Eng. *orchard*, ὄρχος, row of trees in a garden or vineyard.—Ποτόν, ποτοῖο, Π., α, 470, and ποτῆτος, ib., λ, 779, &c., differ, as *drink*, and *the act of drinking*.—Ῥᾶπεις, twigs, Od., ι, 166, &c., and ῥαπήϊα, Π., ν, 199, &c., thickets.

30. We should remark also the feminine gender of Πίεργαμος and Ἴλιος, except in one place, Ἴλιον αἶπυ ἔλοιεν Ἀθηναίης διὰ βουλάς, Π., ο, 71.

THIRD DECLENSION.

§ CLXXXVI.

OF THE SUFFIX ΦΙΝ.

1. The affixed pronoun *φιν* has here remained in an inconsiderable number of genitive and dative forms of the plural number, which are altogether *pure*, or *mutes* in *ος*, gen. *ιος*, except *κοτυληδόνοφιν* for *κοτυληδόνων*, Od., ι, 433.

2. These forms take between the radical vowel and *φι* the strengthening *σ*, as ὄχος, (*οχς*) ὄχισφι (as *σαπίσπαλος*, *φερίσβιος*, &c.). There occur,

- a. Ὀχισφι, *gen.*, Π., ε, 107, *dat.*, ib., π, 811, χ, 22, ψ, 518, &c. It is remarkable that the form ὄχισφι has everywhere maintained its place without being supplanted by the later ὄχισσι.
- b. Ὀρεσφιν, *gen.*, Π., δ, 452, *dat.*, ib., λ, 474, χ, 139, 189. In other places ὄρεσφι has passed into ὄρεσσι.
- c. Στήθεσφιν, *gen.*, Π., ξ, 214, ε, 41, 57, ϑ, 259, &c., not for στήθεος but στήθειαν, *comp. ib.*, α, 95. In the *dative* στήθεσφι has passed universally into στήθεσσι, and the latest traces of it in Π., μ, 151, 401, according to the old editions, have vanished from the more recent.—It seems evident that the *dative* in -εσσιν in other words also is a mere alteration of the primitive εσφιν.

3. The termination σφιν, which frequently unites itself with ε prefixed, is found added to the root κρατ, κρατισφι, Π., α, 156, for κρατός.*

4. Another irregular form is ἐρέευσφιν, Π., ι, 572. *Comp.* Hes., ϑ, 669, where the contracted genitive (Ἐρεβος, -εος, -εως,) is united with the pronoun. Perhaps originally this form was ἐρεείσφι, which a Vatican ms. gives in the place cited from Hesiod.

5. Finally, we must remark ναῦφιν as a *genitive* in Π., π, 246, β, 794; as a *dative* in Π., ν, 700. *Comp.* Π., π, 281, &c. The form is ναϝφιν weakened into ναῦφιν.

§ CLXXXVII.

OF THE DATIVE PLURAL.

6. The *dative plural*, arising from σφιν after the ejection of φ, ends here also in σιν: λαμπτήρσιν, νέκυσιν, τεύχεσιν, &c., varied however in many ways.

* Supposing that this form is well founded, and that the lesser Scholia, which have ἐν κρατισφιν, do not point to the real form, this would then be ἐν κρατός φιν; and in φιν we should have a trace of the old *dative* ῖν or ϝιν for εῖν, of which hereafter.

7. Σφιν after a vowel has remained, as we have seen, in a few forms, ὄχισφιν, &c.; but in most the φ has been changed for σ, and so σσιν has arisen from σφιν: as, χείρσιν, τείχεσσι, νίφεσσι, &c.

8. E before σσι doubles itself where the verse requires an extended form, thus not στηθείσσι (---), but ὀχέεσσι, and from ἵπος, ἵπσι, ἵπσισι, ἐπίσσι, βίλος, βίλσι, βίλεσσι, βελέσσι.^(*)

9. If we take from βελέσσι and the like the root (βέλι), there remains as termination σσι, and this is affixed, not only to forms in σ, to which it originally belonged, but also to other forms: e.g. κύων, κυνός, dat. (κυνσι,) κυσί and κύωνσι, νίκυσι, νικύσσι, δέπας, δέπας, δεπάσσι, παντός, πᾶσι, and πάντῃσσι.*

10. Thus the dat. plur. has besides σφιν three terminations, σιν, σσιν, and σσιν, and their use is limited only by the quantity of hexameter verse, which the forms could not oppose, as, e.g. δαιμόνισσι, ἐλπίδισσι, ψευδέισσι, κυμάτισσι, would do, which Pindar has adopted as trochaic series (Isthm., 8, 26 (49), Pyth., 2, 49 (89), &c.). Concerning the admissibility of the termination ασσι, see below, § CXCVII, 54.

11. Together with these two terminations σιν (or σσιν) and σσιν, traces remain of another, σσι, in the dative, ἀνάκτισιν, ἵνισι, οἷσσι, χείρσιν. This last is found in some inaccurate editions in χείρσιν ἀμφοτέρῃσιν, Il., μ, 382, where the common reading was χεῖρὶ γε τῇ ἐτέρῃ, and that of Aristarchus χείρσιν ἀμφοτέρῃς, so also χείρσιν ἀθανάτησιν, Il., π, 704, which has been exchanged for χείρσιν ἀθανάτησιν, but in Od, ο, 462, χείρσιν ἀμφαφρόωντο has been retained against the authority of the Harleian ms. It is undisputed only in Il., υ, 468. Ἀνάκτισιν is found in Od., ο, 557, ἵνισιν, Il., ψ, 191, and οἷσιν (perhaps οἷσιν,) in Od., ο, 386. These are the first efforts of the language to relieve itself of the double σ, original in this case, and grounded upon a sure analogy, by the ejection of one σ, and thus to acquire new forms, which, on

* The form in ΕΞΣΙΝ is retained, out of verse, in the Æolic dialect, as ΕΥΕΓΓΕΤΗΣΑΝΤΕΣΣΙ, ΠΑΝΤΕΣΣΙ ΤΟΙΣ ΑΓΩΝΕΣΣΙΝ, &c., in *Caylus Rec. d' Antiq., T. II, Pl. 50.*

Count of their softness, were established in the Ionism of rose, e. g. in Herodotus.

12. In the dual there appears here also the original *ουν*, - g. gen. Σιγῆνοιιν, Od., μ, 52, 167, dat. ποδοῶιν, Il., ξ, 228.

§ CLXXXVIII.

NOUNS—MUTE AND LIQUID.

13. Of mutes standing at the end of the root, the following are ejected in Homer :

Δ. Πάρις, (Πάριδος) Πάριος, and analogous to this, acc. Πάριν. According to this analogy Θίτις, Θίτιι, Θίτι, Θίτιν, although Θίτιδος retains its δ, Il., 3, 370, &c., as ὄπις, ὀπίδος, ὀπίδα. Θίμις (Θίμιδος, Θίμιτος,) takes for the strengthening of its weak syllable σ before τ: Θίμιστος, Θίμιστι, Θίμιστα, Θίμιστες, Θίμιστας.

Θ. Κόρυς, κόρυθα, and, as if from κόρυς, κόρυος, also κόρυιν, Il., ν, 131, π, 215.

Τ. Κίρας, whence κέρα (read κέραι), Il., λ, 385, (κέρατα, κέραα,) κέρα, Il., δ, 109, &c., κέραν, κέραισσι, together with κέρασι.—Κρίας, (κρίατα, κρίαα) κρίαῖ in κρία ἄπτων, Od., γ, 33, &c.; hence synizesis prevails in κρία πολλά, Il., 3, 231, &c. In the Odyssey, however, it is found with apostrophe: κρέῖ ὑπέρτερα, γ, 65, &c.; whence it would appear that κρίαα threw away the latter α and had κρίαῖ short. But it is remarkable that synizesis keeps its ground in all places which have κρία.—Genit. (κρίατων) κρίαων, H., II, 130, κριῶν, Od., α, 98, κριῶν, ib., π, 49. Dat. κρίασιν.—Τίρας, τίρατα, as once read in Od., μ, 394, but now τίραα from the Harleian ms., also τρίαων, τρίαίισσι. From this source, likewise, is τίρεια, Il., σ, 485; thus τίραα, τίρα, and passing over into the inflection of those in -ος, -ιος, τίρεια and τίρεισι, H., VII, 7.—Γίλας, (γίλωα, γίλωα) γίλω, Od., σ, 100, or according to Bekker, p. 132, rather γέλφ. Γίλω, Od., υ, 8 and 346, where γίλον was once read.—Ἰδρας in ἰδραῖ, Il., ρ, 385, ἰδραῖ, ib., κ, 572, λ, 621, for ἰδραῖα.

14. Another class of mutes in τ take ρ to the root in the nom., and retain τ in the other forms, where these occur: $\alpha\lambda\upsilon\phi\alpha\rho$, Hes., Σ , 553, $\alpha\lambda\upsilon\phi\alpha\tau\omicron\varsigma$, $\tau\iota$, $\tau\alpha$, Π ., ψ , 170, Od., μ , 45, &c. — Ἄλκαρ , Π ., ϵ , 644, λ , 822. — Εἶδαρ ($\epsilon\dot{\iota}\delta\alpha$), Π ., ι , 369, $\epsilon\dot{\iota}\delta\alpha\tau\alpha$, Od., μ , 252, &c. — Εἶλαρ ($\epsilon\dot{\iota}\lambda\omega$), Π ., η , 388, &c. — Ἡμαρ , $\eta\mu\alpha\tau\omicron\varsigma$, &c. — Ἡπαρ , $\eta\pi\alpha\tau\iota$, Od., χ , 83, $\eta\pi\alpha\tau\iota$, Batrach., 37. — Ὀνίαρ , Π ., χ , 433, &c., $\omicron\nu\acute{\iota}\alpha\tau\alpha$, Od., α , 148, &c. — Οὔθαρ , Π ., ι , 141, $\omicron\ddot{\upsilon}\theta\alpha\tau\alpha$, Od., ι , 440. — Πεῖραρ ($\pi\acute{\epsilon}\rho\alpha\varsigma$), as it is in several places (but $\pi\acute{\epsilon}\rho\alpha\varsigma$ is sometimes given as a variation), $\pi\acute{\epsilon}\rho\alpha\tau\alpha$, $\pi\acute{\epsilon}\rho\alpha\sigma\iota$. — From $\sigma\tau\acute{\iota}\alpha\rho$ comes $\sigma\tau\acute{\iota}\alpha\tau\alpha$, Od., ϕ , 178, 183, and with the common form $\kappa\tau\acute{\iota}\alpha\tau\iota\sigma\sigma\alpha$, which, according to this analogy, requires the nom. $\kappa\tau\acute{\iota}\alpha\rho$, is found $\kappa\tau\acute{\iota}\rho\alpha\varsigma$, Π ., ω , 235.

Obs.—Of the other mutes in a t sound, $\kappa\lambda\eta\tau\iota\varsigma$ is always open and with long i ; hence $\kappa\lambda\eta\tau\omicron\varsigma$ (not $\kappa\lambda\eta\tau\acute{\iota}\varsigma$), $\kappa\lambda\eta\tau\iota$, $\kappa\lambda\eta\tau\iota\delta\alpha$, $\kappa\lambda\eta\tau\iota\varsigma$, $\kappa\lambda\eta\tau\iota\sigma\tau\iota$. So also $\lambda\eta\tau\iota\varsigma$, but with short i ; thus $\lambda\eta\tau\omicron\varsigma$, &c.

15. Out of liquid words are sometimes dropped,
P: $\iota\chi\tilde{\omega}$, acc. of $\iota\chi\acute{\omega}\rho$, Π ., ϵ , 416.
N: $\kappa\upsilon\kappa\epsilon\tilde{\omega}$, acc. of $\kappa\upsilon\kappa\epsilon\acute{\omega}\nu$, for $\kappa\upsilon\kappa\epsilon\acute{\omega}\nu\alpha$, Od., κ , 290, &c., $\kappa\upsilon\kappa\epsilon\iota\tilde{\omega}$, Π ., λ , 624, comp. 641. $\Pi\upsilon\theta\tilde{\omega}$, acc. of $\Pi\upsilon\theta\acute{\omega}\nu$ in $\Pi\upsilon\theta\acute{\omega}\delta$ $\epsilon\rho\chi\omicron\mu\acute{\epsilon}\nu\eta\eta$, Od., λ , 581.

Obs.—Different from these are several forms of nouns from the radical syllables: $\acute{\alpha}\lambda\phi\iota$ for $\acute{\alpha}\lambda\phi\iota\sigma\iota$, H., IV, 209, — $\gamma\lambda\acute{\alpha}\phi\iota$ for $\gamma\lambda\alpha\phi\iota\sigma\iota$, Hes., ι , 503, — $\delta\tilde{\omega}$ for $\delta\tilde{\omega}\mu\alpha$, Π ., η , 363, &c., and even in the plural $\chi\acute{\epsilon}\tau\iota\sigma\alpha$ $\delta\tilde{\omega}$, Hes., Σ , 933, — $\kappa\epsilon\tau\iota$ for $\kappa\epsilon\tau\iota\theta\acute{\eta}$, Π ., ϵ , 196.

16. The termination $-\acute{\alpha}\omega\nu$, gen. $-\acute{\alpha}\omicron\tau\omicron\varsigma$, with long α , remains open, when the word begins with one or more short syllables: $\Delta\omicron\delta\upsilon\mu\acute{\alpha}\omega\nu$, Ἰκσιτάων , $\Lambda\upsilon\kappa\acute{\alpha}\omega\nu$, Μαχρίαων , Ποσειδάων ; but is contracted with \omicron prefixed: $\alpha\omega\nu$, $-\omega\nu$, $-\omega\omega\nu$; when the word begins with a long syllable: $\Delta\eta\iota\kappa\acute{\iota}\omega\nu\tau\alpha$, $\Delta\eta\mu\omicron\kappa\acute{\iota}\omega\nu\tau\alpha$, Π ., ϵ , 534, δ , 499. $\text{Ἰπποκ\acute{\iota}\omega\nu\tau\alpha}$, Π ., κ , 518.

Obs.— Κίαρ , the heart, is in Homer always contracted $\kappa\tilde{\eta}\rho$, $\kappa\eta\acute{\rho}\iota$, and $\kappa\tilde{\eta}\rho\iota$ as a *properispomenon*; the latter always for the expression of that which lies at the heart or comes from the heart, commonly united

with *αίρι*: see *Π.*, *δ*, 46, *ι*, 119, &c., except in *ἀνὴρ ὅστι Ζεὺς κῆρι* (perhaps *ἐν Ζεὺς αἶρι κῆρι*) *φιλήσῃ*, *Π.*, *ι*, 117.—On the contrary, *ἱαρ*, which occurs only twice, and each time in the gen., *ἱαρος*, *Π.*, *ζ*, 148, *Od.*, *ι*, 519, has remained open; also from *στίαρ*, *στῆατος*, *Od.*, *φ*, 178, 183.—*Ἀήρ* retains its *α* only in the nom., and changes it in the dactylic forms of the other cases, *ἡέρος*, *ἡέρι*, *ἡέρα*. Comp. § CLXVI, 1.

17. *Κρονίαν* (always ^{˘˘˘}) has in the gen. I and O long or short, according to the exigence of the verse: *Κρονίαν*, gen. *Κρονίανος*, *Π.*, *φ*, 184, and *Κρονιόνος*, *Π.*, *ξ*, 247; but the dat. and accus. have always *Κρονίανι* and *Κρονίανα*. The vocative does not occur.

Obs.—Of the adjectives derived from *φρον*, we find with a short syllable in the voc. *κερδαλέφρον*, *Π.*, *α*, 149, *δ*, 339, but with a long syllable *περίφρον Εὐρύκλεια*, and even *περίφρον Πηνελόπεια*, *Od.*, *α*, 329, without metrical necessity; however, it stands right in *περίφρον Πηνελόπεια*, *Od.*, *ι*, 435, *σ*, 284, *φ*, 321.

§ CLXXXIX.

OF PURE WORDS IN *α*.

18. The *genitives* of pure words in *α* are always open: *γῆρας*, *κρίφαος*, *Od.*, *σ*, 370. — The *datives* remain open as the verse may require: *γῆραι*, *Π.*, *ι*, 153, &c. When a vowel follows, the *iota* should not be elided: *γῆραι ὑπὸ*, *Od.*, *λ*, 136, *δέπαι ὄφρα*, *ib.*, *ι*, 316, nor yet subscribed as *κίραι* (which after the ejection of *ι* belongs to this class), *Π.*, *λ*, 385, *σίλαι*, *ib.*, *δ*, 563, *Od.*, *φ*, 246, since the *α* being short admits of no *subscription*. Hence it remains to *adscribe* it, so that *γῆραι*, *δέπαι*, *κίραι*, *σίλαι*,* stand together with the

* The Venetian Scholiast upon *Π.*, *λ*, 385, recognises the *iota*. *Ὡς τῷ ἴσῳτα ἔγραψάν τις τὸ κίραι, ἵνα ᾗ δοτικὴ ὁμοίως τῷ δέπαι μελιηδέος αἴου (where?) καὶ γῆραι ὑπὸ λιπαρῶ. οὕτω δὲ καὶ δακτυλίπαραντὴν ἢ παραδόσεως, ὡς καὶ Ἀλεξίου ἀξῶ.*

open terminations γήραι, δέπαι, κίραι, σίλαι. — In the *ph* the two alphas fall together: (δέπαα) δέπα, Od., τ, 67, σφέλα (from σφέλας), ib., β, 231; or the latter α is dropped so that the remaining one is short, only however in γέραι, Il., β, 237, ι, 334, &c. The gen. and dat. of δέπαι occur: δέπαιων, Il., η, 480, δέπασσιν, ib., ο, 86, δέπαι δέπασσιν.

19. Forms of λαῖας, a stone, φάος, ΔΑΣ, οὔδας.

a. Sing.	N.	λαῖας, Il., δ, 321, Od., λ, 598.
	G.	λαῖος, ib., μ, 462, ib., ζ, 192.
	D.	λαῖι, ib., π, 739.
	Acc.	λαῖαν, ib., β, 319, &c.
Dual.		λαῖε, ib., ψ, 329.
Plural.	G.	λάων, ib., μ, 29.
	D.	λάεσσι, ib., γ, 80.

The root λα, compared with *lāpis*, is of itself short, but tended by means of the digamma, afterwards ejected, λαυ, λαῖ, and admits the second α as the verse requires. The cognate name of a town, Λαῖς, has in the accusative short α prefixed: Οἷτι Λαῖαν ἔχον, Il., β, 585.

b. Φά-ος and (φως) φάος. Dat. φάει, acc. φάος, φάωσδε, to the light. Plur. φάεα, eyes, Od., π, 15, β, τ, 417.

c. Of δας, δαος, which must be supposed as a root, occur only δαί in ἐν δαί λυγρῇ, Il., ν, 286, &c., which quantity and meaning forbid us to derive from δαῖδι. From with the termination ιος comes δήιος.

d. Οὔδας, the ground (different from οὔδος, threshing), changes α into ε: gen. οὔδεος, dat. οὔδει, Il., ψ, 283, ι, 459, and οὔδι, Il., ε, 734; acc. οὔδας, οὔδασδε, Il., 457, Od., π, 440.

§ CXC.

PURE WORDS IN IOTA.

20. The pure words in iota retain their iota, with exceptions, through all cases; whence the dat. sing.

says both iotas combined in one long: "Ἰδεις, παρακοίτις; 1. λύσιος, μήνιος; dat. κνήστῃ, μήτῃ, παρακοίτῃ; acc. παράκοι-; voc. μάντι, &c.—Plural, "Ἰδεις, νήστις, παραδάλις; gen. ῥαυλίων; dat. ῥεῖσιν; acc. νήστιας, πόλιας, &c., and also contracted into *ις* in ἀκοίτις, Od., π, 7, from the Harleian *ις*, instead of ἀκοίτας, and ὄις for ὄιας.

21. The change of *ι* into *ε* makes a faint appearance in *εις*, husband, πόσιος, Od., π, 75, &c., πόσιν, πόσιας, Il., ζ, O, which has in the dat. πόσει, Il., ε, 71; inclining to the loss of words in *ε*, and probably occasioned by the feeble sound of the double iota in πόσιι. Hence also πόσει, Od., λ, 19, ε, 555, τ, 95. Likewise, by this *ε*, these forms are distinguished from those of ἡ πόσις, drink, which displays no trace of *ε*.—Κόνει, which some would put for κόνι, Od., λ, 191, not worthy of notice.

22. The *ε* is unopposed in νεμέσσει, Il., ζ, 335, from νέμεσις, so in ἑπαλξίς, of which the following forms are found: ἑάλξιος, ἑπαλξιν, ἑπάλξις, and likewise (ἑπάλξις) ἑπάλξεις, ἑάλξεσιν. So μάντις, μάντιος, μάντις, but μάντι, Il., ν, 69,* and in ὄις.

23. Forms of ὄις:

N.	ὄις,
G.	ὄιος, οἴος,
D.	. . .
Acc.	ὄιν,
N.	ὄις,
G.	οἶαν, οἶᾶν,
D.	οἶ-εσσιν,
	οἶεσιν,
	ὄεσσιν,
Acc.	ὄις.

24. This *ε* is exchanged for *η* in a series of forms of the word πόλις, of which the following are found:

* By comparing βασιλεύομαι, βασιλεύς, with μαντιόμαι, μάντις, we are induced to suppose in the nominative an obsolete form μαντις, the native of which should perhaps be restored in Μαντήος ἀλαοῦ, Od., π, 13, μ, 267, instead of μάντιος ἀλαοῦ.

πόλις,		
πόλιος,	πόλιος,	πόλιος,
πτόλιος,		
....	πτόλι,	πόλι,
	πόλι,	
πόλιν,		πόλια, Hes., α, 1
πτόλιν,		
πόλιες,		πόλιες,
πολίων,		
πολίεσσι,		
πόλιας,	πόλιες,	πολίας.

The form with πτ is explained by the Venet. Schol. to ψ, 1, as a Cyprian mode of writing. — The *genitive* πί (for which the Attic πόλιος is here and there recommended) is exchanged with πόλιος in Il., β, 811. The *dative* is only in Il., ρ, 152, otherwise πόλι; πόλιες only Od., α, 4 and the acc. πόλιες from πόλιας in Il., β, 648, Od., δ, 5 Il., ι, 328, σ, 342, 490, with πόλιας, ib., δ, 308, Od. 560.

§ CXCI.

OF PURE WORDS IN υ.

25. The pure words in υς, ους, have the *genitive*, ε νέκυος, νεκύων, universally open, and, where the verse requires synizesis, as προπάρειθε νέκυος, Il., π, 321, according to Harl. ms., instead of the common reading πρόσθεν νέκυος; the *dative* is open (υῖ) only in ηδύι, Il., υ, 486, which indeed, is now changed for the other lection πνεύμονι. In other examples it is shut: ἀμφὶ νέκυι, Il., π, 526, &c., ἴσασθαι οἷζυι, Od., η, 270, ὀρχηστυῖ, πλεθυῖ. (When the sounds υῖ are combined into a diphthong, as in πλεθυῖ, circumflex belongs to it as much as in ἦοι, ἦοι, &c.)

26. The plural υς is always open and dissyllabic, υῖ always trisyllabic (Δημοσθέντα νεκύεσσιν, Od., λ, 568, having been corrected out of Strabo into νέκυσσιν). — The *accusative* is always open in νέκυας, shut in γίνυς, Od., λ, 320, δρυς,

494, comp. ψ, 118. Those which begin with a long lable, retain *ως* open only where the rhythm supports it, in the fourth foot ἰχθύας, Od., χ, 384, ὀφρύας, ib., ι, 389. 1 the other hand, ἰχθύς, Od., ε, 53, &c., at the beginning the verse, κλισύς, ὀφρυῦς.

27. Examples.

	In α :	In ι :	In υ :
N.	Γῆρας,	Ἰδρις,	Νέκυς,
G.	γῆραος,	λύσιος, 20.	νέκυος,
D.	γῆραι,	μήτι, 20.	νηδύϊ,
	γῆραι, 18.	πόσι, 21.	νέκυι,
	γῆρα', *	πόσι, 21.	πληθύϊ, 25.
	γῆρα, *	πόληϊ, 24.	πληθύϊ, *
Acc.	γῆρας.	πόσιν,	πληθύν.
		πόληα.	
		Plural.	
N.	σφέλα, 18.	ἐπάλξις, 22.	νέκυες,
	Γέρα, 18.	ἐπάλξις,	
		πόληες,	
G.	δεπῶων,	παρδαλίαν,	νεκύων,
D.	δεπάεσσι,	Ἰρισσι,	νέκυσιν,
		ὄεσιν, 23.	νέκυσσιν,
			νεκύεσσιν, *
Acc.	δέπα,	νήστιας, 20.	νέκυας,
	γέρα.	ἀκοίτις,	
		πόλεις, 24.	γένυς, 26.
		πόληας.	κλισύς, 26.

§ CXCI.

PURE WORDS IN *ι*, WITH A CONSONANT BEFORE *ι*
AND *ως* IN THE GENITIVE.

28. Pure words of this description are of three sorts :
1. *α* in *ος, ιος*, substantives and adjectives in *ης, ιος*, adjectives in *υς, ιος*, e. g. τεῖχος, τεῖχιος; Διομήδης, Διομήδειος; κης, εἰήκειος; ἡδύς, ἡδέος. They have the *genitive* open when the verse allows it; e. g. κάλλιος εἵνεκα, Il., υ, 235, &c.;

so *νίκιος*, *στήθιος*, *τείχιος* in 28 places, &c. So also of the other sorts: *Εὐπείθιος*, *Διομήδης*, *εὐήκης*, *εὐμήδης*, *εὐάδης*, *ἀπηνίος*, *ἀπειπίος*, *ῥῆος*, *διῑπειτίος*, *δυσηλεγίος*, *δυσθαλπίας*, *ἱεραιδίας*, *ἱρισθενίος*, *εὐεργίος*, &c. Synizesis has no place in these words.

29. Instead of synizesis, contraction in *ως* occurs in the following with the termination *ος*, *ιος*: *Ἐρίβως*, Π., Σ, 368, Od., λ, 37 (where *Ἐρίβους* is a various reading); of *Ἐξέβουσιν*, Π., ι, 572, we have already spoken, n. 4. Also *Δάμβους*, *Δάρσους*, *Θέριους*, Od., η, 118, where *Θέρους* once stood. Instead of *γίνους*, Od., ο, 532, Wolf has admitted *γίνως*, although the other form is well supported by mss., and *γίνως* in the Harl. ms. is merely from the hand of a corrector.

30. The same rule of contraction as the verse may require, is followed in the dative *-ει*; so that we find both *ἐλαίῃ*, *Θέριῃ*, *κάλλειῃ*, *μίνειῃ*, *τάχειῃ*, *τείχειῃ*, and *ἐλαίῃ*, *Θέρει*, *κάλλει*, *μίνει*, *τάχει*, *τείχει*. So likewise *λέχει*, *ξίφει*, *φάρει*, *χείλει*, *χίττει*, and the adjectives *καταπληνῆϊ*, *πλατῆϊ*, *πρωαλῆϊ*, *κελαινεφῆϊ*.

31. Somewhat more complicated are the rules for *εα* in the acc. sing. and in the plur. of neuters.

a. The acc. of substantives in *-ης*, *-εα*, is always open, with synizesis where required: *Διομήδεα*, *Πολυδεύεα*, *Εὐπείθεα*.

b. Adjectives are also open: *ἀμφηρεφία*, *ἀολλέα*, *ἀπειθέα*, *ἀπηνέα*, *ἀριπρεπία*, *ἀριφραδέα*, &c.; there are found with synizesis, *Θεοιδέα*, Π., γ, 27, &c., at the end of the verse, *ἄλλοιδέα*, Od., ν, 194, *ὑπερεφία*, Od., δ, 757;—yet contraction occurs after two short syllables in *αἰνοπαθῆ*, Od., σ, 201, supported by the usage of Anacreon in *αἰνοπαθῆ πατριδ' ἐπόψομαι*, which the Harl. Schol. quotes at Od., μ, 313. Add *πρωτοπαγῆ*, Π., α, 267; although Wolf admits *πρωτοπαγία* in that place.

c. Lastly, the plural termination *εα* is open in neuter substantives: *νίκεα*, *τεύχεα*, *τείχεα*, *βέλεα*; and even where the verse invites contraction: *καὶ πάθιν ἄλγεα*, Π., ω, 7. So *στήθεα*, *σάκεα*, and *ῥα βέλεα Τρώεσσι* ἐφίει, Π., ο, 444, probably from the edition of Aristarchus, who, according to the Harl. Schol., also read *τεμμένα*, Od., λ,

184, where Wolf admits *τεμένη*. *Τεύχη* is twice found, *Il.*, *χ*, 322, *η*, 207.

32. The nom. *ἑς* is open or contracted as the verse requires: *ὀμηγερέες, ἑπαρτέες, κατηρεφέες, κενναυχέες, ὀξείες*. Close together stand, *πρωτοπαγεῖς νεοτευχέες*, *Il.*, *ε*, 194. Contracted were, *ἑναργεῖς, ἑπιδευεῖς, ηἰλιτεῖς*, in the fifth foot, *Od.*, *π*, 317, *ν*, 498, *χ*, 418.^(B) Also *πρηγεῖς*, *Il.*, *λ*, 179. Hence the synizesis is doubtful in *ἄσκηθεῖς καὶ ἄνουσοι*, *Od.*, *ξ*, 255, and we should read *ἄσκηθεῖς*, did not the Harl. various reading *ἄσκηθεῖς* point to *ἄσκηθεῖς*.

33. The *genitive* is always open, as *στηθένων, ἀλσίων*, except where *ε* stands between two vowels. Comp. n. 35.

34. The *accusative* *εας* is equally open: *ἀολλίεας, εὐπλακίεας, θαμίεας*, and with synizesis, *πελίεας*, *Il.*, *ψ*, 114, &c. Comp. § CXLIX, 2. The contraction of *εας* into *εις* occurs (besides *πόλσεας, πόλσεας*, already mentioned,) only in *πολίεας, πολέεας ὀλέσαντ' αἰζηούς*, *Il.*, *α*, 66. Comp. *Il.*, *ν*, 734, *υ*, 313, *φ*, 59, 131. However we find also *πολέεας*, *Il.*, *α*, 559, *β*, 4, *Od.*, *γ*, 262: also at *Il.*, *φ*, 131, the Ven. Schol. gives the open form.

§ CXCIH.

PURE WORDS IN *ε*, WITH *α* AND *ε* BEFORE *ε*.

35. Several adjectives have long *α* before *ε* at the end of the root: *ἀκραῆς*; hence *ἀκραῖι*, (*ἀκραία*), *ἀκραῇ*, comp. n. 31, *δ*, *ἀλκίεας*.—*Ζαῆς* and *Ζαῆν*, *Od.*, *μ*, 313, passing into the first decl.; yet *Ζαῇ* also must have been read there, since the Harl. Schol. gives *αἰνοπαθῇ* as parallel.—*Δυσαῆς, δυσαῖος*, and with double *ε*, *δυσαῆων*, *Od.*, *ν*, 99, also from *ὑπεραῆς, ὑπεραῖι*, *Il.*, *λ*, 297.—*Ζαχρηῆς* (i. e. *ζαχρεῆς* from *χρα* in *ἔχραι, ἐπέχραι*, and *ζα*), whence (*ζαχρηῆς*), *ζαχρηεῖς, (ζαχρηέων), ζαχρηῶν*, *Il.*, *ε*, 525, formerly *ζαχρειῶν* with *ει* after the analogy of *ζείδωρος*. (Comp. *Schæfer ad Hes.*, *l.*, 560.)

36. Those which have *ε* before *ε*, are, besides the words derived from *κλίος*, the following: *επίος, δῖος, κλίος, χεῖος*; thus:

Singular.

- N. σπείος,
 G. σπείους, Od., ε, 68, 226, &c.,
 D. σπῆϊ, ib., μ, 210, Π., σ, 402, ω, 83, &c.
 Acc. σπείος, σπείος, Od., ε, 194.

Plural.

- N.
 G. σπείων, H., III, 264,
 D. σπείοσι, Od., α, 15, &c.
 σπῆεσι, ib., ι, 400.

Acc.

viz. from the root σπει (from σπειλ, σπῆλα, comp. σπῆλαια, *spēlamea*,) ε is combined into η in σπῆϊ and σπῆεσι, the one ε is dropped in σπείοσι (where σπῆσι would be more analogous), and ε is extended into ω in σπείους from σπει-ος, σπείας, σπείους.—Nom. acc. δέος, gen. (δέιος,) δείους, Π., α, 376, α, 4, the two genitive forms, σπείους, δείους, supporting one another, although the only genitives in ους in the Homeric dialect.—Of κλέος appears only (κλε-εα,) κλεῖα, Π., ι, 189, comp. ib., 524, Od., Σ, 74, and together with χρείος only the extended χρεῖος, Π., λ, 686, &c.

37. From κλει in κλέος are derived first a number of proper names, in which the terminations ος and ης are both found, as in Πάτροκλος, discussed under the second declension. So Ἰφίκλου, Π., β, 705, Φέρεκλον, ib., ε, 59. As a single Homeric *nominative* in opposition to those in ος stands, with ε extended, Οἰκλείης, Od., ο, 244. Add,

- N. Ἡρακλῆης, Hes., Σ, 318,
 G. Ἡρακλῆος, Π., ξ, 266,
 D. Ἡρακλῆϊ, Od., Σ, 244,
 Acc. Ἡρακλῆα, Π., ξ, 324,
 Ἡρακλία, Hes., α, 448,
 V. Πατρόκλεις, Π., π, 49,

so that ε is contracted into η in (ἡρακλειεα,) Ἡρακλῆα, but in Ἡρακλία one ε is dropped.—Ἡρακλῆϊ appears trisyllabic (Ἡρακλῆ,) in Hes., α, 458 (where all the mss. agree in giving the dative); so Ὀδυσῆ, ἦρα, of which hereafter.

38. After this analogy appear Ἀγακλῆος, Βαθυκλῆα, Διοκλῆος, Διοκλῆα, Ἐπικλῆα, Ἐχεκλῆος (but Ἐχεκλον, Π., υ, 474,

π, 694), and those cases of Πάτρεαλος which pass into the third declension.

39. The adjectives derived from the same root vary in the use of *υ* and *η*.—From ἀκλής stands ἀκλῆς (or ἀκλειός), Π., μ, 819, for ἀκλείς, which however is more aptly combined into ἀκλῆς. Add ἀγακλῆς Πειάμας, Π., π, 788, compar. ib., ψ, 529. With *υ* there are left εὐκλείας, with the adverbs, ἀκλειῶς, εὐκλειῶς.—Ἐὐρρεός (also εὐρρεός,) has in the gen. (εὐρρεός,) εὐρρεῖος. Lastly, the longer form κλειῶς, ἀγακλεινός (but ἐπικλεινός from κελίω), and from κίωσα, gen. ἀπεκλαρρίσσω.

40. A in Ἡρακλῆα, Hes., α, 448, is on account of the synizesis in that place of undetermined quantity; but ἀκλῆα, Od., δ, 728, and δυσκλῆα, Π., β, 115, ι, 22, have it long; so probably Ἡρακλῆα has it long too, it being not uncommon that where one vowel is dropped the remaining one is lengthened. Other forms, in which this *ε* has been dropped, cannot be pointed out, and ἀκλείς, Π., η, 100, εὐκλείς, ib., ς, 415, are adverbs. The later forms of this sort, as ἀγακλιάα, Pind. Pyth., 9, 110 (185), εὐκλεί, Ol., 10, 89 (101), are derived from the abbreviated root κλει, giving κλῆς, ἀγακλῆς, εὐκλῆς.

41. The adjectives derived from substantives with *αι*, double the first and extend the second, ηι, in the feminine termination, in which alone they are used: Ἰφικληίη, Ἰφικληίης, Ἐρρικληίης. So

- Ἡρακληίη, Π., λ, 690,
- Ἡρακληίης, ib., β, 666,
- Ἡρακληίη, ib., β, 658, ο, 640,
- Ἡρακληίην, ib., ε, 638.

§ CXCIV.

PURE WORDS IN *ε* WITH THE TERMINATION *ως* IN THE NOMINATIVE.

42. Masculines in *ε*, with the tone upon this *ε*, have the nominative formed in *ες*, *ως*, βασιλεύς, Ἀχιλλεύς, while, in those with toneless *ε*, it passed into *ς*, Δαμόφης, Πολυδάμης.

43. Proper names still unformed, viz., ATPE, TVTE, AXLE, &c., for Ἀτρεύς, Τυδεύς, (Ἀχλεύς,) Ἀχιλεύς, are seen upon votive cups and marbles, cut in the most ancient style. In the formation the terminations fluctuated between ης and ους, until they were separated in the manner above stated. A trace of this is found in Κισσῆς, Π., λ, 223, where Κισσιεύς was once read, with which Aristarchus placed Ποδῆς and Ἑρμῆς.

44. The substantives, which are not proper names, have, except in the nom. voc. sing. and dat. plur., universally : doubled into η : βασιλεύς, βασιλῆος, βασιλῆϊ, βασιλῆα, βασιλεῦ, βασιλῆες, βασιλῆων, ἱππῆων, βασιλεῦσι, ἱππεῦσι, βασιλῆας, ἱππῆας. Of ἀριστεις, not found in the nom., but remaining in ἀριστήης, ἀριστήα, ἀριστήης, ἥων, ῆας, the dat. plur. is ἀριστήεσσιν, σι, Π., α, 227, ι, 334, &c., as ἡέσσιν from ἡῦς. In Hesiod first the vowel is shortened. *Comp. Brunck ad Hes.*, ἔ, 244, who writes βασιλίων, and *Schæfer, ib.*, 246, who writes, as voc., βασιλῆς. Of the proper names several have no doubling of the vowel, as Ἀτρεύς, Τυδεύς, Ἀτρείος, ἰί, ἰα, Τυδείος, εἰ, ἰα ; some have the long and short vowels intermixed, of which more below.

45. Examples.

N.	βασιλεύς,	Τυδεύς,	Πηλεύς,	Ἀχιλεύς,	Ὀδυσσεύς, (1)
				Ἀχιλλεύς,	Ὀδυσσεύς,
G.	βασιλῆος,	Τυδείος,	Πηλῆος,	Ἀχιλῆος,	Ὀδυσσῆος,
				Ἀχιλλῆος,	Ὀδυσσῆος,
			Πηλείος, (2)		
					Ὀδυσσεῦς, (3)
					Ὀδυσσείος,
D.	βασιλῆϊ,	Τυδεί,	Πηλῆϊ,	Ἀχιλῆϊ,	Ὀδυσῆϊ,
				Ἀχιλλῆϊ,	
			Πηλεί,		
			Πηλεῖ, (4)	Ἀχιλλεῖ,	Ὀδυσεῖ,
Acc.	βασιλῆα,	Τυδεία,	Πηλεία,	Ἀχιλῆα,	Ὀδυσηα,
		Τυδῆ,		Ἀχιλλῆα,	Ὀδυσηῆα,
					Ὀδυσσεία, (5)
					Ὀδυσηῆ,
V.	βασιλεῦ,			Ἀχιλεῦ,	Ὀδυσεῦ,
				Ἀχιλλεῦ,	Ὀδυσεῦ.

46. a. *Nominative.* (1) The original forms are those

with the single consonant, which is doubled in 'Οδυσσεύς and 'Αχιλλεύς—the only forms in which the duplication is retained in prose.

b. Genitive. (2) In Διογενὲς Πηλεΐος υἱός, Π., α, 489, and in ib., π, 21, Od., λ, 478, it would be more rhythmical to write Πηλῆος υἱός, Πηλῆος υἱέ. The short form would then remain, on account of its dactylic quantity, in σχέτλις Πηλείος υἱέ, Π., π, 203, comp. ib., υ, 2, φ, 139, &c. So we should write Μηκιστῆος υἱός, Π., β, 566, ψ, 678, but Τυδείος υἱός, ib., ε, 163. Comp. β, 406, δ, 365, 'Ατρείος υἱόν, γ, 37, &c.—(3) 'Οδυσεύς stands in Od., ω, 397, and, according to the Harl. ms., δόμων προπάροιθεν 'Οδυσεύς, ib., 416, instead of προπαρόισθ' 'Οδυσηός. So, according to the Townleian Schol., some read 'Ιδομενεύς, Π., ν, 424, but wrongly (see Bekk., p. 130, obs., Spohn, p. 155).

c. Dative. (4) Πηλεΐ, ὃς πέρι κῆρι, Π., ω, 61. So Πορθεΐ, Π., ξ, 115, in the first foot, in which also ἰχθύς, &c., n. 25, were contracted without metrical necessity. At the end of the verse we find 'Αχιλλεΐ, Π., ψ, 792, and formerly also 'Οδυσεῖ ἐνὶ οἴκῳ, Od., ο, 157. The Harl. ms. has there 'Οδυσηῖ ἐνί, and defends it by ἤρω Δαρμίδοιτι (thus reading, according to our orthography, 'Οδυση, ἤρω *).

d. Accusative. (5) 'Οδυσεΐα ἴσαν, Od., ζ, 212, is deemed an inferior reading to 'Οδυσηῖ ἴσαν; yet the apostrophe, in this case, as in 'Οδυσηῖ ἐφάμην, Od., ν, 131, 'Οδυσηῖ ὄν, ib., τ, 267, and ἐς Πηλῆῖ ἰκέτευσε, Π., π, 574, should be removed: not 'Οδυσηῖ from 'Οδυσηῖα, but 'Οδυσηῖ from 'Οδυσεΐα, Πηλῆῖ from Πηλεία, as is shown by ἀλλ' 'Οδυσηῖ ποθέουσα, Od., τ, 136. Add Τυδεία, Π., ζ, 222, and Τυδεῖ, ib., δ, 384, Μηκιστῆῖ, ib., ο, 339. (Comp. *Herm. ad Greg. Cor. in Addendis*, p. 878.) On the other hand it must remain in 'Αχιλλῆῖ ἰσχωσε, Π., υ, 139,

* In that place, however, it is better to read κηών for κιών, according to the marginal lection of the Vatican ms., so that 'Οδυσηῖ would be the accusative: Αἱ γὰρ ἐγὼν εἰς Νεσθήσας Ἰθάκηδε, κηών 'Οδυσηῖ ἐνὶ οἴκῳ ἔστημι. cil. αὐτῷ).

Πατροαλή' ἐξαερίζων, ib., χ, 381, since here we can admit no short form as lying at the basis of contraction, and we cannot take away the apostrophe, although inaudible between two vowels, when supported by the analogy of the forms.

§ CXCV.

PURE WORDS IN α.

47. Substantives in α contract their forms with the exception of χράς. We have to consider αἰδώς, ἡώς, Καλυψά, παμινά, Λητώ, χρεώ and extended χρεῖά.

G. (ἡός,) ἡούς, Καλυψούς, Λητούς, Π., 9, 508, α, 9, &c.

D. (ἡόϊ,) ἡοῖ, Λητοῖ, παμινοῖ, χρειοῖ,

Acc. αἰδῶ, ἡῶ, Λητῶ (but Λητῶ, with grave accent, Od., λ, 580, as also Θεανῶ, Π., λ, 224),

V. Λητοῖ, H., I, 14, 62.

Obs.—Ἡώς from αῶς has αω changed into ιω in Ἰωσφορος, Π., ψ, 226.

48. The forms of χράς remain open : χρεός, χρεῖ, χρεά, ταμειότηχρεα, εὐχρεός, Od., ξ, 24.

49. Of βούς the following forms appear :

N.	βοῦς,	βόε,	βόες,
G.	βόος,		βοῶν,
D.	...		βουσί, βουσίν,
			βόισσι, βόισσιν,
Acc.	βοῦν, (1)	βόε,	βόας.

(1) The form βῶν, Π., η, 238, is an adjective, and signifies, with ἀσπίδα understood, the buckler of bull's hide.

§ CXCVI.

PURE WORDS IN α.

50. Ω at the end of the root is often contracted out of αω : δμῶ, δμῶς, Τυφῶ, Τυφῶς, in Pindar, and in Homer extended

by ε, Τυφαιός, as κός by α, nom. κῶας. Of the former are found: Τυφαιός, Π., β, 783, Τυφαιή, ib., 782, Τυφαιά, Hes., Σ, 821, and from Τυφάων, Τυφάονα, H., I, 306, 352, Hes., Σ, 306. From κῶας, κῶα, κῶασι.

51. Forms of Τρώς, δμῶς, and the feminines and adjectives belonging to them.

N. (Τρώς, *father of the Trojan race*), δμῶς, Od., α, 257,

G. Τρώος, Π., υ, 231, Τρωιάδος—ληϊδος, Od., α, 263,

D. Τρωί, Π., ε, 265,

Acc. Τρώα, ib., υ, 230, δμῶ' ἐμόν, Od., δ, 736.

Plural.

N. Τρῶες (*the people*), Τρωαί, δμωαί, Τρωάδες, Π., α, 704,

G. Τρώων, δμῶων, Τρωιάδων, δμωαίων, δμωῶν, Od., τ, 121,

D. Τρωσίν, Τρωσί, Τρώεσσιν, Τρώεσσι, Τρώεσσ', δμῶεσσιν, αα, δμωῆσιν, -σι,

Acc. Τρώας, δμῶας, Τρωάς, Π., γ, 420, δμῶάς, Τρωαῖδας, Τρωαῖδας.

Add also Τρώιοι, Τρώια, Τρωαί, Τρωοί, Τρωικός, Τρωισόν, Τρωίλος, Π., α, 257, &c.

52. Besides these there appear with ω: Ἥρας, Ἥρασι, Ἥραι, but Ἥρα, Π., η, 458, Ἥρα and Ἥρῃ Ἀδρηστοκ.—Μήτρας, μήτραα.—Μίνως, Μίνωος, Μίναα, and Μίνω, Π., ξ, 323 (Aristarchus reads Μίνω, like Ἀρη, ζαῖν), according to which Ἥρῃ also should be written without apostrophe.

§ CXCVII.

WORDS OF VARIOUS FORMS.

53. Forms of,

N. ἀνὴρ, θυγάτηρ, μήτηρ, πατήρ,

G. ἀνέρος, ἀνδρος, θυγατέρος, θυγατρός, μητέρος, πατρός, πατρός, πατρός,

D. ἀνέρι, ἀνδρί, θυγατέρι, θυγατρί, μητέρι, πατρί, πατρί, πατρί,

Acc. ἀνέρα, ἀνδρα, θύγατρα (θύγατρ', Π., λ, 740), μητέρα, πατέρα,

V. ἀνρ, ib., α, 725, θύγατερ, μητερ, πάτερ.

Dual.

N. Ac. *ἄνρες, ἄνδρα*.

Plural.

N. *ἄνρες, ἄνδρες, θυγατέρες, θύγατρες,*
 G. . . . *ἀνδρῶν, θυγατρῶν, πατέρων, πατρῶν.*
 D. *ἀνδράσιν, ἀνδρῆσιν* (Π., ε, 308), *θυγατέρεσσιν, Π., ο, 197.*
 Acc. *ἄντρας, ἄνδρας, θυγατέρας, θύγατρας, μητέρας, πατέρας.*

54. Forms of *γόνυ* and *δόρυ*.

N.	<i>Γόνυ,</i>	. . . . .	<i>δόρυ,</i>	. . . . .
G.	<i>γυνός, (1) γούνατος,</i>		<i>δουρός,</i>	<i>δούρατος,</i>
D.		<i>δουρί,</i>	<i>δούρατι,</i>
Acc.	<i>γόνυ,</i>	<i>δόρυ.</i>

Dual.

N. Ac.	<i>δοῦρα.</i>
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Plural.

N.	<i>γούνα,</i>	<i>γούνατα,</i>	<i>δοῦρα,</i>	<i>δούρατα,</i>
G.	<i>γούνων,</i>	<i>δούρων,</i>
D.	<i>γούνεσσι,</i>	<i>γούνασι, (2)</i>	<i>δούρεσσι,</i>	<i>δούρασι,</i>
		<i>γούνασσι,*</i>		
Acc.	<i>γούνα,</i>	<i>γούνατα,</i>	<i>δοῦρα,</i>	<i>δούρατα.</i>

(1) *Γουνός*, Π., λ, 547, *Od.*, τ, 450. — According to the common opinion (*Eustath. ad Od.*, 3, p. 1606, l. 62), *γυνός* and *δουρός* arise by transposition from *γονυος, δορυος*; whence also we must admit that *γούνα* and *δοῦρα* came from *γούνατα* and *δούρατα* by abjection of *τα*. By comparing, however, *γόνυ* with *genu, genua*, we perceive the original *γονυα*, and this weakened out of *γορυα*; which form, after the ejection of the *ρ* and the consequent extension of *ο*, gives immediately *γούνα*,—so *δόρυ, δοῦρα*. To both forms *γυνός* and *δουρός* stand in due relation, with respect to formation and accent, while *γουν* and *δουρ* are taken as roots; which are revealed also in *γούνεσσι, δούρεσσι*, and according to which, *γούνων* and *δούρων* should, by the law of analogy, be accented *γουνῶν, δουρῶν*. The other forms, *γούνατος, δούρατος*, &c. must be from lengthened roots *γουναρ, δουραρ*; the nominatives pertaining to which, *γουνας, δουρας*, if they ever existed, were obsolete in common use.

(2) Together with *γούνασι, γούνασιν*, Wolf has retained *γούνασσι*, Π., ι, 488, ε, 451, contrary to the reading *γούνεσσι*

enjoined by MSS. and Scholiasts, although the doubling of σ after α in the dat. plural, after he has given up $\alpha\acute{\nu}\delta\rho\alpha\sigma\sigma\iota$ for $\alpha\acute{\nu}\delta\rho\epsilon\iota\sigma\sigma\iota$, $\Pi.$, ρ , 308, has no sure ground to rest on; and $\gamma\omicron\upsilon\acute{\nu}\iota\sigma\sigma\iota$ is certainly established both by its analogy with $\gamma\omicron\upsilon\acute{\nu}\alpha$, and by the parallel forms $\alpha\acute{\rho}\epsilon\iota\sigma\sigma\iota$, $\Pi.$, τ , 352, and $\delta\omicron\upsilon\acute{\rho}\epsilon\iota\sigma\sigma\iota$, *ib.*, μ , 303, *Od.*, ϑ , 528. There is left only $\delta\iota\kappa\alpha\nu\acute{\omicron}\nu\omega\tau\omicron$ $\delta\epsilon\pi\alpha\sigma\sigma\iota$, $\Pi.$, α , 86, with a *disputed reading* (Zenodotus gives $\delta\iota\kappa\alpha\nu\acute{\omicron}\nu\omega\tau\prime$ $\epsilon\pi\acute{\epsilon}\iota\sigma\sigma\iota$, or rather $\delta\iota\kappa\alpha\nu\acute{\omicron}\nu\omega\tau\omicron$ $\epsilon\pi\acute{\epsilon}\iota\sigma\sigma\iota$), and *various* forms, $\delta\epsilon\pi\alpha\sigma\sigma\iota$, and $\delta\epsilon\pi\acute{\alpha}\sigma\sigma\iota$, to be read with synizesis.

55. Forms of $\tau\acute{\omicron}$ $\kappa\acute{\alpha}\rho\eta$, the head. The root is $\kappa\acute{\alpha}\rho$ (as acc. in $\Pi.$, τ , 392), with the formal syllables $\alpha\tau$ and $\eta\tau$, $\kappa\alpha\tau\alpha$, $\kappa\alpha\eta\tau$; from the former come $\kappa\tau\alpha\tau$ by the ejection, and $\kappa\tau\alpha\alpha\tau$ by the transposition, of α ; from the latter comes the nom. $\kappa\acute{\alpha}\rho\eta$ by the abjection of τ ; whence by a new addition of $\alpha\tau$, $\kappa\acute{\alpha}\rho\eta\alpha\tau$, and of ν , $\kappa\alpha\eta\eta\nu$, which gives $\kappa\acute{\alpha}\rho\eta\nu$.

Roots,	$\kappa\alpha\tau\alpha$,	$\kappa\tau\alpha\tau$,	$\kappa\tau\alpha\alpha\tau$,	$\kappa\alpha\eta\tau$,	$\kappa\alpha\eta\eta\alpha\tau$,	$\kappa\alpha\eta\eta\nu$.
N.	$\kappa\acute{\alpha}\rho\eta$,	.....	.....
G.	$\kappa\tau\alpha\tau\acute{\omicron}\varsigma$,	$\kappa\tau\acute{\alpha}\alpha\tau\omicron\varsigma$,	$\kappa\acute{\alpha}\rho\eta\tau\omicron\varsigma$,	$\kappa\alpha\eta\eta\alpha\tau\omicron\varsigma$,	.....
D.	$\kappa\tau\alpha\tau\acute{\iota}$,	$\kappa\tau\acute{\alpha}\alpha\tau\iota$,	$\kappa\acute{\alpha}\rho\eta\tau\iota$,	$\kappa\alpha\eta\eta\alpha\tau\iota$,	.....
Acc.	$\kappa\tau\acute{\alpha}\tau\alpha$, ⁽¹⁾	$\kappa\acute{\alpha}\rho\eta$.	.....	.....

Plural.

N.	$\kappa\acute{\alpha}\rho\alpha$, ⁽²⁾	$\kappa\alpha\eta\eta\alpha\tau\alpha$,	$\kappa\acute{\alpha}\rho\eta\eta\alpha$,
G.	.....	$\kappa\tau\acute{\alpha}\tau\omega\nu$,*	.....	.....	$\kappa\alpha\eta\eta\eta\nu\omega\nu$,
D.	.....	$\kappa\tau\alpha\sigma\acute{\iota}\nu$,	.....	.....	.....
Acc.	.....	.....	$\kappa\tau\acute{\alpha}\alpha\tau\alpha$,	.....	$\kappa\acute{\alpha}\rho\eta\eta\alpha$.

(1) $\kappa\tau\acute{\alpha}\tau\alpha$ as acc. in *Od.*, ϑ , 92;—it is masculine, and so all the forms of the same series. $\kappa\tau\acute{\alpha}\tau\omega\nu$, *Od.*, χ , 309, ω , 185, should be written $\kappa\tau\alpha\tau\acute{\omega}\nu$.

(2) $\kappa\acute{\alpha}\rho\alpha$ from $\kappa\acute{\alpha}\rho\alpha\tau\alpha$ (as above $\kappa\acute{\alpha}\rho\alpha$, $\kappa\tau\acute{\alpha}\alpha$), only in *H.*, *IV*, 12 (*ad Cerer.*, see there *Ruhnkenius*).— $\kappa\acute{\alpha}\rho\eta$ appears as $\kappa\eta$ in $\kappa\alpha\tau\alpha$ $\kappa\eta\eta\theta\iota\nu$ or $\kappa\alpha\tau\alpha\kappa\eta\eta\theta\iota\nu$, $\Pi.$, τ , 548, *Od.*, λ , 588. Concerning $\kappa\tau\acute{\alpha}\tau\iota\sigma\phi\iota$, comp. n. 3.

56. The forms of $\eta\eta\varsigma$ come from a double root $\nu\alpha$ (*navis*), and $\nu\epsilon$; thus:

N.	$\eta\eta\varsigma$,		$\eta\eta\epsilon\varsigma$,	$\nu\acute{\epsilon}\epsilon\varsigma$,	
G.	$\eta\eta\acute{\omicron}\varsigma$,	$\nu\acute{\omicron}\acute{\omicron}\varsigma$,	$\eta\eta\acute{\omega}\nu$,	$\nu\acute{\epsilon}\acute{\omega}\nu$,	$\nu\alpha\upsilon\phi\iota\nu$, n. 5.
D.	$\eta\eta\acute{\iota}$,		$\eta\eta\upsilon\sigma\acute{\iota}$,	$\nu\acute{\epsilon}\iota\sigma\sigma\iota\nu$,	$\nu\alpha\upsilon\phi\iota\nu$, n. 5.
Acc.	$\eta\eta\alpha$,	$\nu\acute{\alpha}$,	$\eta\eta\epsilon\sigma\acute{\iota}$,		
			$\eta\eta\alpha\varsigma$,	$\nu\acute{\alpha}\varsigma$.	

57. From τὸ (οας) or contracted οὖς we find,

N.	.....	οὐατα,
G.	οὐατος,	.....
D.	.....	οὐασι, Π., μ., 442, ἰσὶν, Od., μ., 200 (from οατα),

Acc. οὖς, Π., λ, 109, α, 473, οὐατα, Π., κ, 535, Od., μ., 177, &c.
The contraction of αα into ω is shown also in ἀνδρῶς (αατῶς),
whence ἀνδρῶντα, Π., ψ, 264, 518.

58. Forms of Σαρπηδών with and without τ :

N.	Σαρπηδών,	
G.	Σαρπηδόος,	Σαρπηδοτος,
D.	Σαρπηδόνι,	Σαρπηδοντι,
Acc.	Σαρπηδόνα,	
V.	.....	Σαρπηδόν.

In the same way λίαν, λίοντος, with τ, is related to the Latin *leo*, *leonis*, without this letter.

59. Forms of οὖς :

N.	οὖς,	οὔς,	οῖς,
G.	οὔος,	οὔς,	οὔων,
D.	οὔϊ,		οὔσι,
			οὔουσιν,
Acc.	οὔν,	οὔ,	οὔας,
			οὔας.

This word belongs to those which lose the initial consonant according to the demands of metre. Comp. § CLVIII, 12.

60. The following likewise are multiform or irregular :

Αἰθίοις, *ων*, *ισσιν*, *Αἰθίοπας* and *Αἰθιοπῆας*, Π., α, 423.—
**Ἄνα*, as voc., Π., γ, 351, &c., together with *ἄναξ*.—*Ἄνδρα*
πῶδισσι, Π., η, 475, in a suspected verse, where also Aristarchus read *ἀνδραπῶδισσι* from *ἄνδραπῶδοι*, common out of Homer.
—**Ἄος*, *ἄορι*, as neuter, and *ἄορας* acc. plural, Od., ε, 222,
vid. Pers. ad loc.—**Ἀστήρ*, *ἄστρος*, *ἄστρεα*, and *ἄστροι*, Π., δ, 555.—*Γαστήρ* (like *πατήρ*, n. 58), *γαστήρας*, *γαστρίες*, *γαστήρι*,
γαστρί, *γαστρία*, and *γαστρίην*, Od., δ, 437.—**Θηρητήρ*, *θηρητῆρας*, Π., μ, 170, but *θηρητορας* *ἰσῶρας*, ib., ι, 544.—*Λίαν*, *λίοντος*, *λείουσιν*, Π., ε, 782, &c., and *λῆς*, ib., λ, 239, &c., *λῆν*, ib., λ, 480, where the apostrophe is now removed.*—*Μάσσηξ*, *μάστιγι*, *μάστιγα*, *μάστιγας*, and from

* The Grammarians who receive *λῆς*, *λίος*, *λῆα*, have upon their side

~~μαστί~~—of which the root is visible in *μάστι*, Π., ε, 622, ~~μαστίσται~~, ib., υ, 171—come *μάστι*, ib., ψ, 500, *μάστιν*, Od., α, 182.—"Οσσι, both eyes, used only in this form, from *οκ* with the insertion of *σσ*, before which *π* is dropped.—Πληθύς, gen. *πληθύος*, dat. *πληθύϊ*, Π., χ, 458, Od., π, 105, but *πλήθει*, Π., ε, 330, *πλήθει*, ib., φ, 218, ψ, 639, from *πλήθος*, not found in the nom. in Homer; acc. *πληθύν*.—Σμῶδιξ, and σμῶδιγγις.—Σπινθῆρες, and σπινθαρίδες, H., I, 442, like *ἀγκυλίδεσσι*, Π., σ, 555, χ, 503, for *ἀγκάλης*, which by its quantity is excluded from Homer.—Without a nominative appear: *δαί*; *λιτὶ*, masc. *λίτα*; *νίφα*, Hes., ε, 505; *στυγός*, *στίχες*, *στίχης*; *φύλακες* and *φυλακτῆρες*, and *Φῆρες*, the Centaurs; together with *θῆρες*, beasts.

OF ADVERBS, ADJECTIVES, AND NUMERALS.

§ CXCVIII.

A D V E R B S .

1. Adverbs, as the signs of simple conceptions, have, except they arise from words already formed, the root pure, or with only a slight addition, as *λίτα*, *ῥχα*. Others are composed of the roots and adverbial syllables *θα*, *θεν*, *δοι*, *δις*, &c., or prepositions: *δη-θά*, *χαμά-δις*, *πρόχην*, *ἐπ'όνοσφι*, or spring from forms already produced, as *ἐγγεγορτίς*, *ἀνιδρωτί*. We shall here collect together the most remarkable of the different classes, according to their terminations.

2. Ending in *α*: *ἄντα*, in front, against, with *ἔναντα*, *ἐναντα*;

the analogy of *ῖς*, *ῖός*, *ῖνα*. If *λίισσι* be quoted from Callimachus (comp. Heyne ad Il., λ, 480), this shows only that he, like Aristarchus, derived the cases from *λίς*, *λός*, &c., and formed the dat. plur. on that supposition.

αἶψα, quick, with λ thrown away from λαίψ in λαίψη nimble; βρύχα in ὑπόβρυχα, beneath the wave; ἔπινα. Ἦκα, root φα in vac-illare, Germ. *wac-kehn*, hence—faint a little.—Θαμά.—Δίχα, twofold, without χ, διὰ; hence ἀνά (ἀναδιχα), διάνδιχα, and with θα, (διχαθα) διχθαί, as τριτριχθαί, (τετραχα) τετραχθαί, (ἑν) ἑνθα.—Ἔνεκα, εἵνεκα, and in the gen. τοῦνεκα, οὐνεκα. Ἔνεκεν stands Od., β, 288, 310. Κοῦφα, lightly.—Λίπα, with fat, root of λιπαρός, with ἀλείφειν λπ' ἀλειψεν, Od., ζ, 227, otherwise always with ἐλαίω, with relation to the verb, ἀλειψαμένω λπ' ἐλαίω, Il., κ, 571 comp. ξ, 171, &c. For ἀλείφειν by itself means—to rub, smear, and acquires the meaning to anoint by aid of λ (to smear with fat), so that ἐλαίω is not superfluous. also with χρίσθαι: χρισάμενοι λπ' ἐλαίω, Od., ζ, 96.—Δί shrilly.—Μάλα, very, μὰ in adjuration; μέσφα, until; μίνω a little, for a short while.—Ὀχα, as giving force to the meaning of ἀριστος in ὄχ' ἀριστος, &c., and ἔσοχα, eminently, root from ἔχω.—Πτύχα in δίπτυχα, twofold; πύκα, frequently, telligently.—Ρέα and ρεία, lightly; ρίμφα.—Τάχα, quickly. Ὑπόδρα, from beneath, from downcast eyes, i.e. looking bla from ὑπό and δρακ, the obsolete root of ἰδρακον, ἰερακομαι; that the original form was probably ὑπόδραξ, and ξ thro away, as π from γύναι.—Χθιζά (χθισθα), yesterday, and πρώι Il., β, 305.—With α extended: χαμαί, on the ground, together with χαμά-δις, and (χαμα-Σ-δε) χάμαζε, to the ground πάλαι; and ναι in ναι μά τῶδε σκῆπτρον, Il., α, 234.

3. A changed into η appears in ἀπάντη, πάντη, everywhere (without ground for subscribing iota^(B)), ἄλλῃ, ἢ, τρεπλῇ, τεππλῇ.—With σ added to α: Ἀνδρακίς, one and all, Od., ν, 1 ἐκίς, far; and with α also changed into η: (ἔμπα) ἔμπεης. With ν added to α: (ἄντα, ἀντί, ἀντία, ἀντιφία) ἀντιβ against.—Δα (whence δηθά, or elided δηθ'), δήν, long.—μ μήχα in Pindar, μίγδα and μίγδην, and so βάδην, τμήδην, &c. Μά, μήν, truly, usually weakened into μίν.^(B)

Obs. 1.—From these must be distinguished adverbs which have the consonant after α from their roots: Ἀχῆν, root καν, κεν. Cō CANo, conCENtus, with α privative, voiceless, silent.—Ἀρ, r of ἀρτάζω, αἰρίω, with the meaning observable in RAP-tim, quick

in ($\alpha\tau'$ $\alpha\epsilon$) $\epsilon\lambda\alpha\epsilon$, ($\alpha\pi\sigma$ - $\alpha\epsilon$) $\alpha\phi\alpha\epsilon$.— $\Delta\epsilon$ root of $\alpha\epsilon\omega$, fit, join, with the meaning of—fittingly, consequently, now; pure in the particle $\alpha\epsilon$, of which $\alpha\epsilon\alpha$ is the lengthened and $\acute{\epsilon}\alpha$ the transposed form, and which also lies at the basis of ($\gamma'\alpha\epsilon$) $\gamma\acute{\alpha}\epsilon$ and ($\alpha\upsilon$ $\tau\iota$ $\alpha\epsilon$) $\alpha\upsilon\tau\alpha\epsilon$, $\alpha\tau\alpha\epsilon$. In like manner in $\delta\phi\alpha\epsilon$, in which δ with the suffix $\phi\iota$, $\delta\phi\iota$ (like $\iota\phi\iota$), and $\phi\alpha$, are combined into one form.

Obs. 2.—In the forms which by the addition of ν to α (η) have the syllable $\eta\iota$,— $\alpha\eta\iota\varsigma\iota\eta\iota$, $\mu\acute{\epsilon}\gamma\delta\eta\iota$, &c., appears also the analogy for $\alpha\pi\eta\alpha\tau\eta\iota$ ($\alpha\pi\eta\alpha$ from $\epsilon\pi\acute{\epsilon}\alpha\mu\alpha\iota$, τ as a formal letter before η); and so $\sigma\upsilon\alpha\lambda\gamma\delta\eta\iota$, Hes., *l.*, 189, which epic usage does not allow us to consider accusatives feminine as $\mu\alpha\kappa\epsilon\acute{\alpha}\nu$, and the like.

4. Forms in $\iota\varsigma$, ι ; and, α . without abjection of σ : $\alpha\mu\upsilon\delta\iota\varsigma$ from $\alpha\mu$, whence $\alpha\mu\alpha$, *Æol.* $\alpha\mu\upsilon$, with $\delta\iota\varsigma$), $\alpha\lambda\lambda\upsilon\delta\iota\varsigma$ ($\alpha\lambda\lambda\sigma$, *Æol.* $\alpha\lambda\lambda\upsilon$), $\epsilon\pi\alpha\mu\upsilon\iota\theta\eta\delta\iota\varsigma$;—*b.* $\iota\varsigma$ and ι equally: $\alpha\chi\epsilon\iota\varsigma$, $\alpha\chi\epsilon\iota$, and $\mu\acute{\epsilon}\chi\epsilon\iota\varsigma$, $\mu\acute{\epsilon}\chi\epsilon\iota$; $\alpha\upsilon\theta\iota\varsigma$, $\alpha\upsilon\theta\iota$; $\alpha\upsilon\tau\iota\varsigma$, $\epsilon\zeta\alpha\upsilon\tau\iota\varsigma$, $\alpha\upsilon\tau\iota$; $\pi\omicron\lambda\lambda\acute{\alpha}\kappa\iota\varsigma$ and $\pi\omicron\lambda\lambda\acute{\alpha}\kappa\iota$, $\chi\alpha\mu\acute{\alpha}\delta\iota\varsigma$ and $\chi\alpha\mu\acute{\alpha}\delta\iota$ $\sigma\tau\omicron\rho\acute{\epsilon}\iota\sigma\alpha\varsigma$, *Od.*, *v.*, 599, according to Eustathius, *ib.*, p. 1879, who cites also $\chi\omega\epsilon\iota\varsigma$, $\mu\epsilon\iota$.—*c.* Those formed with the adverbial syllable $\tau\iota$ have ι lone: $\alpha\epsilon\tau\iota$ ($\alpha\epsilon$ as in $\alpha\epsilon\omega$), even now, $\epsilon\tau\iota$ (ϵ from $\epsilon\iota\eta\alpha\iota$), still *eing*, still. Add to these $\epsilon\gamma\epsilon\eta\gamma\omicron\epsilon\tau\iota$, $\alpha\eta\alpha\iota\mu\omega\tau\iota$, $\alpha\eta\iota\delta\epsilon\alpha\tau\iota$, and the like. Also $\epsilon\tau\epsilon\iota$, very, the root of $\epsilon\tau\epsilon\iota\varsigma$, $\epsilon\tau\epsilon\iota\zeta\omega$, in compounds $\epsilon\tau\epsilon\omega\lambda\omicron\varsigma$, $\epsilon\tau\epsilon\iota\gamma\delta\omicron\upsilon\pi\omicron\varsigma$; $\eta\chi\iota$, where (needlessly written $\eta\chi\iota$), $\omicron\upsilon\chi\iota$, *not*, and the dative form $\epsilon\psi\iota$, on high ($\epsilon\psi\omicron\varsigma$), $\iota\phi\iota$ (root of $\iota\varsigma$, strength, with the suffix $\phi\iota$); $\nu\omicron\sigma\phi\iota$, and probably also, though now written with σ , $\lambda\iota\kappa\epsilon\iota\phi\iota\varsigma$, obliquely.

Obs. 1.—The forms $\epsilon\lambda\eta\tau\iota$, with the will, $\acute{\alpha}\epsilon\lambda\eta\tau\iota$, against the will, have the root $\epsilon\lambda$ from $\epsilon\lambda\mu\iota$, *aor.* $\eta\lambda\alpha$, and may be considered datives of lost substantives.

Obs. 2.—Also the *local* $\Theta\iota$ belongs to this class: $\epsilon\delta\iota$, $\pi\acute{\omicron}\delta\iota$, $\pi\omicron\delta\iota$, $\epsilon\pi\alpha\pi\acute{\omicron}\delta\iota$, $\tau\acute{\omicron}\delta\iota$, $\epsilon\kappa\tau\omicron\delta\iota$, $\alpha\pi\acute{\omicron}\tau\omicron\delta\iota$, $\kappa\alpha\theta\iota$.

5. Forms in $\epsilon\varsigma$, $\epsilon\upsilon$, $\epsilon\epsilon$, ϵ , $\epsilon\iota$, υ , $\upsilon\varsigma$, $\epsilon\upsilon$, $\chi\theta\acute{\epsilon}\iota\varsigma$, together with $\beta\iota\zeta\acute{\alpha}$, $\pi\epsilon\iota\varsigma$ in ($\delta\iota\alpha$ - $\alpha\eta\alpha$ - $\pi\epsilon\iota\varsigma$) $\delta\iota\alpha\mu\pi\epsilon\iota\varsigma$, $\epsilon\varsigma$ with abjection of σ in $\acute{\omicron}\sigma\epsilon$ ($\pi\omicron$ - σ - $\epsilon\varsigma$), $\kappa\epsilon\iota\sigma\epsilon$. The *local* $\delta\epsilon$ and $\Theta\epsilon\iota$, $\Theta\epsilon$: $\epsilon\epsilon\alpha\zeta\epsilon$, $\Theta\acute{\upsilon}\rho\alpha\zeta\epsilon$, $\acute{\epsilon}\mu\mu\alpha\zeta\epsilon$, $\epsilon\upsilon\theta\iota\upsilon$, $\nu\acute{\epsilon}\rho\theta\iota\upsilon$, $\omicron\theta\iota\upsilon$, $\omicron\pi\iota\sigma\theta\iota\upsilon$, $\pi\acute{\rho}\omicron\sigma\theta\iota\upsilon$, and $\pi\acute{\rho}\omicron\sigma\sigma\theta\iota\upsilon$.—*E* in $\alpha\tau\epsilon\epsilon$, whence $\alpha\tau\epsilon\epsilon\theta\iota\upsilon$, $\alpha\pi\acute{\alpha}\tau\epsilon\epsilon\theta\iota\upsilon$.—*E* in $\tau\epsilon$, $\delta\epsilon$, and the *local*

δε, ἰσμήνηδε, &c., of which class mark ὄδε δόμονδε, Π., τ, 440, &c., together with πρὸ φάσδε, Π., τ, 188; the one on account of δε-δε, the other on account of πρὸ-δε, — εἶθε, δεῦτε. E extended: αἰεῖ, εἰ, αἰεῖ, together with (αι) αἶψα and (αι) αἰεῖ, the last Π., λ, 211, ψ, 648.—Υ in αῦ, αὖ, together with αὐτίς, αὐθις, and αὐτως (not αὐτως*), thus, again, even yet so, hence—without consequence, in vain, —(ανει) αἶψα, whence αἶψαθεν, ἀπαμύθεν (= root of ἴημι and ἀνά, hence—leaving behind), εἰ, εὔ, εὔ, ἥ, —(παρ) αἶψα, after Homer's time with χ ejected πᾶν; χνυ (knee,) in πρὸ χνυ, kneewards, on the knee (χνυ developed becomes γόνυ); ἀντιπρὸν, front to front, Π., ε, 130, generally—through to the other side (χνυ developed κορυ, head, whence κορυφή), is according to Eustathius to be written with σ where the verse permits: thus also μεσηγύ, μεσηγύς, μεσσηγύ, μεσσηγύς.

6. Forms in ο, οἰ, ος, ον, ω, ως: ἀστυρ, ἐνταυθαῖ, on this spot, Π., φ, 122, formed as a dative like the non-Homeric ἐνδοῖ, πᾶσι.—Προῖός (gen. of προῖξ, a gift), for nothing.—Διαπρυδόν, κλαγγηδόν, πυργηδόν.—Ἐπισχερά, in connexion, from σχῆν, σχερών, whence ἐν σχερῶ in Pindar; ἔσω, εἶσω; ὀπίσω, ὀπίσσω; πρόσσω, πρόσσω, προτέρω.—Ἔως, εἶως, and in correlation to these τῶς, τῶς; ὥς, ὥς, ὥστε, and derived adverbs in ως: ἐπιζεφελῶς, ἐπισμυγερῶς (i. e. ἐπι-Σ-μογερῶς), same as ἐκπύωνος, ημερτίως (ἀμαρτ), περιφραδίως from φρεδῶ in περιφραδῖς; ἔως, εἶως, ὁμῶς.

7. In ξ, added to the root, end ἀπαξ and καθάπαξ, γόνυ on the knee, κουρίξ, Od., χ, 188, explained by the Etym. M., p. 533, l. 55, as ἐκ κόρης τοῦτ' ἔστι τῆς κεφαλῆς, hence from κόρυ, κουρί, like γόνυ, γονί, and with ξ, κουρίξ, i. e. by the head, μουνίξ, λάξ, πύξ, with which also may be classed μάψ, and its derivative μαψιδίως.

8. With respect to local terminations, θι, θει, we may remark, that the latter is often identical in meaning with the former, as Ἴδθην μεδίαν, Π., γ, 276, ἐγγύθεν ἦλθε, ib., ε, 128,

* Hermann de pronomine αὐτός, p. 74.—The Grammarians distinguish between αὐτως μάτην and αὐτως αὐτως, e. g. Schol. Epid. ad Π., α, 123, without sufficient grounds.

πρόθεν δέ οἱ ἦλθεν Ἀθήνη, Od., β, 267 (*Apoll. Alex.* π. ἀντ., 344, B.). Perhaps in such passages the termination was originally *θεν*, which afterwards dropped the *ν*, and where a long syllable suited the verse instead of *θεν*, was supported by

Οὔτε.—The adjectival terminations *ον* and *α* are in Homer also adverbial: *πρῶτον*, *πρῶτα*, τὰ πρῶτα, καλῶν, &c. To this class perhaps belongs as an adverb *ἀκίον*, Od., ρ, 89, Π., δ, 22, as *ἀκίη* from the full root *κην*, so this form from *κην* with *ν* thrown away, whence *ἀκίον*, *ἀκίον*, and this form again, according to the analogy of *ικίον*, *ικίον*, *κρίον*, *κρίον*, becoming adjectival, as *ἀκίον*, Od., ξ, 195, *ἀκίον*, Π., α, 565, and elsewhere.

§ CXCIX.

FORMATION OF ADJECTIVES IN HOMER.

1. Several languages make no alteration on the root, which, remaining pure in the adverb, is to be increased to an adjective (and consequently in other tongues is endowed with the signs of gender, number, and case). Thus in the Armenian, the English, and in some cases also in the German.

2. In Greek, certain traces of the same method have remained in *πίνθη* γὰρ λίς, Od., μ, 79, *developed* λισή . . . *πίνθη*, ib., γ, 293. *Τρόφι* from *τρεφ* (as *ῥχα* from *ρχ*), undeveloped in *τρόφι* κύμα, Π., λ, 307, *developed* in *κύματά τε τρεφόντα*, ib., α, 621, but retained in the former shape in the *non-Homeric* *ἐντροφίς*, and in *ἄνδρες τρόφίς* in Herod., B. 4, l. 9. *Βεῖ* for *βεθύ* occurs in Hesiod, according to Strabo, p. 364, as the formerly quoted subst. *δαῖ*, *κρεῖ*, &c.

3. There is but little change on *ἦρα* from *ερα* in *ἔραμαι*, in *δυμῶ ἦρα φέροντες*, Π., ξ, 132, &c., whence *ἐπίηρα*, ib., α, 572, 578. Similar to this is *αρεν*, *αρεν* in *ἄρεα* with the dative form *πολύαρεν*, Π., β, 106.

4. Thus also the roots in *α* are frequently undeveloped, *αἰχμητά*, *εὐρύστα*, all of which pass into the first declension,

except (τλα,) πολύτλας, of which no other case is found, and (πτα,) ἀπτής, of which the dat. plur. occurs in ἀπτήσι νοσέοις, Π., ι, 323. The rest, which have α, are participles in ας, to which also belongs γηράντισσι τοκαῦσι, Hes., ε, 171 (γη, Germ. *greis*, Eng. *grey*, whence γήρας part. aor. and γηρεῖς in the Etym. Mag., p. 231, l. 2, in γηρεῖς ἐν οἰκέουσι, perhaps γηρεῖς ἐν οἰκείοις).

5. As in πολύτλας, ἀπτής, so with pure words in ε, ι, ο, υ, the addition of σ produces forms of the third decl., with the terminations ης, ις, υς, ως, in the nominative.—Ης from ι and σ in ἀκηδής, πολυκηδής, Διοιδής, εὐεργής, ἥδυεπής, ἡμιτελής, ποδώκης. Several of this class appear only in the plural, as ἐλεγχέες, θαμέες, κλίες, κυλίες, from πέρω for πέρωω,—περὺλης, κυρλής, pedestrian, πολυσπερίας, —ίων, ταρφέας, &c.—In ις: πολυίδεις, ῥῆις, Δίσπις from Δισπι in Δισπιδάης. Among those derived from μῆτις the termination varies between ις and ης (the latter from α according to the first decl.), ἀγκυλόμητις and ἀγκυλομήτης, ἀγκυλομήτιω; δολόμητις, δολόμητιν, voc. δολομήτα; ποικιλομήτην, ποικιλομήτα, without any trace of ποικιλόμητις, and, on the other hand, πολύμητις in 84 places, πολυμήτιος, Π., φ, 355, with no trace of πολυμήτης.* Of like formation are the epithets of Erinnyes, ἡερόφοιτος and δασπλήτις, Od., ο, 234, the *very* (δα or ζα, e. g. in δαφοινός, *very* bloody,) *near approaching* (πίλαω).—In υς: εὖς,

* Moschopulus, *ad Hes.*, ι, 38, p. 29, affirms that all derivatives of μῆτις are to be written in the nominative as paroxytons with iota, but form, in the other cases, ἀγκυλομήτου, &c., according to the first decl. "*The metre will prove the first point, if any one desire proof in such matters.*" But both assertions are wrong, since in βαθυμήτα Χείρων, Pindar Nem., 3, 53 (92), the metre would not admit βαθύμητις; and, in the second place, the inflections -ιος, -ιν, according to the third declension, are found as well as -ιω, ην, after the first, e. g. πολυμήτιος Ἡφραίωνα, Π., φ, 355, and Ἀγισθον δολόμητιν, Od., α, 300, γ, 198, 308. Of such groundless observations the old Grammarians are full, and I should have passed over this, like others of the same kind, did it not appear to give support to Schaefer, one of the greatest German critics, in his opposition to me *ad Hes.*, ι, 38.

πλατύς, ἄκιυς, strengthless, Od., ι, 515, φ, 131, according to the Etym. M., p. 48, l. 24, from πῖω, κίυς, ἄκιυς, unfit to go, weak, and πολύδακρυς.—In *ως* the participles ἐπιπλῶς, μεμωᾶς, &c., and from ταμείχρως, ταμείχροα, ταμείχροας.—

6. Of mute and liquid words there are of similar formation in *π*:—*παρελαῶπις*, Π., ι, 449; in *k* sounds: *καλλυγύναικα*, *λινοθάψης*, *πολυαῖξ*, -*ικος*, *τριχάϊκες*, *πολυπίδακος*, -*ες*, ἀπορρήξ, *μώνυχες*; in *t* sounds: *ἀκμήτες*, *ἐρυσάεματες*, -*ας* (from *ἄρματ*), *προβλήτες*. Thus too, *ἀελλόπος* and *τρίπος*, *τρίποδος*, *ἀναλκις*, acc. *ἀνάλκιδα* and *ἀναλκιν*, *μηκάδες*, *πολυδεράδα*, &c.—*Liquid*s: *ἐρυσάχνης*, *πολύρρηνης*, *γέρον* (as an epithet of *σάκος*, Od., χ, 184), *ἐρήρης*.—Those mutes, which are formed by means of (*εντς*), *ως*, have before this termination *η*, *ο*: *βαθυδινήης*, *μεσσηίς*, *τελήςσας*, *λαχρήντα*, *αἱματόισσα*, *ὀμφαλόεντα*, *νιφόεντα*, *παμφανόεντα*, *σκιόεντα*, *παιπαλόεντα*, &c. A contraction of this form occurs in *τιμῆς*, Π., ι, 605, and *τιμῆντα*, ib., σ, 475. Where a long syllable appears before *ο*, this vowel is doubled in order to avoid the trochee in *εὐράεντα*, Π., υ, 65, *κηάεσσαν*, *κηάεντι*, *κηάεντα*, *ἀτώεντα*.

7. The termination *ος* is extended in various modes by means of vowels and consonants, thus by *ε*, *ι*, *λ*, *μ*, *ν*, *ρ*, *σ*, namely *ος*, *εος*, *ιος*, *λιος*, *μος*, *μειος*, *ιμος*, *νος*, *ινος*, *εινος*, *ρος*, *σιος*, *ωσιος*, with the verbal *τος*, *τεινος*.

It is sufficient, under this head, to cite a few remarkable forms; e. g. (*Θος*) *Θοῦρος*, (*ἀγαφ*) *ἀγανός*, (*ἄρα*) *ἄραιός*, *κρήγυον*, delightful, from *κῆαρ*, *κῆρ*, *κρῆ*, and a lost root, *γαφ* in *γανίσις*, *γαυ*, *γυ*, thus, heart-rejoicing,—(*ἄλε*) in *ἀλείω*, withdraw, avoid, *ἡλίας*, astray, distracted, *φρένας ἡλεεί*, Od., β, 243, and with one *ε*, *φρένας ἡλέ*, Π., ο, 128, *οἶνος ἡλεός*, Od., ξ, 464,—(*ἄρκ*) *ἄρκιος*, *ταλαπείριος*, (*ἄντι*, *ἀντιφιος*) *ἀντίφιος*, (*ὅμο*, *ὁμόφιος*) *ὁμοῖος* and *ὁμοῖος*, ib., ρ, 218 (not *ὅμοιος*), *γελοῖον*, Π., β, 215 (later *γελοῖον*), *ἄλλοῖος*, *παντοῖος*,—(*ζω*) *ζωρός*, *λυπρός* (later *λυπηρός*), *ἀνεμάλιος*, *ἄπατῆλιος*, *ἀνδρόμομος*, *κάλλιμος*, *ἠήδυμος*, *ἠδυμος*, (*δια-πρo*) *διαπρύσιος*, *ἀπειρέσιος*.

§ CC.

VARIOUS FORMS OF ADJECTIVES.

8. Adjectives frequently occur in various forms, since of

the terminations above enumerated several are sometimes attached to the same root, or the introduction of new syllables produces *extension*, or different roots lie at the basis of the forms, or one form is inflected according to different declensions.

9. *Extension* by means of *ιος, εος, εως* (ἥϊος), *εινος, νος, μος, ρος, τος*: ἀγαθός and ἡγάθιος, κενός and κενεός, λαΐνος and λαΐνιος, μείλιχος and μιλίχιος, ὀλοός and ὀλοΐος, πάνυχος and πανύχιος, πολίπορθος and πολίπόρθιος, χάλκεος and χαλκήϊος, ξίνος and ξίνιος, (ξινεΐα, ξινεΐα) ξινήϊα, ξυνά (ποινά) and ξυνήϊα, Π., ψ, 806, &c., κάλλιμος and καλός, θαμνίς and θαμνοί, λγύς and λγυρός. So ταλασίφρονος, Π., λ, 466, &c., ταλασίφρονα, ib., δ, 421, and ταλάφρονα, ib., ι, 300, ὑψιπτεής and ὑψιπτεής, πυκνός, ἱρός, with the fuller forms πυκνός, ἱρός, lastly ἰύξος, in the gen. ἰύξου, ib., κ, 373, shortened by the rejection of *o* before *ou*.

10. *Inflected according to different declensions*: αἰπύς, αἰπύϊα, αἰπύ, and acc. αἰπύν, also αἰπὴν and αἰπά, αἰπυνία, αἰπυνῆς, -ῆ, -ῆν; Δίσις, Διοπίσιος; εὐεργός, treating well, εὐεργής, well-made; εἰρήεις εἰταῖροι with εἰρήεις εἰταῖρος, Π., δ, 266; ἐριβαλον, ib., ι, 329, &c., and ἐριβάλακα, ib., γ, 74, &c.; εὐτείχαν, ib., α, 129, &c., and πόλιν εὐτείχεα, ib., π, 57 (from εὐτειχῆς, so that according to analogy it should be written εὐτειχία); λγύς, λίγεια, and λγυρή, as θαλαρή with θάλασσα; πολύτλας and πολύτλητοι, Od., λ, 38, πολυτλήμων, Π., η, 152, Od., σ, 319; πολύδακρυς, Π., ρ, 544, abounding in tears, πολύδακρυ and πολυδάκρυτος, ib., ω, 620, much-bewailed. Ἄδακρυς and ἀδάκρυτος are identical in meaning, see Od., δ, 186, ω, 61. Ἴδην πολυπίδακα, Π., ζ, 47, &c., but πολυπιδάκου Ἴδης, ib., υ, 59, &c., where, however, Aristarchus wrote πολυπιδάκος, which Wolf has received into the text: also from πιδα, πιδήσσης, ib., λ, 183; πολύρρηνος, Od., λ, 257, and πολύρρητες, Π., ι, 154, 296, (also the already cited πολύραρον) from αρον, ραν; φοινός, φοινίος, and φοινῆς; δαφνοῖός and δαφνοῖός.

11. *Difference arising from various roots*: ἀργός, (ἀργεῖ) ἀργῆτι and ἀργίτι, with (ἀργυφ) ἀργυφα and ἀργυφειον, (*argen* in *argentum*,) ἀργινός and ἀργινός; ἴφια μῆλα, Π., ι, 556, &c., and ἴφθιμος from ἴφι and τιμή; μέτασσαι, Od., ι, 221,

middle-aged sheep, yearlings, from *μετά* (like *ἔπισσαι* from *ἐπί*, which the Etym. M. quotes from Hecatæus), and *μειήεις*, *Π.*, *μ.*, 269, the warrior between *ἔξοχος* and *χειρότερος*, also *μέσος*; *νίος*, *νιάρός* (*ἀρ.*, new-fitted), and *νηγάτιος* from *νηγάτιος*, *νίος* and *γα*, rejoicing in newness, glittering with newness; *νήπιος* from *νι* and *επ*, speechless, infant, *νηπύτιος* from *νι* and *απυ* in *ἀπύω*, so also *νηπιάχος*; *νιοσσοί* (*ᾠσει*), new-seeing, young, *νιογνός*, new-born, young, from *γοι*, *γνο*, and from the extended *γινι*, *νιηγνίεις*.

12. Forms of *εὔς* :

- N. *εὔς*, *εὖ*, *Π.*, *γ.*, 235, and *εὖ*, both adverbial,
ἡεῦς, *ἡεῦ*, only in *μείνος ἡεῦ*, *ib.*, *ρ.*, 456, &c., and in compounds,
 G. *εἶος* (1) in *υἱὸς εἶος*, *ib.*, *ξ.*, 9. Others read *εἰοῖο*.
 D.
 Acc. *εὔν* in *υἱὸν εὔν*, *ib.*, *ρ.*, 303,
ἡεῦν.

(1) *Ἐῖος* still stands in *Π.*, *τ.*, 342, *Od.*, *ο.*, 450, *ξ.*, 505, and, in these places, has arisen from *εὔς*, as *βασιλῆος* from *βασιλεύς*, &c.; on the other hand it has been exchanged for *εἶος*, from the pretended *εὔς*, *suus*, for *εἶος*, in *Π.*, *α.*, 393, *ξ.*, 9.⁽¹⁸⁾ So also *Π.*, *ο.*, 138, *ω.*, 422, 550, in which the meaning of the second person is ascribed to *εἶος*. It is better to introduce *εἶος* universally, and, where the pronoun is required, to consider it as a representative of the pronoun, as is the case with *φίλος* in similar passages.

13. Forms of *πολλός* and *πολύς* :

	Masc.	Neut.	Fem.	Masc.	Neut.
N.	<i>πολλός</i> ,	<i>πολλόν</i> ,	<i>πολλή</i> ,	<i>πολύς</i> ,	<i>πολύ</i> ,
				<i>πουλύς</i> ,	<i>πουλύ</i> ,
G.			<i>πολλῆς</i> ,	<i>πολέος</i> ,	
D.	<i>πολλῷ</i> ,		<i>πολλῇ</i> ,		
Acc.	<i>πολλόν</i> ,	<i>πολλόν</i> ,	<i>πολλήν</i> ,	<i>πολύν</i> ,	<i>πουλύν</i> .
			Plural.		
N.	<i>πολλοί</i> ,	<i>πολλά</i> ,	<i>πολλαί</i> ,	<i>πολείς</i> ,	
				<i>πολείς</i> ,	
G.	<i>πολλῶν</i> ,		<i>πολλάων</i> ,	<i>πολέων</i> ,	
			<i>πολλέων</i> ,		

D.	πολλοῖσιν, σι,	πολλῇσιν, σι,	πολίσιν, σι,
	πολλοῖς,		πολίσσιν, σς',
			πολίσσιν, σσι, σς',
Acc.	πολλούς,	πολλά, πολλάς,	πολίας, comp. 3rd decl.
			πολλείς, n. 33.

Πουλύς and the forms connected with it point to an original *πολλύς* together with *πολλός*, so that after the ejection of one λ, in order to lengthen the short syllable thus produced, extension of the vowel was necessary: *πολλύς*, *πουλύς*, as *βόλλομαι*, *βούλομαι*, *ὄλλος* (*ὄλος*), *οὔλος*, &c. *Πουλύ* occurs only in compounds: *πουλυδάμας*, *πουλυδότρυα*, *πουλύποδος*.

§ CCI.

FORMATION OF THE FEMININE IN ADJECTIVES.

14. *Feminine terminations of adjectives:*

- a. In -ος. These are regular, except *δοῦρος*, of which the feminine is formed in -ις, -ιδος, -ιν.
- b. In -ης, fem. -ια: *ἡδυπής*, *ἡδυπεια*, Hes., 9, 965, 1020, *χαλκοβαρής*, *χαλκοβαρια*. So also *εὐρυοδείης*, Π., π, 635, and *τρυφάλεια*, -ης, &c., without the occurrence of the masculine.—Of *κυπρογενία*, Hes., 9, 199, and commonly in later writers, there is a form *κυπρογενής*, also feminine. See § CLXXXI, n. 48, obs. 1. A different accentuation prevails in *ταρφείς*, *ταρφιαί*, *δαμείς*, *δαμιαί*, *δαμίας*, *δαμιαίς*.
- c. In -υς, fem. -ια. Forms with the usual accentuation, as *εὐρύς*, *εὐρεῖα*, are frequent. To *δασύς*, *δασυῖα*, belongs *ἵπποδάσεια*.—Of these adjectives *ἡδύς* has for the fem. the form in -υς: *ἡδύς αὐτμή*, Od., μ, 369, as well as *ἡδυῖα*, thus likewise *πουλύς* in *πουλύν* ἐφ' ὑγρῆν, Π., κ, 27, Od., δ, 709. There is a different accentuation in *λίγυς*, *λίγεια*, *λίγεις*, *λίγεια*, together with *λιγυρή*, -ήν, -ῆσι.—*Θήλυς* is feminine in Π., τ, 97, Od., ε, 467, ζ, 122, Π., κ, 216, ε, 269, together with *θήλεια*, *θήλειαι*, *θελίας*, and *θελύτρυαι*, -αων, -ησι. Observe also the cognate form *θάλεια*, -η, -αν, belonging to *θαλύς*, which remains

only in *Θαλίῳ*, *Π.*, *χ.*, '504, *Θαλιρός* having been established in common use.—The orthography varies in the word *ἰάχεια* (of the masc. of which, namely *ἰαχὺς*, the superlative alone appears in Homeric verse, *H.*, *Π.*, 578). The orthography varies between *λάχια* and *ἰάχεια* in *Od.*, *ι.*, 116 (*consult the Commentators there and upon Hesychius under λάχεια and ἰάχεια*), *Od.*, *κ.*, 509. Those who read *λάχια* derive it from *λαχαίνειν*, *σκάπτειν*, so that it should mean *εὐσκαφος*, *εὐγυος*, manifestly in opposition both to the rules of derivation and the meaning of the word as shown in *H.*, *I.*, 197, where *ἰάχεια* is contrasted with *μεγάλη τι ἰδεῖν καὶ εἶδος ἀγνῆ* in speaking of *Charis*.

- d. In *-ης*, fem. *-ια*, and *-εια*. From *ἀνὴρ κυδιάτεια*, *βοττανίση*, *Π.*, *α.*, 155, from *πατήρ εὐπατίεια*. It is clear that the radical syllable *ε* in *ἀνὴρ*, *πατήρ*, was changed into *ια*, *εια*, but *εὐπάτεια* extended, on account of the rhythm, into *εὐπατίεια*. According to the same analogy *μάκαρ* gives *μάκαιρα* with the extension of *α* in *αιρα*.

Obs.—*Παῖρα* as fem. of *πίων* is anomalous, and manifestly taken from an obsolete root *πηρ*, according to the above mentioned analogy *ε*, *εια*. This root seems preserved in *piger* (the meanings of *fat* and *sluggish* being nearly related).—Thus too, *πρόφρασσα*, *Π.*, *κ.*, 290, &c., belongs not to *πρόφρων* (especially since this is itself feminine, *Od.*, *ι.*, 143), but must be considered analogous to the developed form *προφράζουσα*.—By form, and partly by signification, are distinguished *πρίσχυς*, old, *πρίσχυρα*, honoured, and *πρίσχα*, nom. and voc., *Π.*, *τ.*, 91, *ι.*, 721, &c. Yet there is an evident affinity between the meanings *old* and *honoured*. All these forms have the radical syllable *πρισ*, but their terminations as if *πρίσχη* and *πρίσχος* had also been used in the masculine.

15. *Gender of adjectives in -ος*. Of those in *-ος* we find two terminations the *privatives*, e. g. *ἀπόρρητος*, *Π.*, *μ.*, 11, except *ἀθανάτη*, *ἀδμήτη*, and *ἀκυρήτη*, *H.*, *III.*, 133, *ἀκυρεσθή*, *l.*, *υ.*, 58, &c., once *ἀερότη*, *ib.*, *ξ.*, 78 (but *ἀμειροτος* always

of two terminations), ἀσέεσθῃ, yet φλογί—ἀσέεσθα, ib., ρ, 89, βοή δ' ἀσέεστος, ib., ν, 169, ἀεικέλιῃ, Od., ι, 508, yet ἀεικέλιῃ ἐνὶ κοίτῃ, ib., τ, 341.

16. Of two terminations are also those compounded with εὔ (except participles, as e. g. εὐκτιμένη). Exceptions are found in, εὐρρείτῃ, Od., ξ, 257, εὐποίητάων, Π., π, 636, εὐποίητῃσι, ib., ε, 466, where however the Harl. and Townl. mss. have εὐποίητοισι, as εὐποίητόν τι πυράγῃην, Od., γ, 434, and κλισίας εὐποίητους, H., III, 75. Thus we find πλαστή, γναμπτή, τυκτή; but εὐπλέκτους, Π., ψ, 115, εὐγνάμπτους, Od., σ, 293, εὐτυκτον, ξ, 276. From εὐξέστος are found both εὐξέσθῃ, εὐξέστας, εὐξέστης, and on the other hand, εὐξέστωι δὲ τράπεζαι, Od., ο, 333, εὐξέστωι ἀπ' ἀπήνης, Π., ω, 578, εὐξέστωι ἐπ' ἀπήνης, Od., ζ, 75. So σανίδες—εὐξέστωι, Π., σ, 276, but κολλητῇσιν εὐξέστης σανιδέσσιν, Od., φ, 137, where, however, εὐξέστωις should be read on account of the very rare abbreviation of ησιν.

17. Thus with other compounds: Χαλκίδα τ' ἀγχίαλον, Π., β, 640, and ἀγχίαλη, H., I, 32, ἀριζήλοι δὲ οἱ αὐγαί, Π., χ, 27, comp. ν, 244, and ἀριζήλη, ib., σ, 219; ἰφθίμους ψυχάς, ib., α, 3, comp. λ, 55, and ἰφθίμη, ib., ε, 415, πολυφόρῃσι, ib., ξ, 200, and πολυφόρῃην, ib., ι, 568, ἀντιθέη, ἀμφιέλισση, πολυμνήσῃ, ἀμφιέρῃ, ναυσικλείῃ, ἀγακλείῃ, but κούρης τηλεκλειτοῖο, ib., ξ, 321.

18. Of those not compounded, which were given § LXIII as of two terminations, we find with a feminine termination: ἐρήμῃ, Od., γ, 270, comp. μ, 351, ἡμιονεῖη, χειμέριαι, Π., β, 294, ἀσπασίῃ, H., I, 63, but ἀσπάσιος γῆ, Od., ψ, 233, on the other hand we observe ἀλὸς πολιοῖο, ib., ε, 410, &c., αἰγανῆς ῥιπὴ ταναοῖο, Π., π, 589, πρῆξις—οὐ δήμιος, Od., γ, 82, πιπρὸν—ὀδμήν, ib., δ, 406, ὀλοώτατος ὀδμη, ib., 442, ἄγριοι ἄτην, Π., τ, 88, ὅπα χάλκεον, ib., σ, 222, κλυτὸς Ἴπποδάμεια, ib., β, 742. (Where the form is not yet decided, a certain feeling of propriety, or regard to euphony, sometimes decides the choice, e. g. πολλὰς δ' ἰφθίμους ψυχὰς, Π., α, 3, although ἰφθίμας would have been possible according to ἰφθίμη ἄλοχος, ib., ε, 415. Eustathius (p. 16, l. 18,) properly remarks upon this place: ἐξίφυγε δὲ τὸ ἐν τρισὶ παρίοις ἀπαιρον κάλλος.) The other verbals are regular: ἀκισταί, Π., ν, 115, γναμπτῇσι, λ,

416, *γναμπτάς*, σ, 401, *γῶνται*, ο, 350, *δινατήν*, Od., τ, 56, *έλετή*, Π., ι, 409, *κολλητῆσι*, Od., φ, 164, *κολλητάς*, ψ, 194, &c.

§ CCII.

OF THE DEGREES OF COMPARISON IN ADJECTIVES AND ADVERBS.

19. In the Homeric degrees of comparison much is found in consonance with the rules already delivered on this subject: as, *ὄξυς*, *ὄξύτατον*, *βαθύς*, *βάθιστον*, *βραδύς*, (*βαρ*) *βάρδιστον*, *κακώτερος*, *μακάρτερος*, *μακάρτατος*, *μελάντερον*; or with a slender deviation, as *ω* instead of *ο* for the sake of the verse: *κακοξυνώτερος*, Od., υ, 376, *λαεώτερος*, ib., β, 350, *ὄϊζυράτερόν*, Π., ρ, 446, *ὄϊζυράτατον*, Od., ι, 105. There are other words, as in the common dialect, either peculiarly irregular or multi-form.

20. Irregular: *ιδύνατα*, Π., σ, 508, *μισσάτη*, ib., θ, 223, *νάτη*, ib., λ, 712, also *νάται* and *νάτα*; such too as display their roots not in the positive, but still visible in other words, although these are not exactly at the foundation of the degrees of comparison: *ἄλγος*, *ἄλγιον*, *βασιλεύς*, *βασιλεύτερος*, *βασιλεύτατος*, *κέρδος*, *κέρδιον*, *κέρδιστος*, *κύων* (*κυν*), *κύντερον*, *μυχός*, *μυχοίτατος*, *νέεσθαι*, *νέεστεροι*, *ὄπισθεν*, *ὀπίστατον*, *παύροιθεν*, *παυροίτεροι*, *πίων*, *πίότατον*, Π., ι, 577, *πρό* (*προατος*), *πρώτος*, *ῥήγος*, *ῥήγιον*, ib., α, 325, &c., *ὑπέρ*, *ὑπέρτερος*, *ὑπέρτατος*.—Many apparently belonging to this class have still their adjectives: *κάρτιστος* in *κρατύς*, *έλεγχιστος* in *έλεγχίς*, so that it is not necessary to make *κάρτος* and *έλεγχος* their roots.—From obsolete roots are derived, *ὀπλότεροι*, *ὀπλότατοι*, *πύματος*, *ὕστερος*.—A comparative form without a correspondent heightening of the sense is found in *ἀγρότερος*, *δεξιτέρον*, *θηλύττειραι*, *ὀρεότερος*, and with merely a faint expression of comparison in *σαώτερος*, Π., α, 32, *διώττειραι*, Od., μ, 111.

21. Multiform: *ἄσσειν* and in the second formation *ἄσσοτήν*, Od., ρ, 572, τ, 506, and *ἐπασσύττειροι*; *βραδύς*, *βραδίῳ*, *βράσσων*, and *βάρδιστοι*, and according to the same analogy, *κρί* (in *κρίῳ*, whence *κρίῳ*), *κρίσσαν*; *ταχύς*, *θάσσαν*, *θάσσειν*,

θάσσονας, and τάχιστα; παχύς, πάσσαν; μακ in μακρός, and μῆκος, μᾶσσον, Od., 9, 203, μακροτέρην, Od., σ, 195, and μήκιστον, Π., η, 155; and from μέγ in μέγεθος, μείζων and μέγιστος. So ἀγαθός, βέλτερος, βέλτιον, Od., ρ, 18, where now, from the Harl. ms., is given βέλτερον, and ἀρίστην, of which hereafter. Γεραίτερος and γεραίωτερος, κακός, κακίω, κάκιστος, and from χρεῖ, mean, little, bad, χρεῖων, χείρων, and from χείρων in the second formation, χειρότερος. Λοῖσθος, last, Π., ψ, 536, and λοισθήϊον ἔκφορ' αἶθλον, ib., 785, which decides upon ἡμωτάλαντον δὲ χρυσοῦ λοισθήϊ' ἔθηκεν, ib., 751, where some read λοισθήϊ as from λοισθεῖς, the opposite of ἀριστεῖς. Λώϊον and λωϊότερον. Of πλείον, πλείες, &c., below. From πρέσβυς, πρεσβύτερος, τατος, and πρεσβίστην, H., XXX, 2. Πρώτος, and in the second formation, πρώτιστος, like τρίτος, τρίτατος. Ῥηΐδιος from ῥα, ῥήτερος, ῥήστη, Od., δ, 565, ῥήττω, ib., τ, 577, φ, 75, ὕστερος, ὕστατος, and ὕστατίος; φαάντων and φαινότερος, which was probably φαιννότερος, since only from this (φαεν, φᾶν, φααν,) the other form could arise; φέριστος and φέρετατος; φιλίω and φίλτερος, φίλτατος; ᾠκιστος and ᾠκύτατος.

22. Forms of πλε, whence in the singular πλείων and πλείη, in the plural:

N. πλείες, (1) Π., λ, 395,

G.

D.

πλέονες,
πλείονες,
πλείους, (2)
πλέονων,
πλέονεσσιν, σι,
πλείοσιν, σι,
πλέονας, πλείονα.

Acc. πλείας, Π., β, 129,

(1) Πλείες from πλε without a comparative ending, as Germ. *mehr*, Eng. *more* (whence also ΠΛΕΗΣ, ΠΛΕΒΕΣ, *plebs*, properly—the majority of the people, the common people), and with a comparative termination, πλε-ιον, πλείον, also πλείον, πλείονες, &c.—(2) Πλείους, Od., ω, 464, in place of πλείονες. So also οἱ πλείονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους, Od., β, 277.

23. Forms of χείρων, root χρεῖ, whence (χέρης) χέρηος, without comparative form, but with comparative signification. Χρεῖ with the comparative termination ιων, χρεῖων, and by transposition, χείρων.

N.	.....	χείρων,	χείρων,	χείρων,
G.	χείρους,	χείρσιονος,	χείρωνος,	
D.	χείρηι,	χείρσιονι,	χείρωνι,	
Acc.	χείρηα,	χείρσιονα,	χείρωνα,	
		χείρῃα,		
N. plur.	χείρες,	.....	χείρονες.	

The writing of the forms *χείρους*, &c., with *ει*, *χείρειος*, *χείρεια*, arises from the wrong supposition (e. g. of Herodian, Schol. ad Π., α, 80, B), that *χείρηα* is abbreviated from *χείρσιονα*. As *χείρῃων* from *χείρε*, so from *ἄρε* (whence also *ἄρης*, the apt, or *able*), *ἄρῃων*, the fitter, the better, and *ἄρειον*, *ἄρειονος*, *ἄρειονι*, *ἄρειονα*, *ἄρῃα*; plural, *ἄρειους*, Π., κ, 557.

§ CCIII.

NUMERALS.

1. Forms of *εἷς* :

N.	εἷς,	ἓν,	μία,	ἓα,
	ἑῖς, Hes., Σ, 145,			
G.	ἑός,		μῆς,	ἑῆς,
D.	.....		μῇ,	ἑῇ,
Acc.	ἓνα,	ἓν,	μίαν,	ἑαν.

The compounds are *ἑνδεκα*, *ἑνδεκάτη*, η, η, and *ἑνδεκα* with a noun, *ἑνδεκάπηχυ*, Π., Σ, 494. The ordinal has its root in *πρῶ*, whence *πρῶμος* (*primus*,) and the common form *πρῶτος*, also with superlative termination *πρώτιστος*.

2. Forms of *δύω* :

N.	δύω, δύο, δοιά, δοιοί, δοιαί, δοιά,
G.	δύω, Od., κ, 515,
D.	δοιοῖς, δοιοῖσι,
Acc.	δύα, δύο, δοιά, δοιούς, δοιάς, δοιά.

The basis is *δύω*, Lat. *duo* (*duo*, *duo*, *duo*, Germ. *zwei*).—*Δύω* (shortened *δύο* only where the verse requires,) seems to be the dual of *δύος*, *δοος*, *υ* and *ο* being interchanged, and from *δοος* is *δοιά*, *δοιοί*, &c., with *οι* for *ο*.—Numerals compounded of *δύω*: *δυνάδεκα*, and (from *δο*,) *δαδέκα*, and from this

δυα-δεκάτη, Π., φ, 46, and δαδεκάτη, ib., ω, 781, with the cognate word δυαδεκάβοιον, ib., ψ, 703; lastly, δυοκαίδεκα.

3. The root of τρεῖς is τρι (tres), and with a slight change of sound, τρι, for the adverb. Hence τρεῖς contracted from τρίς; and τρίας for nom. and acc., Π., β, 671; and neuter, τρία, τρι', without any other form; and the adverb τρίς, thrice, τριῖα and τριχθαί, τριπλῆ, threefold, and τριχάϊκες. The remoter forms arise out of the root of the adverb, namely, τρι: τριήκοντα (and strangely enough τριηκόντων ἐτίαν, Hes., ε, 641, apparently corrupted out of τριήκοντα *ῥετίαν*), τρισχίλαιοι: the *ordinals*, in the simple form, τρίτος, ου, φ, ον, η, ων; in the extended form, τρίτατος, φ, τριτάτη, ης, η, ην, τρίτατον, and τρισκόσιοι, 300: the *compound* numbers τρισκαίδεκα, τρισκαδεκάτη, ον; and the nouns compounded with τρίς: τρίακτα, τριγλῆνα, τριγλάρχηνα, τρίετες, τριόπος, τριπλάκα, τρίπος, τριπύλα, τριπτυχος, τριστορχαί.

4. The root for *four* is τεταρ, whence by transposition τετρα, the adverb τετράκις, and τισσαρ, whence τίσσαρες, τίσσαρας, τίσσαρα; also from τετορ, τέτορες, τέτορα, Hes., ε, 643, and from a root which more nearly approaches the German vier, namely, πισυρ, πίσυρες, Od., ε, 70, π, 249, and πίσυρας, Π., α, 680, ψ, 171, ω, 233. From the root of the cardinal come τισσαράκοντα, τισσαράβοιον, Π., ψ, 705, and from the root of the adverb, τεταρ or τετρα, the *ordinals* τέταρτος, η, ον, and τέτατος, τέτατον, also the adverbial form τετραχθαί and τετράβοιοι, Od., ν, 81.

5. From πέντε there arise πεντήκοντα, πεντηκόσιοι, πεντηκοντόγυον, Π., ι, 579. The forms πεντάετες, Od., γ, 115, πενταίτηρον, display α instead of ε, which vowel, even if it did not once stand in the root of the cardinal, as in ἐπτά, δέκα, yet belongs to the adverbial roots of the numbers, and from them has passed into the other forms. Thus from πεντα, πεντάκις (not Homeric), πένταχα, Π., μ, 87, and the above cited πεντάετες, πενταίτηρον. So in the following: ὀκτώ, ὀκτάκις, ὀκτάκημιος, &c. A fuller root, πιμπα, is shown in the verb πιμπάσσειναι, Od., δ, 412, also in πιμπάβοιοι, Π., α, 463, Od., γ, 460, and πίμπτος, η, ον, whence πιμπταίοι, ib., ε, 257, on the fifth day, the only word of this sort in Homer.

6. The root of ἕξ is ια. Hence κίρα . . . ἱκαυδεκάδωρα,

II., δ, 109, and ἔκτον, from ἕξ, ἑξήκοντα, ἑξήμαρ, and from the adverbial root ἕξα the form ἑξάστις, Od., γ, 115.

7. To ἑπτά belong ἑπτακαίδεκα, and the derivatives ἑπταβόων, ἑπτάστις, ἑπταπόδην, ἑπτάπορος, ἑπταπύλοιο. The ordinals from another root, ἑβ (as Germ. *sieben*, Thuring. *sieben*), ἑβα, ἑβδο, in the short form, ἑβδομος, ον, and in the longer, ἑβδομάτη, II., η, 248.

8. ὀκτώ appears again only in ὀκτακαίδεκάτη; the other forms have as their basis either the adverbial root in α,—ὀκτάκνημα, II., ε, 723, ὀκτάποδες, Batrach., 300,—or a root ογδ, ογδο (like ἑβα, ἑβδο), in ὀγδοος and ὀγδάκοντα, II., β, 568, 652. The ordinal here also is found both in the short form ὀγδοος, ον, and in the longer ὀγδοάτη, Od., γ, 306, δ, 82, ὀγδοάτην, II., τ, 246. These forms in ατος appear to have arisen by transference from τρίτατος, δέκατος, and remind us of the superlative the more, because every ordinal has in a certain respect the meaning of a superlative, since it expresses *the highest* of a given number. Thus, for example, the eighth is more than all the preceding numbers *one by one*, so the seventh, sixth, &c.

9. To ἑνία appertains a considerable variety of forms. The radical appears to be *να* (NEVN). This reveals itself in the ordinal ἑνάτη, II., β, 313, and its extension ἑνατος, ib., β, 295. Also in the adverbial ἑνάκις and in the derivatives: ἑνάστις, ἑνάνυχες; lastly, with repetition of the first syllable, in ἑνιήκοντα, II., β, 602, which however is not certain.—Likewise we find the form *ννα* extended by an inserted ε into ἑνία. From this arise ἑνναβόων, ἑννεάπηχυς, ἑννεαπῆχες, ἑννεάχιλοι. Before a following ο, ω, the final α is dropped: ἑννέοργυιοι, Od., λ, 311, ἑννέωροιο, II., σ, 351; besides which, in the sequence of η, contraction of εη also occurs: (ἑννεαημαρ, ἑννημαρ) ἑνῆμαρ, through which form the reading ἑνῆκοντα, II., β, 602, instead of the peculiar ἑνιήκοντα, gains some support, especially since it stands in καὶ ἑνῆκοντα πόλης, Od., τ, 174, and is there enforced by the rules of quantity.

10. Δίκα lies unaltered at the root of all forms connected with it: δεκάκις, δεκάχιλοι (like ἑννεάχιλοι), since μύριοι does not occur in Homer, but only μυριοί, μυρίαί, μυρία, numberless. Add to these δέκατος and δέκας, δεκάδες, II., β, 128, δεκάδας,

ib., 126, the only word of this class in Homer, and *δεκάτη* ^{with}

11. The remaining cardinals are *εἴκοσι*, *ἑκατόν*, and *χίλις*.
Of the first we find the forms *εἴκοσι*, and, in the *Odyssey*,
apostrophized *εἴκοσ'* (not *εἴκοσιν*, except in the compound
εἰκοσινήριτ' ἄποινα, *Il.*, *χ.*, 349), and as a digammated word
(§ CLIII, 18,) with a prefixed *ε*: *εἰείκοσιν* and *εἰείκοσι* (not
elided *εἰείκοσ'*). The adverb here also has *α*: *εἰκοσάκις*, and
hence *εἰκοσάβοιον*, *εἰκοσάβοια*, and, with *α* ejected, *εἰκοσόριον*,
Od., *ι.*, 322. On the other hand, the forms of this kind
without prefixure have *ι*: *εἰκοσίμετρον* and the above cited
εἰκοσινήριτ'.

12. *Ἐκατόν* appears only in this form and in compounds:
ἑκατόμβη, *ἑκατόμβοιος*, *ἑκατόμποδον*, *ἑκατόμπολιον*, *ἑκατόμυλον*,
ἑκατόνζυγος.—Of *χίλιοι* there happens to be found merely the
neuter *χίλια*, *χίλι*, and the abbreviated form in the com-
pounds: *ἐννιάχλιοι*, *δεκάχλιοι*.

13. The derived numerals, marking *tens*, from 30 to 90,
have, as we saw, as far as they occur, *η* in the middle: *τρη-
ήκοντα*, &c., except *τεσσαράκοντα*, where rhythm prevents the
duplication, and *ὀγδάκοντα*, in which contraction from *ὀγδοήκοντα*
takes place. The peculiarities of each are marked under their
corresponding primitives.

14. The compound numbers from 11 to 19 are either
joined closely together, e. g. *ἑνδεκά*, *δωδέκα* or *δάδεκα*, and so
in the forms connected with them: *ἑνδεκάτη*, *η*, *ἑνδεκάπηχον*,
δωδεκάτη, *δωδεκάβοιον*; or united by means of *καί*: *δυνακίδεκα*,
τρικακίδεκα, *ἑκκακίδεκα*, *ἑπτακίδεκα*, *ἑκτακίδεκα*. That it is
necessary to combine the three words by the accentuation into
one, is evinced partly by the suppression of *σ* in *ἑκκακίδεκα*,
partly by the transference of the form so combined into the
compound *ἑκκακιδεκάδωρα*, *Il.*, *δ.*, 109.

15. But this sort of combination ceases when the numbers
pass beyond 20: *δύω καὶ εἴκοσ'*, *Od.*, *ι.*, 241, *κ.*, 208, and even
πίσυρες τε καὶ εἴκοσι, *Il.*, *π.*, 249 (here, however, we should
read *πίσυρες καὶ εἴκοσι*, partly on account of the digamma in
εἴκοσι, partly because *τε καὶ* would produce a sort of opposition
between the numbers: *four and also twenty*, e. g. *οὐδ' εἰ μὲν
δεκάκις τε καὶ εἰκοσάκις τόσα δόση*, *Il.*, *ι.*, 379); however, com-
bination appears again when the compound number is united

with a noun: *δυναμεικοσίμετρον*, ib., ι, ψ, 264. Other combinations of numbers than those cited do not appear in Homeric Greek.

Obs.—Peculiar to this dialect, however (*ξίγη ἡ σύνθεσις*, Ven. Schol. ad II., α, 53), are, besides the above quoted *ἐξήμας*, *ἑπτήμας*, also according to the same analogy, *αὐτῆμας*, *πεντήμας*, *πρὸς ἑπτήμας*.

PRONOUNS.

§ CCIV.

SUBSTANTIVE PRONOUNS.

1. The following are the Epic forms :

Singular.

N.	ἐγών,	ἐγώ,	τύνη,	σύ,	. . .		
G.	ἐμέο,	ἐμεῖο,	σέυ,	σεῖο,	ἔο,	εἶο,	
	ἐμεῦ,	μεῦ,	σεῦ,	σευ,	εὔ,	εὔ,	
	ἐμέθεν,	σέθεν,	τεοῖο,	ἔθεν,			
D.	ἐμοί,	μοι,	σοί,	τοι,	έοι,	οἶ,	οί,
			τεῖν,		ἴν,		
	ἐμέ,	με,	σέ,	σε,	ἔ,	έ,	εἔ,
					μιν.		

Dual.

N.	(νά,)		σφά,	. . .	
	νῶϊν,	νῶϊ,	σφῶϊν,	σφῶϊ,	
G.	νῶϊν,		σφῶϊν,		
D.	νῶϊν,		σφῶϊν,	σφῶϊν,*	σφῶϊν,
Acc.	νά,		σφά,		σφῶ,
		νῶϊ,		σφῶϊ,	σφῶε.

Plural.

N.	ἄμμες,	ὑμμες,	. . . .
	(ἡμέεες,) ἡμέεες,	(ὑμέεες,) ὑμέεες,	

G.	ἡμέων, ἡμεῖων, ὑμέων, ὑμεῖων, σφείων, σφειών, σφῶν, σφων,	
D.	ἄμμιν, ἄμμι, ὕμμιν, ὕμμι, σφίσιν, σι, σφισιν, σι, ἡμῖν, ἡμιν, ὑμῖν, ὑμῖ, Π., ε, 485, comp. ζ, 262, μ, 237, &c. Σύ and σύ sound like two forms of the same age, but of a different analogy; and in Homer τ is visible only in some dative forms.—For the third person ἷ is acknowledged by Apollonius Alex. (π. Ἀντ., p. 330, B, comp. <i>Herm. de pron. αὐτός</i> in <i>Actis Lips.</i> , Vol. I, p. 64, and <i>Schol. ad Il.</i> , α, 237.) and others. Some read it in ὥς ἡ ἅπαντα Ἰλιος (i.e. ὥς αὐτή, ἅπαντα Ἰλιος), Π., χ, 410, and <i>ib.</i> , Heyne. The Latin <i>is</i> evinces, that the full sound of this pronoun was <i>is</i> . Moreover, that it had the digamma has been ascertained; and <i>fis</i> compared with Germ. <i>dies-er</i> , as <i>δύω</i> with (dswo) <i>zwo</i> , and with <i>τίς, τί</i> , and the third personal termination <i>τι</i> , demonstrates the original form to have been <i>τῆς</i> , from which <i>τις</i> and <i>fis</i> proceed, as <i>φῆς</i> and <i>θῆς</i> from <i>φῆς</i> or <i>θῆς</i> . For the other cases <i>i</i> passed into <i>ε</i> , <i>ῖο</i> , <i>ῖ</i> , as in <i>die-er</i> , <i>these</i> , so that <i>i</i> remained only in certain forms, <i>ἴν, μίν, νίν</i> .	
Acc.	ἄμμε, ὕμμε, σφείας, σφειας, ἡμέας, ὑμέας, σφας, σφε, ἡμας, ἡμας, σφ.	

2. The forms *ἐγώ, μοι*, and *ἄμμις*, give as roots *εγ, μι, αμ*, of which the first two survive in the Germ. *ich*, Eng. *I*, and *mir*, Eng. *to me*; the third appears in the English *am*, the first person of *to be*.—To the root *μι* correspond in the other persons *σι* and *τι*, of which hereafter, and these three will be recognised as verbal suffixes; e. g. *ἔμ-μί, ἔσ-σί, ἔσ-τί*. From *εγ* arises by paragoge^(B) (*ωνη*), the form *ἐγώνη*, which was retained by the Dorians. From *ἐγώνη* is the abbreviated form *ἐγών*, which, however, has in Homer the *ν* only when supported by quantity.—Of the second person the radical form is *τυ* (*tu*, DV), the paragogic *τύνη*, Π., ε, 485, comp. ζ, 262, μ, 237, &c. *Σύ* and *σύ* sound like two forms of the same age, but of a different analogy; and in Homer *τ* is visible only in some dative forms.—For the third person *ἷ* is acknowledged by Apollonius Alex. (π. Ἀντ., p. 330, B, comp. *Herm. de pron. αὐτός* in *Actis Lips.*, Vol. I, p. 64, and *Schol. ad Il.*, α, 237.) and others. Some read it in ὥς ἡ ἅπαντα Ἰλιος (i.e. ὥς αὐτή, ἅπαντα Ἰλιος), Π., χ, 410, and *ib.*, Heyne. The Latin *is* evinces, that the full sound of this pronoun was *is*. Moreover, that it had the digamma has been ascertained; and *fis* compared with Germ. *dies-er*, as *δύω* with (dswo) *zwo*, and with *τίς, τί*, and the third personal termination *τι*, demonstrates the original form to have been *τῆς*, from which *τις* and *fis* proceed, as *φῆς* and *θῆς* from *φῆς* or *θῆς*. For the other cases *i* passed into *ε*, *ῖο*, *ῖ*, as in *die-er*, *these*, so that *i* remained only in certain forms, *ἴν, μίν, νίν*.

3. *Genitive*. The forms *ἡμῖο (στο), ῖο*, compared with *μι, σι, τι*, show *i* changed into *ε*, and the *σ* thrown away from *ος*, the universal sign of the genitive, as in the second declension, and some forms of the first (comp. *Apoll. ut sup.*, p. 356, A).

—**E** before *μεο* is to be treated as a prefixture,—to which we all return under the verbs. The connection of the genitive forms, *ἐμέο*, extended *ἐμεῖο*, contracted *ἐμεῦ*, enclitic *μεν*, and with the rest, is very evident. The forms *ἐμέθεν*, *σέθεν*, *ἐθεν*, have the adverbial termination as a mark of case, as *Αἰσύμεθεν*, *Ἰδούθεν*, &c.—The forms *ἐμοῖο*, *σοῖο*, for *ἐμεῖο*, *σεῖο*, are confined to places where they are really the genitives of *ἐμός*, &c.—*Τσοῖο* stands impregnable in only one place: *ὀδυσσαμένειοιο*, *σοῖο*, *Π.*, *ἑ*, 37, repeated *ib.*, 468, “in a book which contains more of what is singular than any preceding one,” so long as the cause of the explanation in Hesychius, *ἀμφὶ τσοῖο, περιεῖται*, is not detected elsewhere.—*Εῖο*, given in Buttmann (§ XVII, obs. 6, 7), stands not in Homer, nor is the form mentioned by Apollonius.—The apostrophe in the genitive *ἐμῷ* *ὀλέγον*, *Π.*, *ψ*, 789, *σεῷ* *ὄρε κεν*, *ib.*, *ζ*, 454, comp. *Od.*, 462, is, according to the general rule, inadmissible, since it can be avoided by the use of other forms, *ἐμεῦ*, *σεῦ*.

4. *Dative*. The original forms retained by the Dorians, *ἐμεῖν*, *ἐμίν*, *τεῖν*, *τίν*, *εῖν*, *ἴν*, with the old *ν* of the dative in the singular. Only *τεῖν* remains in Homer, and that only in the *Odyssee*, *δ*, 619, 829, *λ*, 560, *ο*, 119, supported by quantity, with which, on the other hand, *ἐμοί* and *σοί* correspond as well as *ἐμίν*, *εῖν*. After the rejection of *ν*, *ἐμει*, *τεῖ*, *εῖ*, and *ι*, were extended by the assumption of *ο*, *ἐμοί*, *σοί*, *σοί*, *σοί* (*ιοί* would be more accurate), and *οί*;—*μοι* and *ροι* are always enclitic. That *ἴν* is not foreign to the Epic language, is proved by the citation in Apollon. from Hesiod, *ἴν δ' αὐτῶν θανάτοιο ταμῆς*, to which place the parallel is: *οἱ δ' αὐτῶν κακὰ τεύχεα ἄνθρ' ἄλλα κακὰ τεύχεα*, Hes., *ἔ*, 248 (comp. Ruhnken. *Ep. Crit.* I, p. 198, ed. second). To this class also belongs *σὺν δὲ σφιν* for *αὐτῶν*, H., XVIII, 19 (perhaps *σὺν δὲ σφιν*), and *βρίθει μὲν σφιν ἄρουρα* for *αὐτῶν*, H., XXX. Comp. § CLXXXVI, 3.

5. *Accusative*. “*Es* (*sese*), with accent thrown back, as in *ἔεις*, *ἔειδα*, in *ἔς δ' αὐτόν*, *Π.*, *ν*, 171, comp. *ω*, 134. The accusatives, *μίν* of the Ionians, *νίν* of the Dorics and Tragics, arose from *φιν*, which had *ν* as a mark of the accusative, as in *τιν* for *σί* (comp. Apollon. *ut sup.*, p. 365, *B*), and which, after the rejection of the *φ*, was, as a feeble syllable, supported

by μ and ν . Moreover, that $\mu\acute{\nu}$ and $\acute{\epsilon}$ were employed not only for the masculine and feminine, but also for the neuter, is demonstrated by $\sigma\kappa\eta\pi\tau\rho\omicron\nu$. . . $\pi\epsilon\rho\iota$ γάρ $\rho\acute{\alpha}$ $\epsilon\chi\alpha\lambda\kappa\omicron\varsigma$ $\epsilon\lambda\epsilon\upsilon\theta\epsilon\iota$. . . $\nu\acute{\nu}$ $\alpha\upsilon\tau\acute{\epsilon}$ $\mu\omicron\nu$ $\nu\acute{\iota}\epsilon\varsigma$ 'Αχαιῶν, κ. τ. λ., II., α, 234; also it stands for $\alpha\upsilon\tau\acute{\alpha}\varsigma$, H., III, 268.

6. The *dual* of the first and second persons has the roots (which have survived in the Latin *nos*, *vos*,) $\nu\omega$, $\sigma\phi\omega$, either unaltered,— $\nu\acute{\omega}$ in the accus., Od., ο, 475, π, 306, and $\sigma\phi\acute{\omega}$, nom. II., α, 574, λ, 782, ν, 47, accus. ib., ο, 146,—or with the suffix $\omicron\iota\varsigma$, as *nohis*, *vohis*, so $\nu\omega\omicron\iota\varsigma$, $\sigma\phi\omega\omicron\iota\varsigma$. These full forms reveal themselves only with ν for σ (as $\delta\acute{\iota}\nu$ for $\delta\acute{\iota}\varsigma$), as nominatives, in $\nu\acute{\omega}\nu$ δ' $\epsilon\kappa\delta\ddot{\upsilon}\mu\epsilon\nu$ $\delta\lambda\alpha\theta\rho\omicron\nu$, II., π, 99, perhaps also $\sigma\phi\acute{\omega}\nu$, Od., ψ, 52, though this is not certain, since $\sigma\phi\acute{\omega}\nu$ there, may be the dative in relation to $\eta\tau\omicron\rho$: $\nu\acute{\omega}\nu$ may be the accus. in $\nu\acute{\omega}\nu$ $\alpha\gamma\acute{\alpha}\sigma\alpha\nu\tau\omicron$, κ. τ. λ., Od., ψ, 211. In δ' $\sigma\phi\acute{\omega}$ $\pi\rho\omicron\iota\mu$, II., α, 336, Zenodotus read, without metrical necessity, $\sigma\phi\acute{\omega}\nu$, in order to show that the form $\sigma\phi\acute{\omega}\nu$, in other cases besides the gen. and dat., rests upon ancient authority, and was limited to these merely by the later schools of the Grammarians. In other places the forms $\nu\acute{\omega}\iota$ and $\sigma\phi\acute{\omega}\iota$ without ν are used for nom. and accus., and with ν commonly for the dative.—The genitive with ν stands in only two passages, II., χ, 88, Od., π, 171. Iota is subscribed only in Od., λ, 62, to which the ancient Commentators objected.* Perhaps the dative without ν should stand there: $\sigma\phi\acute{\omega}\iota$ γένος for $\sigma\phi\acute{\omega}\iota$ γε γένος, so that this ν in the dual was not peculiar to any particular case, but stood or fell according to the demand of versification, and thus this inflection (full-written, $\nu\acute{\omega}\phi\iota\nu$,) has retained that uncertainty, which we have already ascribed to the application of the suffix $\phi\iota\nu$.—For the dative of the third person likewise, a form $\sigma\phi\omega\acute{\iota}\nu$ is found, but always enclitic, see II., θ, 402, α, 338, λ, 628, &c.—For the *accus. of the third person alone* $\sigma\phi\omega\acute{\iota}$ is equally enclitic, see II., α, 8, π, 546, &c., and $\epsilon\acute{\iota}$ $\mu\acute{\eta}$ $\sigma\phi\omega\acute{\iota}$ 'Αλαρτε, ib., ς, 531.†— $\Sigma\phi\acute{\omega}\iota\varsigma$ for the second

* Apollon. Alex. π. 'Απ., p. 370, A. Valckenaer ad Phœniss., 171, alters the reading to $\omicron\upsilon$ γάρ $\sigma\phi\acute{\omega}\nu$ γε γένος.

† Apoll. Alex. π. 'Απ., p. 373, C, cites also from the Thebais $\epsilon\tilde{\omega}$ καί

person, instead of σφῶϊ, was read according to Apollonius, p. 374, by Ixion, in Il., η, 280, to which form therefore ῶϊς for ῶϊ is parallel, cited by Apollonius out of Antimachus.

7. *Plural. Nominative.* The more ancient forms are ἄμμες and ὕμμες (both with the *spiritus lenis*, comp. Schol. ad Il., α, 335), the roots αμ and υμ with the symbol of connection ες (in ἔσ-α, within, thus AMEΣ, *I within or among a number*, consequently *we*), the other forms are extended: 'HMEEΣ, 'TMEEΣ, ἡμεῖς, ὑμεῖς. The corresponding form for the third person would be ΣΦEEΣ, σφεῖς (from TΦIEΣ, ΣΦIEΣ, *he among*), yet it is unknown to Homer, and was employed neither by the Æolians nor the Dorians. *Comp. Apoll., p. 378, B, 380, B.*

8. *Genitive.* The ancient forms ἄμμων and ὕμμων, being of the same quantity with the attenuated ἡμέων, ὑμέων, are on that account not visible in use. To ἡμέων, ὑμέων, belongs σφίων, σφῶν, which in τῷ σφειων, Od., γ, 134, is enclitic; but is not enclitic as σφῶν in Il., μ, 155, τ, 302.

9. The *dative* ἀμμέσιν in Alcæus (*Apoll., ut supra, p. 383*), compared with σφίσιν, gives as ancient forms, AM-MEΣIN, HMEΣIN, &c., whence ἄμμιν and ἡμῖν, &c., are abbreviated, as σφίν from σφίσιν. (In this σφίσιν the radical *iota* appears again.)—By *enclisis* ἡμῖν becomes ἤμιν (some write it ἡμίν), and ἤμιν passes into ἦμιν, when the verse requires short *iota*, as in Od., λ, 344, υ, 272.—The parallel forms of ὑμῖν, namely ὕμιν and ὦμιν, do not occur, but in their place is found ὕμμιν, as ἄμμιν also has limited the reception of ἤμιν.—Σφίν out of the reach of *enclisis*, and therefore *orthotone*, is cited by Apollonius, p. 385, A, from Hesiod: σφίν δ' αὐτοῖς μέγα πῆμα, probably from ἔ, 46, where now stands σοί τ' αὐτῷ μέγα πῆμα. In Homer it occurs frequently as enclitic. Σφι is always enclitic. Σφ' for σφι, Il., ξ, 205, Od., γ, 440, may be delivered from apostrophe by synizesis.

10. *Accusative.* Together with ἄμμε, ὕμμε, shortened from 'AMMEAΣ, 'TMMEAΣ, as σφεῖ from σφείας, there

σφω γίνετο μήτηρ, i. e. σφώ without ι (whence also in Il., ε, 531, the apostrophe should be removed), and from Book I, ἀσπασίως τί σφω ἄγς εἶπαδε.

stands of like quantity ἡμας, Od., π, 372, nowhere υμας, but σφάς analogous to ἡμας in Π., ε, 567, supported by this analogy, and by Apollonius, Hesychius, and the Etym. M., against the now admitted σφιας. Ἡμίας, ὑμίας, σφίας, are always open, and, where necessary, submit to synizesis. Σφί is always enclitic.

§ CCV.

OF THE ENCLISIS AND ORTHOTONESIS OF THE PRONOUNS

11. The enclitic forms are written in the paradigm without accent or with an altered accent; but in the present editions much in the use of enclisis is variable. *Universally*, however, *enclisis ceases when the meaning of the pronoun is by any means raised and strengthened*.

Obs.—Hence it follows, that the nom. ἐγώ, σύ, are never enclitic, since they are employed to strengthen the *personal expression*,^(B) otherwise omitted. Concerning αὐτός, as representative of the third person, there is some doubt. In our Homer it has been retained as enclitic only in Π., μ, 204.

12. The strengthening takes place, 1st, when the case of the pronoun is governed by a preposition, adverb, adjective, or substantive: ἀμφὶ ἐ, ἐν σοί, ἐπὶ οἷ, σίθην ἀντίον, ἴσον ἐμοί, ἄχος σίθην, Π., δ, 169, regret for thee, ἄχος στυ, thy regret, would be enclitic, as χήρη στυ, thy widow, but χήρη στυ, bereaved of thee. Likewise the regimen of verbs removes enclisis; except when the case governed by the verb stands without relation to another word, or without any peculiar weight, as εἴ με σαώσεις, οὐδέ με πείσεις, οἱ πείθονται, &c.; although in precisely similar passages a stronger intonation is sometimes found: ἀπὸ θυμοῦ Μᾶλλον ἐμοὶ ἴσται, Π., α, 563, εὐχσθαι ἐμὲ νικῆσαι, ib., φ, 501, &c.

13. Also, 2nd, in comparative expressions: φέρετός ἐμι σίθην, σίω φέρετοί εἰσι, ἴο μὲν' ἀμείνονα, ἐπὶ εὖ φημί βίη πολὺ φέρετος εἶναι (not εἶ), Π., α, 165.

14. Likewise, 3rd, in oppositions of a different kind: ἀντιδιαστολή, ἀντιδιαστελλόμενον. Thus upon ἡ δ' ἐμὲ χεῖρὸς ἑλοῦσα, φίλων ἀπόνοςφιν ἑταίρων, Od., μ, 34. Apollonius (περὶ συντάξεως, p. 119, Bekk.,) remarks: ὀρθοτονοῦμεν γοῦν τὸ ἡ δ' ἐμὲ . . . διὰ τὸ ἀντιδιαστελλόμενον πρόσωπον τῶν ἑταίρων.—So ταῖδ' αὖ ἐμοὶ λῦσαι τι φίλην, Il., α, 20, after the preceding ἐμὶν μὲν θεοὶ, κ.τ.λ., which the Grammarians call ἑμφασίς τήρου προσώπου παραλαβομένη (ib., p. 121), or παρέμπτασις ἐντιδιαστελλομένου προσώπου. Hence not ὡς δ' αὐτὰς καὶ καῖνον —ὡς σε, γύναι, κ.τ.λ., Od., ζ, 168, but ὡς σέ, not Ζεὺς δ' εὐτὸς ἔμευ ὄλβον Ὀλύμπιος ἀνθρώποισιν | καὶ ποῦ σοι τάγ' ἰδαιεν, ib., 190, but καὶ που σοί. So must we emend Il., ζ, 206, ι, 615, κ, 331, υ, 305, and not καλὸν τοι σὺν ἐμοὶ τὸν κῆρην, ὅς κ' ἐμὲ κῆρῃ, but ὅς κ' ἐμὲ κῆρῃ.

15. Farther, orthotonesis prevails, when with the pronoun also αὐτοῦ, αὐτῶ, &c., or some other word referring to the pronoun, is placed: ἡ ἐμοὶ αὐτῶ, σοὶ δ' αὐτῶ, &c. Hence for τοι αὐτῶ, Od., ι, 187, write σοὶ αὐτῶ, and so in other passages. Likewise we find, ἐμεῦ ζῶντος, στυγερὴν ἐμέ, σέθεν . . . χρομένης, l., 3, 477. Hence not γὰρ σὺ πατὴρ ἐνὶ μεγάροισιν ἄκουσα ἑχόμενης, Il., α, 396, but γὰρ σέο, and so correct ib., 3, 83, χ, 124, ψ, 70, Od., γ, 53, &c.

Obs.—If the meaning of αὐτός be not immediately connected with the substantive pronoun, but the one be only a closer definition of the other, then the *orthotonesis* disappears, and αὐτός may be placed either first or second: Εὐρύαλος δὲ ἰ αὐτὸν ἀρτεσάσθω ἱππίσσην, Od., 3, 396, not *himself*, but *him*, namely *that very person*, that is Ulysses, and these cases are parallel to the *article* or *pronoun* with a following *name*, § CCLXXXIV, 17.—So μ' αὐτὸν, Il., κ, 242, μιν αὐτὸν, Od., δ, 118, and with αὐτός preceding: αὐτῷ τοι, Il., ι, 249, αὐτὸν σε, ib., ι, 680.

16. Lastly, the enclisis is removed by strengthening particles: γέ, πέρ, δέ, μὲν; μὴ γὰρ ἔμοιγε, Il., α, 295, &c., and with καί: καὶ ἐμοὶ γε, ib., λ, 366, &c. Hence not οὔτε μὲ ἐν μεγάροισι, Od., λ, 198, οὔτε μὲ γ' ἐν νῆσσι, ib., 406, but

in the first passage, οὐτ' ἔμ' ἐνι, and in the second, οὐτ' ἐμ' γ' ἐν, as was the earlier reading in both.

17. On the other hand the enclisis is required for the genitive of possession, and hence πατρὸς σοῖο is preferred to πατρὸς σοῖο, Π., α, 486, and in μεγαθύμου σείο φονῆος, ib., ε, 335, σοῖο should be adopted out of the Harleian ms.—Where there is a separation between the words, as ἡματι τῶ, οὐτ' ἐμὶν διαὶ Θέτις ἡψατο γούνων, Π., ο, 76, comp. ib., δ, 343, γ, 454, Od., τ, 348, we must understand not an *union* (σύνταξις), but an *apposition* (παράταξις,) of ideas, so that in Od., τ, 348, the verb ἡψασθαι refers equally to ἐμείο, to touch me, and to ποδῶν, to touch the feet.—Also by being placed first this genitive is relieved from enclisis: as, σίο δ' ὄστιά πύου ἄρουρα, Π., δ, 174.

18. Enclisis is required likewise,

- a. For the dative, which stands for a genitive, e. g. ὅσι δέ οἱ, Π., α, 104, ἐν δέ οἱ ἦτορ, ib., 188, whence in αἶδ' ἰὸν οἶκον Κῆρδεσκον, Od., ψ, 8. Wolf has adopted from Eustath. οἶτε οἱ οἶκον.
- b. For the dative which conveys but a slight notion of appropriation, so that in φράζεσθ', ὡς ὑμῶν πρόμαχος δαδμημένος εὔδει, Π., ξ, 482, where one ms. has ὑμῖν, we should write ὑμῖν.
- c. For the so called dative of advantage (*dativus com-modi*): ὄφρ' ἡμῖν ἐκαίεργον ἰλάσσαι, Π., α, 147, &c. Thus in ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν, ib., 583, read ἡμῶ, and so in Ol., β, 339, Od., α, 166, κ, 464.

Obs.—The position of the pronoun before the verb, however, introduces orthotonesis, and as δός μοι and ἐμοὶ δός, so also differ ἀπυλῆσαι δέ τω ᾧδε, Π., α, 181, and σοὶ μὲν δὴ, Μενέλαε, κατηφείη καὶ ὄνειδος ἔσσεται, ib., ε, 556. Yet, in the Epic language, this distinction is not strictly observed, and the fluctuating sense, in such relations, easily inclines one way or the other: ἐμὲ δ' ἔγνω καὶ προσίειπε, Od., λ, 91, but ἔγνω δὲ ψυχὴ με ποδώκεος Διαικίδαο, ib., 470; or even where the pronoun stands before the verb: Μή σι, γίγρον . . . παρὰ νηυσὶ κηχρίω . . . μὴ νύ τω οὐ χρεαίστη σκῆπτρον, Π., α, 26.

§ CCVI.

OF THE ADJECTIVE AND OTHER PRONOUNS.

19. Forms of *τίς*:Of indefinite *τίς*.N. *τίς*, *τί*,G. *τιο*,*τιυ*,D. *τιω*,*τω*,Acc. *τινα*, *τι*,Of interrogative *τίς*.*τίς*, *τί*, *τή*,*τίο*, Il., α, 128,*τιῷ*, ib., σ, 192, also relative,Dual.
τίνα, *τί*.N. *τινε*.

Plural.

N. *τινες*,*τινς*,Acc. *τινας*,*τιων*, only Il., α, 387.

20. We saw before that *τίς* was of the same root with *ζο*. Hence it agrees, in the forms *τιο*, *τιυ*, *τίο*, *τιῷ*, with the declension of that pronoun. At the same time the germs of other declensions also appear, of the second in *τιω* and *τω* for *τιοι* and *τοι*, and of the third in *τινα*, *τινε*, *τινς*, *τινας*.

21. *Τίς*, *τι*, with the vowels *ο* and *η*, is developed in *ΤΟΣ*, *ΤΗ*, *ΤΟ*, whence proceed,

<i>ὅς</i> ,	<i>ῆ</i> ,	<i>ὄ</i> ,	the relative,
<i>ὄ</i> ,	<i>ῆ</i> ,	<i>τό</i> ,	the Epic relative,
<i>ὄ</i> ,	<i>ῆ</i> ,	<i>τό</i> ,	the article.

22. It is evident that the Epic relative is distinguished only by its accent from the article, and has all the other forms, *τοῦ*, *τῆς*, *τῷ*, &c., in common with it, without excluding, however, the other forms of *ὅς* and *ὄ*. "Ο and *ὅς* dispute the place when *σφιν* follows: *ὄ σφιν* was the lection of Aristarchus, comp. Etym. M., p. 614, l. 12, *ὅς σφιν* of others, comp. Heyne ad Il., α, 73.—In the nom. plur. *τ* remains according to the exigency of the verse: *τοί*, *ταί*, *τά*.

23. The *demonstratives* are formed from *ΤΟΣ*, *ΤΗ*, *ΤΟ*, and the article: (*ὁ-τος*) *οὗτος*, (*ἡ-τη*) *αὕτη*, (*το-το*) *τοῦτο*. *ΤΟΣ* (root *ΤΟ*), with a new *ΟΣ* gives (*το-ος*) *τοῖος*, with *οὗτος* *τοιούτος*.

Besides these there is the demonstrative δ , which the more accurate ancients accented in that sense, e. g. $\delta\tilde{\iota}$ μὲν δυσσώμῳ Ὑπερίονος, $\delta\tilde{\iota}$ δ' ἀνιόντος, Od., α, 24. There are likewise $\delta\tilde{\iota}$, $\delta\tilde{\iota}\gamma\epsilon$, and $\delta\tilde{\iota}\delta\epsilon$, of which the following datives are remarkable: τοῖσδεσι, τοῖσδεσσι, τοῖσδεσσιν, as efforts of the language to subject even the appended syllables to the laws of inflection.

24. $\alphaὐτός$ (compounded of $\tau\omicron\varsigma$ and $\alpha\tilde{\iota}$, the intensive α , as $\alphaὐξέμεν$ of $\alpha\tilde{\iota}$ and $\xi\upsilon\sigma\alpha\nu$) is by Homer always kept separate from the substantive pronouns: $\alphaὐτῷ$ μοι, ἐμοὶ $\alphaὐτῇ$, $\alphaὐτῷ$ τε, $\iota\omicron\iota$ $\alphaὐτῷ$, $\sigma\acute{\iota}$ — $\alphaὐτόν$, Π., ι, 273, ξ $\alphaὐτῇ$, ib., ξ, 162.*

25. The acc. $\alphaὐτόν$ is enclitic in $\kappa\acute{o}\psi\epsilon$ γάρ $\alphaὐτόν$ ἔχοντι παρὰ στῆθος, Π., μ, 204. (Comp. Schol. ad Π., μ, 204, Hermann de Pron. $\alphaὐτός$, p. 65.) Hermann would extend the enclisis also to $\alphaὐτό$ and $\alphaὐτά$, Π., γ, 25, ο, 43, &c.

26. The relatives $\delta\tilde{\varsigma}$ and $\delta\tilde{\iota}$ combine, the first with $\tau\iota\varsigma$, $\tau\iota$, the second with $\tau\iota\varsigma$, $\delta\tilde{o}\tau\iota\varsigma$, $\delta\tilde{o}\tau\tau\iota$, $\delta\tilde{o}\tau\iota\varsigma$, of which last we find the following forms, of the masculine and neuter genders, ^(B) and beginning with \omicron , which, since the cases are marked by the inflection of $\tau\iota\varsigma$, is not itself inflected.

Singular.

- | | | |
|------|---|---|
| N. | $\delta\tilde{o}\tau\iota\varsigma$, Od., α, 47, &c. | $\delta\tilde{o}\tau\iota$, Π., α, 85, &c. |
| | | $\delta\tilde{o}\tau\tau\iota$, ib., Σ, 408, |
| G. | $\delta\tilde{o}\tau\tau\iota$, Od., ς, 421, | |
| | $\delta\tilde{o}\tau\tau\iota\omicron$, ib., α, 124, $\chi\omicron$ 377, | |
| | $\delta\tilde{o}\tau\tau\iota\upsilon$, ib., ς, 121, | |
| | $\delta\tilde{o}\upsilon$, Π., β, 325, Od., α, 70, H., I, 156, (1) | |
| D. | $\delta\tilde{o}\tau\iota\alpha$, Π., ο, 664, Od., β, 114, | |
| | $\delta\tilde{o}\tau\alpha$, Π., μ, 428, (2) | $\delta\tilde{o}$ $\tau\iota\upsilon\iota$, Hes., ε, 21. |
| Acc. | $\delta\tilde{o}\tau\iota\alpha$, Π., $\chi\omicron$ 450, ^(B) | $\delta\tilde{o}\tau\iota$ and $\delta\tilde{o}\tau\tau\iota$. |

Plural.

- | | |
|----|--|
| N. | .... |
| G. | $\delta\tilde{o}\tau\tau\omega\upsilon$, Od., α, 39, |
| D. | $\delta\tilde{o}\tau\iota\omicron\iota\sigma\iota$, Π., ο, 491, |

* Comp. Apoll., ut supra, p. 139, Reiz ad Hes. Theog., 470, Wolf's edition.—Places in Pindar, such as $\delta\tilde{\nu}$ παρῆς ἔχῃ Κρόνος ἱεροῖσι $\alphaὐτῷ$ σέβει, Ol., 2, 84 (139), and the like, demonstrate that to his usage also $\alphaὐτοῦ$, $\alphaὐτῷ$, which have here and there intruded, as well as $\epsilon\mu\alphaὐτῷ$, $\sigma\alpha\tauῷ$, were foreign.

Acc. ὄντας, Il., 492,

οὐσιν, ib., δ, 240,

ἃ τιν', Il., α, 289,

ἄσσα, ἄσσ'. (3)

(1) In Hymn I, 156, ὄρου is also given. "Οου has clearly arisen from ὄρο after the ejection of τ, so that ου was contracted into ου instead of ου, as in the case of δέους and σκείους. —(2) Zenodotus, however, read here likewise ὄρου, which Wolf has admitted.—(3) Il., α, 554, ι, 367, &c., Herodian ad Il., α, 554, derives it from ἄ and σά for τά, which remained among the Megarensians; thus ἄσσα for ἄσα as ὄρρι for ὄρι. We find, however, also ἄσσα after ὅποια in εἰπέ μοι, ὅποιοι ἄσσα πρὶ χροὶ ἔμμετα ἔστο, Od., τ, 218 (*qualia quædam, German was für welche*), for τίνα, which points to a different analogy. ΣΑ for τὰ prefixed Α, like ΤΟΣ in ΑΤΤΟΣ, αὐτός, and passed through ΑΥΣΑ into ἄσσα and ἄσσα, according as it stood *out of* or *in* relation. Concerning the breathing comp. Heyne ad Il., α, 554.

27. Together with the common forms of the possessives, which were given in § LXXVIII, there are found some particular forms:

ἑμός,	...	...	...	...	...
σός,	...	...	τέός,	τή,	τέόν,
ός,	...	...	ίός,	ή,	ίόν,
ἡμέτερος,	...	...	...	...	...
			ἁμόν,	ἁμή,	ἁμόν,
				ἁμάς,	
ὑμέτερος,	...	...	..	ὑμή,	
				ὑμήν,	
					ὑμά,
σφέτερος,	...	...	σφοῦ, Il., α,	σφή,	σφῶ,
			534,	σφή,	σφῶ,
			σφόν,		
			σφῶν,		
			σφοῖσι, ε,		
			σφοῖς,	σφάς.	

28. The forms ἁμός, ὑμός, and σφός, come from the roots ἁμέ, ὑμέ, σφέ, without the insertion of the syllable τρ.—ἁμός, with *long α*, and hence removed from the analogy of ἁμμες and passing over into that of ἡμῆς, is better written with the

aspirate, than with the smooth breathing, comp. Heyne, l. ζ, 414.

29. Of ὅσος there appears the extension ὅσσάκις τι καὶ ὅλον, Il., ε, 758, with the same sense as ὅσον, like the extension in ὑπέραισις, ib., ζ, 353, and the like.

THE VERB.

§ CCVII.

ORIGIN OF THE FORMS FOR TENSES AND PERSONS.

1. If we compare these three parts of the substantive verb (ἴσμι) ἴσμι, ἴσ-σῖ, ἴσ-τι, with each other and with the Latin *es-se*, and German *wes-en*, we shall perceive the root of this primitive word to be *ε*,* with or without the digamma, which passed, in combination with the primitive pronouns *μ* *σ*, *τ*, into the persons of the verb.

2. In order to understand the further developement of the forms let us observe,

a. That the pronominal affixes were extended by the insertion of *α*: *μι*, *μαι*, *σι*, *σαι*, *τι*, *ται*. (Thus *καί* is from *κῖ*, still visible in the modern Greek, e. g. in the crasis *κἀνθή*, i. e. *καὶ ἀνθή*.)

* The meaning of this root is shown in the Hebrew *עֵשֶׂה*, HESCE *Fire*, comp. the German *Esse* for *Feuerherd* (hearth), also tautologically named *Feueresse*, and again comp. with this *comesse*, *comesus*, German *essen* (to eat), and we have the necessary series whence to draw the conclusion, that the substantive verb (*wesen—esse—ἴσθαι*) denotes *existence supported by consumption of nourishment*. Of all life it seems the indispensable condition, that the object, in which it dwells, should be sustained and developed by the adhibition of homogeneous matter, that by *consumption*.

b. That these, by means of prefixed sounds, connect themselves more conveniently with the root. Such prefixed sounds obtain in ἰμοί, ἰμέ, from μοί, μέ. So σί has still in modern Greek σί or σίνα, and ῖ has ῖα. A and o as well as ε served as prefixures for combining the affixes with the root.

3. The further developement has thus the following steps:

- a. ΕΞΟΜΙ, ΕΞΕΞΙ, ΕΞΕΤΙ,
- b. ΕΞΟΜΑΙ, ΕΞΕΞΑΙ, ΕΞΕΤΑΙ,
- c. ΕΞΑΜΙ, ΕΞΑΣΙ, ΕΞΑΤΙ, &c.

4. The designation of different tenses by different forms is a work of a language already advanced; and the Greek made the first step towards this by *duplication of the radical syllable*, ΕΞΕΞΟΜΑΙ, ΕΞΕΞΕΞΑΙ, ΕΞΕΞΕΤΑΙ, whence proceeded after ejection of the middle sigmas ἰσίομαι, ἰσέαι, ἴσσαι, or ἰσσεύμαι, ἰσέη, ἰσσεῖται, the future forms which remained with the Dorians, while in common use the simple form ἴσους obtained in the future, while the undeveloped σμί) εἰμί fell to the share of the present.

5. In this derivation we see comprised almost all terminations which, in the progress of the tongue, were apportioned to the different tenses: from ΕΞΟ-ΜΙ come ἴω and σω, from ΕΞΟΜΑΙ, ἴομαι and σομαι, from ΕΞΑΜΙ, ΕΞΑ, εα, σα, α, of which ῖα or ῖα remained as the imperfect, and as the Iomeric termination of the pluperfect. ΕΞΑΜ (εραμ) passed through ΕΑΜ (ημ) into ῖν, which then served for the formation of the terminations μην, εἰ-ην, θην, &c., and of την and σθην in the secondary tenses. Herein lie also the personal terminations, not only μι, σι, τι, but also (ομ, ο) ω, (εε) εις, (εε) ει, μαι, σαι, ται, and for the secondary tenses, (ομ) ον, ες, μην, σο, το, (μην arising in the manner above pointed out, σο and το from σι, τι, in the same manner as σοί, οί,) and likewise the modal-vowels of the indicative.

6. The origin of the plural terminations, at least of the first and second person, is also clear, if, when once aware of the nature of the affixes, we form from the primitive ΜΙ and ΣΙ their plurals ΜΕΣ, ΣΕΣ, or ΤΕΣ, without farther addition, and connect μες and τες with the root, either immediately, or by means of prefixed sounds. *Immediately* (ἰμέες) εἰμέες, (ἰστές)

ἰστί, of which ἰμῖς remained with the Dorians, though in common use it passed into ἰμῖν, and ἰστί has dropped the σ. According to another analogy the affixes, second person TI and ΣΙ, third person ΤΙ, which we have already changed into ΣΟ (ΤΟ) and ΤΟ, were ended with Ν, second person ΤΟΝ, third person ΤΟΝ. *With prefixed sounds* appear ΕΣΟΜΕΙ, ΕΣΕΤΕΣ, and these combined with the formal syllable (found also in the adverbs,) θον, θα, (θεν) θε, give ἰσόμεσθε, ἰσόμεσθα, (ισεσθε) ἰσθε and ἰσέσθον, the two last after the ejection of τε, and the two former likewise, ἰσόμεθον, ἰσόμεθε, after the ejection of σ. These terminations, in the development of the language, are thus distributed.

- a. In active. D. μὲν, τόν, τόν or τῇ,
Pl. μὲν, τε,
b. In passive. D. ὀμίσθον, ἰσθον, ἰσθον
ὀμίσθον or ἰσθην,
Pl. ὀμίσθα, ἰσθε,
ὀμίσθα.

7. Of another kind is the third person plural, which, we compare ἴσονται with the Doric sing. ἰντί, φαντί, shew itself in the shapes ντι and νται. It contains, therefore, affix τι, ται, and ν seemingly as a sign of the plural (as German *Weise*, plur. *die Weisen*; *Strafe*, plur. *die Strafen* &c., or in English *ox*, plur. *oxen*). — Another termination for the 3rd pers. plur., namely σαν, is perceived by comparison ἴσαν, φάσαν, δέσαν, &c. In this ν appears to be accidental as in τόν, and σα seems to have some connection with σφί σφάς,—but this is nothing more than a conjecture.

§ CCVIII.

REDUPLICATION.

8. Next to the distribution of the terminations and personal inflections, formed as above described, a second source of great variety in the forms of tense was that repetition of the radical syllable already pointed out in ἰμῖς: ἄγ, ἄγαγ; ἄρ, ἄραρ, ἄρηρ; ὄρ, ὄραρ; in which the roots beginning with a consonant

tantly admitted the vowel *a*. Thus not only *φει*, *πειφει*, also *λαβ*, *λειλαβ*, *καδ*, *κεκαδ*, &c., probably because this *a* is added to the radical word *εἰμί*, and to most of the primitive *i*, and so the sound which was *heard often* became next *versal*.

. Reduplication, although almost confined, in the common act, to the perfect and pluperfect, spreads much wider in language of Homer, being foreign only to the designation *present time*, and to the latest of all the tenses—the *imperfect* (the only example *τετεύχεται*, *Π.*, *v*, 346, depends on a doubtful reading,—*κέκλετο* for *κεκέλετο* is, on account of the participle *κεκλόμενος* to be considered as a second aorist, and for *αὐτε πεπιθήτο*, *Od.*, *β*, 103, we now read *αὐτ' εἴθετο* from *εἶπ* and *εἰπείθετο*).

3. It is not infrequent in the designation of future time, which the reduplicated form was afterwards appropriated to the *futurum exactum*. Of active formation we find: *ήσους*, *H.*, *II*, 286, *κεκαθήσει*, *Od.*, *φ*, 153, 170 (together with the mid. form *κεκαθησόμεθ'*, *Π.*, *3*, 353), *πιπιθήσω*, *Π.*, 23; but for *ἀλαλήσει* *κακὸν ἡμᾶς*, *Od.*, *κ*, 288, *ἀλάλησιν* is properly admitted. Of passive formation there are: *δέσεται*, *πεχολάσσομαι*, *πεχολάσσει*, *λειλείψεται*, *τετεύξεσθαι*, also *ήσῃ*, *Π.*, *γ*, 138, *μεμνήσομ' ἐταίρου*, *ib.*, *χ*, 390, *μεμνήσεται*, *Od.*, *τ*, 581, *φ*, 79, (*φει*, *φα*) *πεφήσεται*, *πεφήσεται*, *Π.*, *v*, *Od.*, *χ*, 217, *Π.*, *ο*, 40, *ρ*, 155.

1. It does not appear in the so called second future, in the first aorist we find only *θανὼν δειλὸς ἀπάχῃσιν*, *Π.*, *ψ*, 223, and (*ἄφ*, *ἄπαφ*) *ἐξαπάφησιν*, *H.*, *I*, 376.

2. Next to the perfect the second aor. act. and mid. is very rich in forms of this description, with the reduplication continued through all the moods: thus *ἦγαγον* which remained the common dialect also in many of its forms, (*αλπ*) *αλπε*, *ἀλάλκοις*, *ἀλαλκάν*, *ἀλαλκόμεν*, (*ᾶρ*) *ᾶραρον*, *ἦραρον*, *ἦραράν*, (*ἄφ*, *ἄπαφ*) in *ἦκαφε*, *ἄπάφοιτο*, &c., *Od.*, *ξ*, *ψ*, 216, &c., (*ἄχ*) *ἦκαχε*, (*δα*) *δίδαον*, *δίδαεν*, *κεκάμω*, *μωσι*, *Π.*, *α*, 168, *η*, 5, *ἐξαπάφοιτο*, *ib.*, *ι*, 376, *κεκάδοντο*, *θωσι*, *πεχάροιτο*, *πεχαροίατο*, *λελάχητε*, *λελάχωσι*, *λελαβίσθαι*, *βίσθαι*, *λελάθοντο*, *λελάκοντο*, *ᾠροε*, *ᾠροῖ*, *πίπιθον*, *πεπιθῶν*, *θοῖτ'*, *πεπιθόμην*, *παραιπιπίθησι*, *πιπίθωνται*, *παρεπιπιθάν*,

πειπιθοῦσα, παραιπειπιθοῦσα, πίφραδε, πεφραδέειν, πεφραδέειν, τετύκοντο.

13. In the forms from φειν, the root of φόνος, slaughter, the reduplication (πεφεινον) πίφνον is prefixed the augment, ἐπιφνον, ἐπιφνες, ἐπιφνειν, ἐπιφνε, ἐπιφν', κατίπεφνε, &c. This also to κίλκτο in Τρώεσσι κίλκτο, II., 9, 172. In ἐπίφραδε, ἐπίφραδε, it might seem that the augment stands not before the reduplication, but after the preposition ἐπί—ἐφραδε. Since, however, no active forms of this compound appear, but only those belonging to ἐπιφράσασθαι, and ἐπιφράσθης, Od., 1, 183, it is better to class ἐπίφραδον with κίλκτο. It is doubtful whether for δ' ἐμήμενον, Od., 1, 439, we should read δὲ μήμενον.

14. According to Aristarchus the participle of πίφνω has the accent upon the first syllable, καταπίφνων, II., 9, 599, πίφνοντα, ib., π, 827—who was, however, opposed by Tyrannio, according to the Venetian Scholiast, ad II., π, 827. Tyrannio wrote, in conformity with rule, καταπειφνός, πφ νόντα.

Obs.—Out of some roots extended by reduplication arise new forms of the present and imperfect: ἀρε, ἀραι, ἀράρισσε, Od., 9, 23, ἀραπαρε, ἀπαρίσσει, ib., λ, 217, ἀχε, ἀπάχε, ἀπαχίζεις, ib., π, 482, ἀπαχίζω, II., ζ, 486, Od., λ, 485. Thus too (ἐγχεροζάω) ἐγχεροζάω awake, Od., υ, 6, derived from ἐγχέροζα, and perhaps ἐτίφω from τίφω, only in Hesiod's ἐξ ὤμων ἐτίφωκος, 7, 148, 9, 152, 673, 2, 76. In like manner ἐπαί μοι δρώρεται ἐνδοθι θυμός, Od., τ, 377, cf. ib., 528, and conj. ἐπαπύρι νῆκος δρώρεται πολέμοιο, II., ν, 271, from δρωρε, unless here we are to trace the formation of the perfect to the root ἐρε in δρέοντο, ib., β, 398, ψ, 212, as ἀρε in ἀρίστω is the root of ἀρηγμός, ἀρηγόμενος (i. ἀρηγμένον), and ἀρηγμένος in Apoll. Rhod. Argon., 1, 787,—3, 833,—4, 677, which are defended by Buttmann against Brunck.—These forms, then, with apparent duplication in the present and imperfect, must be considered as off-shoots of forms

* But in 7, 148, πφφωκος is a various reading, so that ἐξ ὤμων πφφωκος must likewise have been read there.

already doubled. Both these tenses, however, have a peculiar duplication with iota: *κκλήσκειτο, δίδθη*, from *καλέω, δέω, &c.*

§ CCIX.

OF THE AUGMENT.

15. The augment arises out of reduplication by the abjection of the initial consonant: *λέλαχον, έλαχον, κέκαμον, έκαμον*. As a property of the tenses, which is not accidental, but which springs from the first roots of the verbs when developed, it must have found place in the Homeric dialect universally, except where the *measure of the verse, the division of series* (see § CXLV, 3), or regard either to *rhythm* or the *euphony of forms* cause its rejection.

16. *Measure of the verse*: *αλλά κακῶς άφίη*, Π., α, 25, *βῆ δ' άπέων*, ib., 34, *δεινῇ δέ κλαγγῇ γίνετ'*, ib., 49, &c. Thus *λῦσ' άγορήν* and *αἶψα δ' έλυσ' άγορήν*. Hence not *ματάσθη, παράσθη, ανάγνω*, for *μετίσθη, παρέσθη, άνέγνω*, but either *έκθορε* or *έξεθορεν, έκφυγε* or *έξεφυγεν*, as the verse may demand.

17. *Division of series*: *ίατία μὲν στείλαντο, δέσαν δ' εν νηϊ μελαίνῃ*, Π., α, 433, *ᾧ έπὶ πόλλ' έμόγησα, δόσαν δέ μοι υἱες Αχαιῶν*, ib., α, 162, *ᾧς φάτο' χαῖρε δέ φήμη*, Od., β, 35. In these instances the augment, *στείλαντ' έθεσαν, ᾧς φάτ' έχαιρε, έμόγησ' έδοσαν*, would unite the series, which sense and punctuation require to be separated. On the other hand, in *ᾧ έπὶ πολλ' έμόγησα, δόσαν δέ μοι υἱες' Αχαιῶν*, to read *πολλὰ μόγησα* would be as faulty from disuniting words properly joined, as to read *έμόγησ' έδοσαν*, which unites series properly disjoined.

18. *Regard to rhythm*. In order to favour the trochaic cæsura in the third foot the augment is dropped: *τῇ δεκάτῃ δ' άγορήνδε καλίσσατο λαὸν' Αχιλλεύς*, Π., α, 54, *ᾧς' Οδυσσεύς φύλλοισι καλύνφατο*, Od.; ε, 491. Or it appears, in order to create that cæsura: *"Εκτορ, έπί με κατ' αἶσαν ενίεισας οὐδ' υπέρ αἶσαν* Π., γ, 59. It is retained or dropped to remedy the feminine cæsura in the fourth foot (§ CXLIV, 12), and stands or falls in the fifth, in order to create the trochaic cæsura, by which words are closely combined: not *αλγεα*

ᾤκειν, but ἄλγε' ἔθηκεν. So also *μηρί' ἔκαμιν*, *τείχε' ἐπέκειν*, *γούνατ' ἔκαμψεν*. On the other hand *θανάτοιο κάλυνψεν*, *κάλυνψεν*, *ἔργα κέλευεν*, *ἁμαρτήσι κέλευεν*, ἦδ' ἐφίληθεν, &c. Also it is dropped, when the final word is surpassed in weight by the preceding, which disturbs the flow of the end of the verse: *σπλάγχχνα πάσαντο*, *ἔκπαγλα φίλησεν*. Here the augment *σπλάγχχν' ἐπάσαντο*, *ἔκπαγλ' ἐφίλησεν* gives weight to the last word, and a flow to the end of the verse.

19. *Euphony of Forms*. It does not appear after *περί*, since the sound of *περί* is not pleasing, and *περί* rejects apostrophe in Epic verse; hence *περίεαλλε*, *περίεη*, &c. In the same way *γαστέρα τύψεν*, not *γαστέρ' ἔτυψεν*, *Π.*, ε, 313, and the like. Perhaps *δισσότητην*, *Π.*, α, 6, stands together with *δίσσησαν*, *Π.*, ω, 718, because *δισσότητην* would have the sound of E three times consecutively.

20. In no case is the use of the augment in Homeric Greek to be abridged upon other grounds than those above mentioned: certainly not upon the strength of the old prejudice of Aristarchus, that it is *not Ionic*, and therefore *not Homeric*. Thus Ptolemy and Aristarchus read *μῆρι καί* instead of *μῆρ' ἐκάη*, *Π.*, α, 464, as *more Ionic* (*ἰακώτερον*), without, as it appears, objecting to *μηρί' ἔκαη*, *Π.*, ε, 240. There are many examples of the same kind scattered over Homer, and proceeding probably from the same school: *αὐτὸς γάρ σφιν δῶκεν*, *Π.*, β, 612, *οὔτοι δῶκεν*, *ib.*, ι, 39, together with *ἐπιδάκε*, *ib.*, ι, 148. Of a like sort are *Φυλῆϊ δὲν τίκετι*, *Π.*, β, 608, *Μυρμιδόνες δὲ καλεῖντο*, *ib.*, λ, 684, *καταμύξατο*, *παραδραμίστην*, together with *παρέδραμον*, *ἐπιδραμίστην*, together with *ἐπιδραμον*, &c.

21. There is much variation in the use of the temporal augment. It appears in the case of A, AI, AY, in *ἦλδαν*, *ἦλρον*, *ἦμῆροσι*, *ἦντιον*, *ἦντησας*, *ἦπτετο*, *ἦρπασεν*, *ἦρμωσε*, &c., *ἦντο*, *ἦντο*, *ἦρει*, *ἦρεον*, *ἦσχυνας*, *ἦτειον*, *ἦτιόωντο*, *ἦδα*, *μετηῖδα*, &c., even the digammated *ἠνδάνω* has it in *ἦνδαν*, yet we find without traces of it, *ἄλθετο*, *ἄζειτο*, *αἰδέτο*, *αἶνυτο*, *ἄλσο*, *ἄλτο*: also *ἄρχε*, *Π.*, γ, 447, opposed to *ἦρχε*, *ἦρχον*, *ἦρχετο*, in more than 100 places, *ἄπτει*, *καθάπτειτο*, opposed to *ἦπτετο*, *ἄρσι* to *ἐπῆρσεν*, *ἄφρειον*, *ἄχρυτο*.—In the case of E it appears in *ἦχθηρε*, *ἦχθετο*, *ἠπήχθετο*, *ἦσθιον*, not in *ἔγχετο*, *ἔντυε*, *ἔζοντο*,

είζοντο, ἔρδον, ἔρχατο, εἶκε, ὑπόεικε, ὑπόειξε. Wolf has likewise removed the forms εἶλε, ἤλαπτο, which stood together in ἤ εἶλε, ἤλαπτο, and εἰσθήκει for εἰστήκει, seemingly without reason in the last instance.—ΕΥ is, in our text, always without augment in εὔδον, εὔρον, εὔχετο, ἐπέεζατο, the last in 10 verses, to which ἐπηύξατο, H., I, 362, should be sacrificed, πυνάζοντο, Od., δ, 449, το κατεύνασθεν, Il., γ, 448, and ποιε, Od., δ, 440, 758.—To I the augment belongs not only where the verse requires a syllable long by nature, e. g. εἶ, ἴκεν, but also in position; and as ἴξε stands in Il., β, 53, &c., so it is proper to have everywhere ἴξε, ἴζον, and instead ἐφίξε, κάθιζον, κάθιξε, to write ἐφίξε, καθίξε, since in these forms there is no ground for variation.—O and OI have the augment almost uniformly: ἐπάπτων, ὤρσεν, ἐπῶρσεν, ὤτρυνε, ὤτρυνε, ὤχετο, ἐπῶχετο, ὤμωζε, and it is wrong to read ριόωντο, Od., σ, 33, ὄπλισθεν, ib., ψ, 143, while instead of ἄλεον, ib., ζ, 73, ὤπλεον has been admitted. We must expect, however, the verbal form derived from οἶνος, οἰνίζοντο, Il., η, 472, Σ, 546, opposed to ὀνοχόει, ib., α, 598, where οχόει was the nearly universal reading of the ancients, as Od., ο, 141. (We find likewise νέκταρ ἰονοχόει, Il., δ, 3, Od., υ, 255, from which it appears, that this word, being grammated, either prefixed the ε as augment, or retained the first syllable unaltered.)

Obs. 1.—The augment in the reduplication is found in (ἀρ) ἤραρον, ἤραρε, ἤκαχε, ὤρσεν, in both root and reduplication in the pluperf. ἤλῆλατο (from ἔλα), Il., ε, 400, ἤρῃρι (as well as ἀρῃρι from ἀρ), ἤρῃριστο (ἱριδ), but is wanting in ἐρίριπτο, from ἐρίπω, ib., ξ, 15. The augment before the digammated verbs, ἰάλη, Il., ν, 408, &c., ἰάφῃ (ἄφ in ἄπτομαι), ib., ι, 543, &c., ἰαξε, ἰαδόντα, εὔαδε, ἱεργαθεν, &c., has been already examined, § CLVII.

Obs. 2.—Buttmann (*Lexilogus*, P. I, 63, 11,) seeks to establish that in the Homeric language the augment never stands between a preposition and verb, when the verb without the preposition is not in use, as, e. g. in ἀντιβολῆν. But with respect to the Homeric verbs of this description, ἀντιφείζω, προμαχίζω, ἐπαυγίζω, ἱγγυαλίζω, the

rule cannot be proved, since they either do not occur in augmented tenses, as ἀντιφρίζω, ἰταυγίζω, or the augment is precluded by the rhythm, as in ἐγγυάλλει, προμάχιζει. The only one, however, which affords scope for trying the rule, ἀντιβόλι, has the augment in ἀντιβόλησα, ἀντιβόλησας, ἀντιβόλησαν. Against six examples, viz. Il., 1, 210, 246, π., 790, 847, Od., κ., 277, χ., 360, only two, Il., λ., 803, Od., λ., 416, have as a variety ἀντιβόλησι, ἀντιβόλησας, and without the warrant of any ancient grammarian. In the latter place ἦν μὲν πολίων ἀνδρῶν φόνῳ ἀντιβόλησας the Vatican ms. produces the now received arrangement of the words πολίων φόνῳ ἀνδρῶν as proceeding from Aristarchus, but does not allege that this foe to the non-Ionic augment rejected it from the word in question. Hence we must admit that the custom of inserting the augment in such words had its rise even in the language of Homer. It is further remarked, in the Lexilogus, that the Homeric dialect avoids the augment before a preposition, and that the words, which seem to contradict this law, ἀναίνωμαι in ἡγήνατο or ἡγαίνετο, Il., σ., 450, διώκω in παρακλίνας ἰδύνας, ib., ψ., 424, and καθαίρω in λαζών ἐκάθηρι, ib., π., 228, are not compound but simple: αἶν, ἀναἶν, ἀναίν-ομαι, διώκω the same as ἰδύκω, with the first syllable strengthened, and καθαίρω connected with καθαίρι, so that likewise in ἐλθόντες δ' ἐκάβιζον, Od., π., 408, we should read δὲ κάβιζον.

§ CCX.

OF THE FORMS WITH ΣΚ.

22. After the reduplication and the augment which proceeded from it, we have to consider another kind of increase at the conclusion of the root by means of the letters ΣΚ, the signification of which, originally one of *repetition*, *strength*, *duration*, is still visible in many instances, though in many it is lost. Originally belonging also to the present tense, it has been dropped by many words in this tense, while remaining

the imperfect, and in the first and 2nd aor., only however the singular number and in the 3rd pers. plur. Thus :

ing. 1st, *σπον*, 2nd, *σπεις*, 3rd, *σπει*, 3rd pl. *σπον*,
σπει,
 2nd, *σπειο*, 3rd, *σπειτο*, 3rd pl. *σπορτο*,
σπειυ.

d so that before the Σ , E as mood-vowel generally appears.

α. Imperf.: δύνεσκον, δινύεσκον, θέλεσκες, ἔπεικε, ἔρδεσκε, ἔχισκον, πελίσκει, δερκίσκειτο. Those in A contract AE into A, which becomes, where it is requisite, AA: ἴασκες, εἴασκον, ναιετάασκον, νικάσκομεν, κεδάασκον, περάασκε.—Those in E have E or EE before ΣΚ: βουκολέεσκες, καλίσκον, καλίσκει, καλίσκειτο, μυθέσκοντο, together with νικέεσκον, νικεῖσκε, (in which forms the first letter of EE is extended into EI for the sake of the verse:) οἴχεσκον, root οἴχε, ὀλέσκον, root ὀλε in ὄλεσα and ὀλέοντο, προθέσκες, and again σιτέσκοντο, πωλέσκετο, ᾠθέσκες.—The verbs without mood-vowel want it also under this form: ζωννύσκετο, πέγρασχ' ὄντιν' ἔλεσκε, Il., ω, 752, ἔσκον, ἐσκεῖτ' ἐνὶ μεγάροισι, Od., φ, 41, the bow of Ulysses lay long, was laid up, from KE in κείμεναι, and like ζωννύσκετο, also ῥύσκεω, ῥύσκειν. Lastly, before ΣΚ is placed instead of E the A of the aorist in κρύπταται, ῥίπτασκον, ῥίπτασκε, διαρρίπτασκιν. The only example of a 2nd pers. plur. is in οὐ μ' ἔτ' ἐφάσκειθ' ὑπότροπον οἰκαδ' ἰκέσθαι, Od., γ, 35.

b. First aorist : δασάσκειτο, δησάσκειτο, ἐλάσασκεν, ἐπῆξασκε, ἐρητύσασκε, θρέξασκον, μνησάσκειτο, ὁμοκλήσασκε, οὐτήσασκε, ᾤσασκε. A remarkable contraction of OH into Ω appears in ἀγνώσασκε, Od., ψ, 95, from ἀγνοήσασκε, which is falsely written with ΣΣ, ἀγνώσσασκε,* although later authors have ἀγνώσσειν like ἀκρώσσειν, &c. As in this instance, so Ω comes from OH in βώσαντι, Il., μ, 337, from βοήσας (ib., ρ, 89, &c.), ἐπιβώσομαι, Od., α, 378,

* Even by Lobeck ad Phryn., p. 608, who refers it to the analogy of re in ωρεω, and remarks "*quod* (scil. ἀγνώσσω) *Lexicographi nuper ἀγνώσσω referebant, nunc nihilo rectius ab ἀγνώ (sic) repetunt.*"

β, 143, ἰπιεασόμεθ', Π., κ, 463, cf. Bekker, p. 158 § CCXXI.

- c. Second aorist : ἔλασσε, ἰσίδεσσε, προβάλλεσσε, φύγεσσε, without mood-vowel, δόσσκον. Of the second aorist sive the only example is φάνεσσε instead of ἐφάνη, Π. 64, Od., λ, 587.

23. The augment with this form is very rare but unknown. Thus we find ἔφασκον, ἔφασκες, ἔφασκω, ἔφα ἔφάσκειθ', in twelve places, also μνηστῆρσιν ἱμισυγίσκοντα, (υ, 7, supported by the rhythm, and instead of ὄρεσσε, V has admitted from the Townleian ms. ὄρεσσας; however retain αἰξασσε, αὐδήσασσε, and even ὀτρύνεσκον, Π., υ, where ὀτρύνεσκον was the earlier reading.—Of the compounds only παρίεσσε, Π., λ, 104, ἀνεμορμύρεσσε, Od., μ, 238, παρικόσκειτο, ib., ξ, 521, in the Townleian ms., have preserved the augment; not so the rest: ἀποπλύνεσσε, ἐπικλύζ ἀποκινήσασσε, καταζήνωσσε, ἐπιρρήσσεσκον, διαρρίπτασσκον. before Aristarchus the augment stood in these forms we from the usage in Apollonius Rhodius, e. g. διεζέσσε 1074, ἀνεκλύζεσσε, 2, 551, in the Paris. Schol. (cf. ib., fer, p. 175), ἐπεκλονέεσκον, 3, 687, before Brunck's ἐπεκρούεσκον, 4, 1650.

§ CCXI.

OF THE FORMATION OF THE PRESENT, PERFECT, PLUPERFECT, IN THE ACTIVE.

24. These tenses were frequently formed out of the roots, which in other, and partly later formations, have altered by the insertion of vowels and consonants. So ἔσται, Π., τ, 82, 166, Od., υ, 34, together with βλάπτουσι, βλάπτοι; λίσσομαι, H., XV, 5, μελάνει, Π., together with μελαίνειτ', ib., σ, 548, &c., and thus like τέμει, Π., υ, 707, together with τέμνειν, Od., γ, 175.

25. In the formation of the perfect the verbs are divided according to the three classes. The *pure* form their perfect originally, only by reduplication and the terminations A,

which are the relics of the primitive form *ἴα* (n. 5,) and persons *ἴας*, *ἴα*. Thus,

(*δι*, *δεδι*, *δεῖδι*,)

st, *δεῖδια* in *περιδεῖδια*, Π., κ, 93, ν, 52, ρ, 240, 242,

nd, *δεῖδιαι*, Od., σ, 80,

rd, *δεῖδα*, Π., σ, 84, ω, 358, Od., π, 306.

The plur. in the same manner, though without A before *ω*, *τι*, *νται*, in the pures :

st, *δεῖδμεν*, Π., ι, 230, &c.

nd, *δεῖδντε*, ib., υ, 366, as imperative,

rd, (*δεδιντσι*) *δεδίασι*, ib., ω, 663, with A instead of N.

so also pluperf. *ἰδεῖδμεν*, ib., ζ, 99, *ἰδεῖδσαν*, ib., ι, 790, and

πεδεῖδσαν, ib., ι, 521, and in the same way those in A and

τ : *ἴσταμεν*, *ἴστατον*, *ἴστατε*, *ἴστασι*, *τιθῶσι*, *πιφύασι*, *ἐμπεύασι*, or, where requisite, with prefixed A : *βεβῶασι*, *γεγάσιν*, *-σι*, *ἐγγεγάασι*, and pluperf. *ἄμφω δ' ἐγγεγάτην*, Od., κ, 38, *ἀπετίθασαν*, ib., μ, 393.

Obs.—Some lengthened by E form the perfect out of the original roots :

ἐργίω, *ἔργω* ; *δουρίω*, *ἰδουκα*, whence *δεδουπότος*, Π., ψ, 679.

26. In their further developement they double their vowel, in the indicative only that of *δαίω* (*δα*) *δέδωκε*, *δέδωκε*,—in the rest merely that of the participle : *τιθῶνός*, (*βαρε*) *βεβαρηότα*, &c. In the indicative, in order to strengthen the syllables, they insert *κ* (as in *μῆ ἔτι*, *μηκέτι*,) before the terminations A, *λΣ*, E, &c., at the same time lengthening the vowel : *βεβῶ-ς*, *βεβῶ-κ-ας*, *βέβηκας*, *βέβηκε*, *τίθηκας*, *κέκμηκας*, *πιφύκει*, Π., , 109, *τιθαρηκάσι*, &c.

Obs.—The old form *γυγάτε* (instead of *γύγᾱτε* like *ἴσταντε*), Batrach.,

142, which places *α* before a short *α*, and then lengthens the latter, is probably a corruption for *γυγάασι*, which might properly stand, with a change of person, after *ἀντις*. There are stronger grounds for the abbreviation of *αα* in some places of Homer : *τιμῶν δὲ λελόγγασιν ἴσα θυῶν*, Od., λ, 303, where Eustathius expresses a wish for ms. authority in support of the reading *λελόγγας*, which is now admitted,^(R) and so in ib., η, 114, *πιφύκας* would more

properly belong to the construction than *πέρυμι*. After Homer the usage is quite certain, and an example appears even in Antimachus:
οἱ δὲ πάροιθε πόντος κτείναντες ἄλλος ἐπ' ἄλλω.

27. The simple perfect forms without K follow in their moods the original conjugation, i. e. that without mood-vowels.
Imperative : *δεῖδιθι, δεῖδιτε, (κλυ) κέκλυθι, κέκλυτε, τίθηα, τιθνάτω, τίτλαθι, τετλάτω.*—*Optat.* *τιθναίην, τιθναίης, τιθνάη, τετλαίην.*—*Infinit.* with full termination *μεναι*, or shortened *με*: *τετλάμεναι, τιθνάμεναι, τετλάμεν, τιθνάμεν, βεβᾶμεν, ἐγγεγάμεν, ἐστάμεν.*

28. Of the participles of these we find,

- a. With radical vowel unaltered : *βεβᾶς, ἐγγεγαυῖα, ἐγγαυῖα, δεδάς, πεφυῖα, μεμαῖς*, the last, where requisite, with long A : *ἄλλο μεμαῖς*, Π., π, 754, and *μεμαῖός*.
- b. These forms, after the short vowel, double the O : *βεβᾶῶτα, γεγαῶτα, μεμαῶτες, πεφυῶτας*, except *δεδῶτα, δευῖῶτες, δευῖῶτων, δευῖῶτας*, on account of the measure. If it began with *δε* it would also form *δεδιῶτας*.
- c. The other pures in A, and all in E, lengthen the radical vowel, and take O or Ω according to the verse.
Nom. *κεκμηῶς, πεπτηῶς, τιθηῶς* and *τετυχηῶς*, Π., β, 748, according to Heraclides in Eustath., p. 1700, l. 40,
Gen. *κεκμηῶτος, τιθηῶτος, τιθηῶτος, κατατετιθηῖς,*
Dat. *κεκοτηῖσι θυμῶ, Π., φ, 456, &c., κατατετιθηῖσι, τετληῖσι,*
Acc. *βεβαρηῶτα, κεκμηῶτα* and *κεκμηῶτα, κεκαφηῶτα, κεχαρηῶτα, τιθηῶτα* and *τιθηῶτα,*
Dual, *κεκοτηῖ ποίης*, Od., σ, 372,
Plur. *πεπτηῶτες, τετληῖτες, ὑποπεπτηῶτες, ποτισπεπτηῖαι,* ib., ν, 98, *πεπτηῶτας, κατατετιθηῶτων.*

Obs.—The *κ* in the participle has improperly maintained itself after the H arising from A in *τιθηκῶτα*, Od., δ, 734. The forms with EI instead of η according to *Æolic*, i. e. *very ancient* analogy, such as *κατατετιθῶτος*, &c., which were saved out of editions previous to Aristarchus, have been entirely removed from the most recent editions.

d. With AO contracted into Ω and E prefixed: *τιθηῶτι*, Od., τ, 331, *πιπτιῶτ'*, Il., φ, 503. When the contraction occurs in the feminine, the termination is σα: *ἰστῶσα*, *τιθηῶσα*, &c. Of this kind we have in Homer only *βεβῶσα*, Od., ν, 14.

29. Mutes.

a. They adhere to the simple formation of the perfect: (*ιαχ*) *ἀμφιαχυῖαν*, *βίβριθε*, *βιβρίθασι*, *βεβρυχάς*, *βεβρώθοις*, *γέγηθε*, *γεγήθει*, *δεδορκάς*, *ἔδηδός*, *ἔοικα*, *ἔολπα*, *κέκευθε*, *κεκλήγας*, *κεκοπάς*, *λέλοιπεν*, *οἶδα*, *πέποιθα*, *πέποιθε*, *πέφρικα*, *πέφρικυῖαι*, *πεφυγότες*, *τίτροφα*, *τετρήχει*, *τετρίγει*, *τετριγυῖαι*. According to the demands of rhythm the radical vowel of the participle is shortened in several feminines: *λαλακυῖα*, Od., μ, 85, together with *λεληκός*, Il., χ, 141, *μεμακυῖαι*, ib., δ, 435, together with *μεμηκός*.—There is no trace of aspiration of the p and k sounds, since *τίτροφεν*, Od., ψ, 237, has the aspirate already in the root *τρίφω*.—Likewise the use of κ in the mute verbs is not demonstrable, since *βιβρωπός*, Il., χ, 94, Od., χ, 403, together with *βεβρώθοις*, Il., δ, 35, may be deduced from the root βρω, whence also *καταβρός*, and *δεῖδοικα*, together with *δεῖδω*, from the form (*δῖω*) *δεῖω*; these forms, however, being ascribed to βρώθω and δεῖδω, may have opened the way for the admission of κ into the perfect of mutes with t sounds.

b. In the participle we find together with *κεκλήγας* in the plural *κεκλήγοντες*, Il., μ, 125, ε, 756, &c., instead of *κεκλήγῳτες*. Aristarchus, however, in the second edition (*cf. the Harleian Schol. ad Od.*, ξ, 30, *with Victorian ad Il.*, π, 429,) introduced the common form *κεκλήγῳτες* in place of *κεκλήγοντες*, since he never spared any thing taken for Æolic, except where it was supported by the verse. Of the same origin is probably *τετριγῳτας*, Il., β, 314. The author of the treatise *περὶ Ὀμηρ. διαλ.* (*Mattaire de Dial.*, ed. Sturz., p. 478,) explains *κεκλήγοντες* as derived from *κεκλήγῳτες*, with N inserted.

Obs.—From *ιδῶς* comes the feminine dat. plur. with the initial syllable shortened in the phrase *ιδύησαν πραπίδεςσιν*, and *ιοικώς* forms the

feminine *ἐκπύε*, together with which *ἐκπύς* appears first with *ἐκπύε*, since in the only Homeric example *τῷ ἐκπύς*, *Il.*, *ρ.*, 254, we should read *τῷ ἱκίλος*, like *τῷ ἱκίλος*, *ib.*, *π.*, 11, *τῷ ἱκίλος*, *ib.*, 758, *Od.*, *δ.*, 249, and must consider *ἐκπύς* as a mere gloss of the Epic word *ἱκίλος*, which has crept into the text.

30. *Liquids*. These also have the simple perfect formation in *α*: (*βουλ* in *βούλομαι*) *προέβουλα*, *ἀρηράς*, *γέγονε*, *γεγώς*, *τέθηλε*, *τεθηλώς*, *μέμηλε*, *μεμήλει*, *ὄραρε*, *ὠρώρει*, *Il.*, *σ.*, 498, — the *K* is an entire stranger to them. — In the feminine participle they shorten the doubled vowel of the perfect formation: *τεθλώς*, *τεθαλυῖα*, and so *τεθαλυῖη*, *τεθαλυῖαν*; *ἀρηράς* and *ἀρηρή-ότος*, *-ότι*, *-ότα*, but *ἀραρυῖα*, *ῥααρυῖαν*, *ῥααρυῖας*.

Obs. 1. — The forms *μίμωλας*, *παρμύμωλας* have the root *μωλ* (*μωλ*, *μωμωλ*, *μωμωλα*), with inserted *B* (as out of Homer *μεσσημύλας* from *μεσσημύλας*), and without *M* in *προμωλίσσασθαι*, *παταμωλίσσασθαι*.

Obs. 2. — The forms *πυχάνω*, *Il.*, *α.*, 192, and *πυχανότρε*, *ib.*, *ψ.*, 268, *Od.*, *δ.*, 96, together with (*χασ*) *χάζω*, *ἵχαον*, have the root *ΧΑΝΑ*, of which the *N* is visible also in the cognate (*χαν*, *χαίνω*, *γασ*, Germ. *gähnen*), *χανών*, *κίχνα*. Like this is *λειγυμέτης*, Hes., *δ.*, 826, together with *λείχω*, from the root *ΛΕΙΧΜ*. Comp. *λεγμαῖα* (cf. *Buttmann Lexilog.*, *P. I.*, *n.* 7, *obs.*).

31. The pluperfect has the full old form *ἦα* added to the root, and thus ends in the sing. *ΕΑ*, *ΕΑΣ*, *ΕΕΝ*.

1st, *ἦνύστα*, *Od.*, *ι.*, 44, *π.*, 263, *ρ.*, 55, *πυτοῖστα*, *ib.*, *δ.*, 181, *ἐτεθήστα* *Δυμῶ*, *ib.*, *ζ.*, 166, *ἦδεα* from *εἶδω* in *ἦδεα μὲν γὰρ, ὅτε—ἄμυνεν, Οἶδα δὲ νῦν*, *Il.*, *ξ.*, 72,

2nd, *ἐτεθήστας* *Δυμῶ*, *Od.*, *α.*, 90,

3rd, *ἦδειν*, *Il.*, *σ.*, 404, *Od.*, *ψ.*, 29, and *ἦδεις*, *Il.*, *β.*, 832.

32. The termination *ΕΕ* is contracted into *Η* in *ἦδεις*, *ἦδης*, *Il.*, *α.*, 70, &c.; we find *ἦδεις* once, *H.*, *IV.*, 208. The termination *ΕΙ* is, however, the common one for the 3rd pers. pluperf. in other verbs; likewise the termination *ΕΙΝ* appears in *οὐδ' ἄρ' ἔτι δὴν ἔσθήκειν αὐτοῦ γὰρ ὑπέρηκε φαιδιμα γυνή*, *Il.*, *ψ.*, 691, from *ἐσθήκειν*, supported by the imperf. (*ἔσθην*)

πειν, *ib.*, γ, 388, and by προσήειν in Aristoph. *Plut.*, 696, here see the Scholiast and the remark of Hemsterhuis. According to this analogy Aristarchus gave ἡνώγειν in *Il.*, ζ, 70, the Harleian Schol. gives the same in *Od.*, ε, 112, cf. ε, 661, δ, 270, &c., δαδαιπήκειν, *Od.*, ρ, 359, &c. Also ὠγειον, εἰπῶν ἔπος, *Il.*, η, 394, should be altered to ἡνώγειν (*scil.* Πρίαμος).

33. From ἦδεα comes likewise the second person ἡίδης, herwise ἡείδεις, *Il.*, χ, 280, contracted from ἡείδεις, and this from ἡήδεας with prefixed H, as ἦην for ἦν. See the other forms under the verbs without mood-vowel.

§ CCXII.

FORMATION OF THE PASSIVE PERFECT, AND PLUPERFECT.

34. *Pures.*

a. Most of the inflections are regular; but the second person without Σ appears in βίβληται, *Il.*, ε, 28, λ, 380, ν, 251, and contracted in μέμνη for μέμνηται. The last persons ATAI, ATO, for NTAI, NTO, βεβλήται, πεποσθήται, βεβολήται, βεβλήατο, βεβολήατο, δεδμήατο, κεκλήατο, πεφοβήατο, and according to Hesychius, Cyrilus, many MSS., and editions before that of Barnes, also ἦαται, ἦατο, καθήατο, ἀκαχθήατο, in which EI is now predominant,—πεχολώατο, *Od.*, ξ, 282, εἰρύαται, &c., and with extension retained in the root (δα-δαι) δεδαίαται (perhaps δεδῆαται).—The form ἀεξερομένη, *Il.*, σ, 548, from ἄρῶν, maintains the short vowel here, as in other parts, ἄρῶν, ἄρόμεναι.—With Σ assumed appear τετίλισται, τετελεσμένος, οὔτασται, *Il.*, λ, 667, π, 62, from οὔτάω, whence οὔται χαλκῷ, *Od.*, χ, 365.—With α prefixed in the infinitive, δαίωμα, *divide*, (δα) δεδαίσθαι, *Od.*, π, 316.

b. There are also some forms of the optative and conjunctive: ὡς μεμνήατο δρόμου, *Il.*, ψ, 361, from μεμνα-οι-το, AO being changed into EΩ, and μεμνήμην, *ib.*, ω, 745. Eustathius, for the explanation of the form κεκλήμην,

and the Etym. Mag. under *μειννῆατο*, cite from Pindar *μεινναῖατο* (*μείμνηατο* for *μείμνητο*). However, the Homeric passage alluded to,—*οὐδὲ τί μοι εἶπες τιμὴν ἔπος, οὐτὶ κεν αἰεὶ Μειμήμην νύκτας τε καὶ ἡμέρας δακρυχέουσα*,—would admit also the indicative (upon which I would have thought). The conjunctive appears in *ἄλλε παρὲξ μειννόμεθα*, Od., ξ, 168, from *μειννα-όμεθα*.—Of another optative form, *λελύτο*, Od., σ, 238, we shall speak hereafter.

- c. Lastly, some with reduplication have the accent thrown back: (*ἄλλε*) *ἀλάλημαι, ἀλάλησθαι, ἀλαλήμενος*, and (*ἔργῳ*) *ἀπάχημαι, ἀπάχησθαι, ἀπαχήμενος*. Cf. Etym. Mag., p. 45, l. 50, p. 56, l. 20 and 31. The last, on account of the verse, takes in the feminine *ἀπαχημένη*, Il., ε, 364, and *ἀπαχέμεναι*, ib., σ, 29. In conformity with this it should alter, with the Venetian Scholiast, *ἀπαχῆσθαι*, Il., τ, 335, into *ἀπάχησθαι*, which was admitted also in Od., δ, 806, according to the Harleian. The Scholiasts call this retrocession of the accent *Æolic*.

35. Mutes.

- a. The consonant remains unaltered before M in *ἄκ* (*ac-us*, needle,) *ἀκاخ* (like *τυκ*, *τετυκ*, *τετευκ*), *ἀπαχμέω, ἀπαχμένα, μορυχ*, *μειμορυχμένα*, Od., ν, 435, contrary to which reading *μειμορυγμένα* has remained in the text, *κυρυθ* (in *κόρυς*, *κόρυθ-ος*), *πεκορυθμένος*, -ον, -οι, -α.
- b. P and k sounds, unchanged in the perfect active, are aspirated in the passive of the following: *ἔργω* in *φρέπς* *ἔρχαται*, Il., π, 481, &c., *τρέπω* (*τραπ*), *ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμνηεν*, ib., β, 25, *πιδίοις γὰρ αἰεὶ Τετράφαθ' ὅππότε' ἐπὶ Τρώων αἰοῖεν ἰόντων*, ib., κ, 189, (*ἔργῳ*) *δράκοντες ὀρωρέχατο προτὶ δειρήν*, ib., λ, 26, &c.
- c. Especially note-worthy of this class are *ἀνήφθω* in Od., μ, 51, from *ἀνάπτω*, root *ἄφ* in *ἄφή*, thus *ἀν-ηφ-σθαι, ἀνήφθω*, 3rd pers. sing. imperat. perf.—*Ἀπηχέδατ' ἐν αἶ που δευρ' ὀρώοντες ἀπηχέδατ'*, Il., ε, 637, are afflicted. This form supposes a root AXEΔ with Δ, reduplicated AKHXEΔ, and *ἀπηχέδαται* must be for *ἀπηχέδεται*, but its *thema* (*ἀπαχιδ*) *ἀπαχιζω*, whence *ἀχαχιζέμεν, ἀπαχιζέμεν*, in Homer, so that in the change of Δ to Ζ

the preceding ε becomes ι. A derived form in -ιζω, however, as an offshoot of an older form, can scarcely produce genuine forms so distant as ἀπηχέδασται, and hence the variation ἀπηχίαιτ' merits particular attention. To wit, as (ἀχς) ἀπαχήμενος is related to ἀπηχέμένη, so is (ἀπαχηντο) ἀπαχήατο, Π., μ, 179, related to ἀπηχίαιτο in this place.—Ἐρεῖδω has from ἐρεῖδ ἡρήρευστο, Π., γ, 358, δ, 136, and from ἐρεῖδ, ἐρηρέδασται, ib., ψ, 284, Od., η, 95; but in ib., η, 86, ἐηλάδαιτ' seems the better reading (from ἐλαύνω), an uncommon form of ἐλήλαται. If we compare this ἐλήλαται with ἐλήλατο, Π., δ, 135, and ἡλήλατο, ib., ε, 400, and with the general analogy of the language, we shall perceive that the plural had (ἐλήλαντο) ἐηλάατο, ἐλήλαστ'; and this last open and uncouth form, as above in ἀπηχίαιδ', admitted Δ even against the common analogy.—Ἐρράδασται, Od., υ, 354, ἐρράδαιτ', Π., μ, 431, exhibit again the Δ, but here the root PAΔ has its support in ῥάζω, *besprinkle*, whence δῶμα . . . ῥάσσαιτε, Od., υ, 150, and in ραθάμιγγες, *blood-drops*, from ραδ and αἷμα (ἀμιγξ like λα-ς, λάιγξ).

36. *Liquids.*

- a. They follow generally the common rules: τίταλτο, τίταντο, αἰσχυν (αἰσχυν-μένος), ἡσχυμμένος, where the variation ἡσχυμένος deserves no notice, ὄρ ὄρθαι, Π., θ, 474, ἀγείρω (ἀγερ) ἀγηγήραθ' ὄσσοι, ib., δ, 211, κρααίνω from κραν, κρααν, ἐπικεκράανται, Od., δ, 616, sing. like (φαν) πέφανται, Π., π, 208, but (φα) πέφανται, ib., ε, 531, *are slain*.
- b. O instead of E appears in the root in the two difficult forms πίποσθε and ἐγρήγορθε. The first in κακὰ πολλὰ πίποσθε Εἵνεκ' ἱμῆς ἔριδος, Π., γ, 99, in the speech of Menelaus to the hosts, cf. Od., κ, 465, ψ, 53, root πω, ποι, in πίνομαι, the radical word of (πιν-ε-θω) πένθω, thus (πον) πίπονσθε, πίποσθε; the other in ἐγρήγορθαι ἄνωχθι, Π., κ, 67, φυλακῆς μνήσασθε καὶ ἐγρήγορθε, ib., η, 371, σ, 299, derived from ἐγερ in ἐγείρω, *awaken*, which strengthens, by the assumption of ρ, the series of weak syllables caused by reduplication in ἐγεγορ: ἐγρεγορ, ἐγρηγορ, ἐγρήγορ-σθε, ἐγρήγορθε, and ἐγρήγορ-σθαι, ἐγρήγορθαι,

to be awakened, to be awake. Thus both change their O into the passive forms. The Etym. Mag., p. 312, l. 34, says that forms of this kind, ἐφθεῖναι, μίμνεσθαι, τίτοσθαι, ἐγρήγοσθαι, are proparoxyton as being *Æolic*. Cf. n. 84. The bastard form ἐγρηγόρεαι is found in Π., κ, 419, must have come from this.

§ CCXIII.

OF THE FORMATION OF THE FIRST FUTURE AND AORIST IN THE ACTIVE AND MIDDLE.

37. *Pure verbs.* The simplest forms are those with the vowel unaltered before Σ, which is doubled where the verse requires: γέλασαν and γέλασσαν, ἤλασαν and ἐξήλασσαν, αἰῶσται and αἰδέσσεται, ἀρίσσομαι, νικέσω and νικάσσει, &c. Whether the duplication of the Σ after short vowels had certain limits, cannot be ascertained. Many verbs, e. g. ποθῶ, ποθέσαν, ποθέσαι, appear only with single Σ. It is superfluous in κονίσσουσι, Π., ξ, 145, since κονιόντες, ib., ι, 820, ψ, 372, &c., has long iota, whence also κοινοῦσα, ib., ε, 503, is to be preferred there and in other places to the other reading κοινοῦσα. The forms with single Σ often lose this letter in the active future: κρεμόν, Π., η, 83, root κρεμα, from which κρέμασι, κρεμάσαντες, ἀγκρεμάσασα. Thus it is κρεμάσω, with Σ ejected κρεμῶ, and with O inserted κρεμόν: (B) ἀντιόω, Π., ι, 752, βίωμαι in δηρὸν βίη, ib., π, 852, ἐρίω, ib., κ, 534, καλίουσα, Od., ι, 412, &c.—Κίω in ὄρσο κίαν, Od., η, 342, about to lie down, in order to lie down, and the extended form κίω, ib., τ, 340, &c., together with κακκίοντες. The root appears in the Latin ja-CEO, and its future ja-CEBO, compared with this future κίω, shows clearly enough the analogy of such forms.—Κορέεις, Π., ι, 831, κορέι, ib., δ, 379, ε, 241, where, however, the form with Σ, which elsewhere also is given as a variation, has remained in the text: τελίει, ib., δ, 415, ἐρύουσι, ib., λ, 454, ἐξανύω γε, ib., λ, 365.

38. Next to the forms with the short vowel stand those with the vowel doubled: ἀγάπησα, ἀνίημι, ἀπατήσα, αἰνήσουσι,

ῥάσασθαι, δακρύσασα, ἰδρῶσι, χύσεται. Of this class also we lose Σ in the future and aorist.—ΔΑΩ, *find* (compare —DAG-o, the root of which, since G is here only a formal letter, is identical with the Greek), fut. δάψω (in-DAGABO), whence δῆις, δήμεν, δῆτε, are all three used only as futures.—ΠΙΩ, *drink*, whence πίσω in Pind. Isth., 6, 71 (108), in the middle πίομαι, whence πίομενος, *wishing to drink*, Od., κ, 160, II., ν, 493.—ΚΑΙΩ (root καφ, κα), aor. ἔφα, ib., α, 40, 3, 240, &c., κῆν, ib., φ, 349, formerly written with iota subscript ἔκηα, *inaccurately*, since the ΑΙ which later appeared in the present by the extension of Α can as little give I to the older form ἔκηα, as φαίνω can to φῆρα, which comes from the root φαν. The form ἔκηον, Od., κ, 553, arose, as the Harleian reading shows, from a confusion of ἔκηα with ἔκαον, the proper reading.—We find also the optative κῆαι, II., φ, 336, κῆαιεν, ib., ω, 38, and the infin. κῆαι, Od., ο, 97. Together with these well-grounded forms with η, we have in our editions another series of forms with ι: κατακείαι, κείομεν, κείαντες, &c., as to which the mss. sometimes vary between EI and H, sometimes give EI without variation. The latter reading is ascribed by the Ambros. Schol., *ad Od.*, λ, 74, to Aristarchus. It stands in the same rank with ζαχρεῖων, κατατεθνησίων (since the assumption of κίω for κείω is inadmissible), but confounds the forms of κείω with those of κίω, κίω (*split and lay*, cf. Eust. *ad Od.*, ξ, p. 1766, l. 21); e. g. κείμεν, κατακείετε, κατακείομεν, at the expense of clearness.—Σ is dropped likewise from ἀκίομαι in ἀκείομενοι, II., π, 29; where another reading is ἀκείομενοι. There is the same difference in ἀκείομενον, Od., ξ, 383, but in both places the aorist is supported by the context.—'Αλέομαι, *avoid*, gives ἀλεύατο, ἤλεύατο, ἔλευάμενος, ἀλεύασθαι; and without Υ: ἀλέασθε, ἀλέηται, ἀλέωσθαι, ἀλέασθαι.—ΣΕΦΩ ἔσσυα, σῦα, σιῦεν, σιῦας, σιῦατο.—Χέω, χεῦα, ἔχουσιν, χεῦεν, χύομεν, ἔχουαν, conj. χεύω, &c.; and without Υ: ἔχσαν, &c. The forms with Σ, II., η, 86, &c., are now removed.

Obs.—In some the usage varies between the long and the short vowel:

αἴτασιν, II., λ, 421, and αἴτηα, ib., 434. So in the forms of μάχεται

which have *μαχι* as their root. The form with the short vowel is certain: *μαχίσσασθαι*, Il., γ, 20, 433, &c., *μαχίσσαι*, ib., ζ, 32, *μαχίσαιτο*, and the future *μαχίσσονται*, without Σ in the forms *μαχίσαι*, Il., υ, 26, *μαχίσονται*, *μαχίσαιτο*, *μαχίσονται*. Hence we should expect the duplication of the Σ to be sufficient for lengthening the syllable. But the duplication of Σ and of Ξ, ΕΞΞ and ΗΞΞ, contend with each other in almost every place according to the mss. and the Grammarians: *μαχίσσασθαι* and *μαχίσθασθαι*, Il., γ, 290, *μαχισαίμην* and *μαχισσαίμην*, ib., ι, 118, &c. For ΗΞΞ the Venetian Scholiast on Il., α, 298, cites the authority of the editions of *Massilia*, *Argos*, *Simp.*, which were, therefore, later than the Peloponnesian war, since they had the long vowels, and that of *Antimachus* and *Aristophanes*. The other Venetian Scholiast adds the authority of *Aristarchus*, but opposes to this the doctrine of *Heracleon*, to which he gives the preference. Heracleon, though he wrote the nouns *μαχήμων*, *μαχηρής*, with Η, wrote the verbal forms with ΞΞ. It seems that Aristarchus must have been induced by the orthography of these nouns to prefer the Η, not reflecting that a conclusion from these to the verb can as little be drawn as from *ἀνέστης* to *καίει*, which, in spite of this verbal, has in the corresponding forms always ΕΞ or ΕΞΞ: *καίεσθαι*, *καίεσσαιτο*, &c. Both modes of writing have maintained themselves in Homer since Antimachus and Aristophanes, until Wolf finally sacrificed that with ΕΞΞ to that with ΗΞΞ.—From the future forms *μαχίσσονται*, &c., we must distinguish the participles *μαχισόμενος*, Od., λ, 400, ω, 118, and *μαχισύμενος*, ib., ε, 471, which are to be referred to *μαχισίεσθαι* with Σ ejected, &c.

39. *Mute and liquid verbs* have in these tenses little that is irregular.—Of the *mutes* we find without Σ in the future *ἴδομαι* from *ἴδω*, Il., δ, 237, &c., perhaps because *ἴσομαι* might be confounded with the future of *εἰμί*. Also in the aorist we may remark the forms associated with *φείρω*, *ἔνικα*, *ἐνείκαμεν*, *ἤνικαν*, &c. (*ἤνικεν*, Od., χ, 493, has been changed to *ἤνικεν*), and according to Aristarchus *ἔπας*, Il., α, 106, 108, to which Wolf has preferred *ἔπρε*, as well as *ἔπρε* to

ἔπαυε, Π., α, 552, &c., although he has left **εἶπαι**, Od., γ, 27, and **εἶπαθ'**, ib., φ, 198.—Of the *liquids*, several in P, λ, and N, have the Σ in their 1st aorist: "Ἄρω, ἄρσι, ἐπῆρσι, ἔρσον, ἄρσας, ἄρσαντες. Κείρω, ἔκερσιν, κέρσαντες, διακίρσαι; but without Σ in the sense of *devour*: μῆλα—κατέκειραν, Od., λ, 356, and in the middle ἀποκίρσασθαι.—(Ορ,) ὥρσι, ὥρσαν, ὥρσης, ὥρσας, ἐνῶρσας, ἔπορσον, ἐπόρσειαν.—(Φυρ,) φύρσω.—Δ. ἐέλλω, ἐπέκλειον, ἐκέλαμεν, ἐπέκλεισαι, ἐπέκλεισαντες.—ΕΛ. (εἰλίω,) ἔλσαν, ἔλσαι, ἔλσας.—Ν. (κεν, κεντίω,) κένσαι, Π., ψ, 337.

Obs.—To the liquids belong also the forms generally associated with φιλέω, of which the root is not φιλε, but φιλ: **φιλάτω**, **φιλάτο**, **φίλω**, Π., κ, 280. Add **ὄντω** Μωῦσαι **φίλωνται**, H., XXIV, 5, as is now rightly read instead of **φίλεινται**.

40. The imperative of the 1st aor. mid. has the 2nd pers. sing. ΣΕΟ instead of ΣΑΙ in **δύσσο**, Π., τ, 36, &c., **καταδύσσο**, **λέξσο**, **ὄρσο**, **ὄρσου**, and **αἰσίσο**, H., XVI, 1, of Hermann's edition.—In the same way ΕΤΟ for ΑΤΟ is always found in **δύσσο**, yet in the plural **δύσαντο**, Π., ψ, 739. Between **βήσσο**, **ἐλῆσσο**, **ἀπελῆσσο**, &c., and **βήσατο**, **ἐλῆσατο**, **ἀπελῆσαντο**, the mss. vary in almost every place.—*Eraphroditus* was, according to the Venetian Scholiast, of opinion, that we should write Ε, when it stands for **ἀπέβαινε**, but elsewhere, **ἀπελῆσαντο**.—The Α of the aorist disappears likewise in **ἄξει**, Π., γ, 105, cf. ω, 778; add **οἶσι**, *bring*, Od., χ, 106, 481, **οἰσέτω**, Π., τ, 173, Od., θ, 255, **οἰσέτε**, Π., γ, 103, ο, 718, and Od., υ, 154, where **οἰσέτε** is preceded by **ράσσαντε**, 150, and **καθήρατε**, 152. Still without Α are: **ἔξον**, **ἔξε**, H., Ι, 230, 278, and perhaps also the infinitive **οἰσέμεν**, Od., γ, 429, &c. The distinction between the terminations, and their allotment to the several tenses, has no where limits exactly ascertained.

§ CCXIV.

OF THE FORMATION OF THE SECOND AORIST AND FUTURE

41. *Pures*. The assertion of recent Grammarians, that pure verbs have no second aorist, is much restricted by regard to Homeric usage, since no inconsiderable number of such forms, derived from a shorter root than that of the present, is found in his poems, which are to be ranked under the extended present, just as *ἔλπιον*, *ἔφυγον*, under *λείπω*, *φαίημι*. Thus the 2nd aor. *γόν*, *Il.*, ζ, 500, belongs to *γοάωμαι*, *Od.*, α, 190, *γοήμεναι*, *Il.*, ξ, 502,—*λέον*, *H.*, I, 120, and *λό* is *τρίποδος*, *Od.*, κ, 361, to (*λοίεσθαι*) *λούεσθαι*, *Il.*, ζ, 508, α, 265, *ὄροντο* to *ὄρειοντο*, *ib.*, ψ, 212, *ἔστυγον*, *Od.*, κ, 113, *κατίστυγε*, *Il.*, ρ, 694, to *στυγίει*, *στυγίησι*; further, *ἦργε* and *γέγαυε* to *ἠέργειν* and *γεγάειν*. Lastly, with a diphthong, *αἶδετο*, *αἶδω*, *αἰδόμενος*, to *αἰδέομαι*, *αἰδεῖσθαι*, and with *Α*, *μέμνηκον* ^(B) together with *μνηκα* in *μνηκάδες* and the post-Homeric *μνηκάω*.

42. The *mutes* have generally the short vowel in the 2nd aorist, yet we find with the long vowel (like *αἶδετο*, *μέμνηκον*), *πέπληγον*, *πέπληγοντο*, *πέπληγες*, &c., and pass. *ἐπέπληγη*, *ἐπέπληγες*, so that even here the boundaries between the imperfect and 2nd aor. were not yet rigorously observed.

43. Of *futures* we must remark,

a. Those which lose *Δ*: *ἀγλαΐζομαι* (in Pindar), 2nd fut. (*ἀγλαΐδωμαι*), *ἀγλαΐσθαι*, *Il.*, κ, 331; (*κοιμίδω*) *κοιμῶμαι*, *Od.*, ο, 545, *κτεριῶ*, *Il.*, σ, 334, *κτεριεύσι*, *ib.*, λ, 456, γ, 336. ^(B)

b. The so called second futures of the liquids, *ὀρεῖται*, *Il.*, υ, 140, *ὀλίεσθαι*, *ib.*, α, 700, *πλυνούσαι*, *Od.*, ζ, 31, *σημανῶ*, *ὑπερβορέονται*. To these belong also the forms of the root ΠΙΕΣ, which, by its final consonant is allied to liquids: *πισίονται*, *Il.*, λ, 824, *πισίεσθαι*, *ib.*, ι, 235, &c., and the single form from the class of mutes *τεκνέσθαι*, *H.*, III, 127.—These are really to be considered as forms, which have lost Σ out of the full future termination *ισομαι*.

§ CCXV.

OF THE FORMATION OF THE PASSIVE AORIST.

44. Both passive aorists follow generally the common form : ἔλχθη, ἰάνθη, ἐμίγη, μίγη, &c. ; yet the 3rd pers. plur. is often formed by the addition of merely N to the root, EN instead of HΣAN, e.g. ἤγεσθην, τράφην, μίγην. One form has H in this termination : μιάνθη αἵματι μηροί, Il., δ, 146.

45. The forms of ἐτράφην have the short vowel also in other persons : ἐτραφέτην, ἐτράφ' ἄριστος, Il., φ, 279, where Herodianus more accurately accented ἐτράφ', τράφ' ἐν μεγάρῳ, ib., β, 661, as a various reading instead of τράφη ἐν μεγάρῳ, and ἐτράφεμεν, ib., ψ, 84, in the pre-Alexandrian mss., τράφεμεν for τραφήμεναι or τραφήναι, ib., η, 199, σ, 436, Od., γ, 28.

46. The roots, which have assumed N in the present, retain it for the most part in the first aorist : not only λανθῆς, ὑπεθεσμάνθη, but also κλινθῆναι, διακρινθῆμεναι, and κρίνθεντες, as well as κριθέντες, nay several assume N for the first time in this form : ἀμπνύνθη, Il., ξ, 436, ἰδρύνθησαν, ib., γ, 78, η, 56, δηρινθήτην, ib., π, 756.

§ CCXVI.

OF THE PERSONAL TERMINATIONS.

47. The first personal termination μι is, with the exception of αἶσμι, Hes., ι, 628, banished from all verbs but those without modal-vowel, in the indicative ; but it appears in some conjunctives. Thus in Il., χ, 450, the old reading even of the earlier editions is ἴδαμ', ὅτι' ἔργα εἴρυται, and in ib., σ, 63, Od., τ, 490, ἴδαμι, κτεῖναμι, are cited as variations by Seber in the *Argus Homericus*. Since Hermann (*de emend. ratione Gramm. Gr.*, p. 263,) pointed to the same forms, after Eustathius, more of this kind have been restored : ἀγάγωμι, Il., ω, 717, ἰβλάγωμι, Od., φ, 348, τύχωμι, ib., χ, 7.

48. The second person,

- a. ΣΙ in the active is shortened to Σ when the termination ΘΑ is added; this ΘΑ, however, is retained only in certain forms; in the *indicative* where there is no modal-vowel: ἦσθα, ἔξυσθα, παρῆσθα, τίθησθα, φῆται; also in διδοῖσθα, Il., τ, 270, and (οἶδας-θα) οἶσθα; in the *optative*: βάλοισθα, κλαίοισθα; in the *conjunctive*: βάλησθα, εἴπῃσθα, εὖδῃσθα, ἐβίλῃσθα, δύνῃσθα, παρῆλθῃσθα, &c.
- b. In the passive it generally remains open, after the ejection of Σ: ἐπιτέλλαι, κίλαι, ὀδύσαι, οἶσαι, ἔτα, ἔκω, ὠδύσαι, &c. The treatment of such syllables falls under the same rule as that which applies to pure verbs.
49. The third person TI changed to ΣΙ, is, in the *indicative* (besides in those without modal-vowel), still visible in παμφαίνῃσι, Il., ε, 6. According to Heraclides (Eustath. ad Od., η, p. 1576, l. 32,) this is the only example of the kind in Homer. Before the last edition of Wolf, ἀέχῃσι, φέχῃσι, βρείθῃσι, still stood. Schäfer *ad Lambert. Bos*, p. 502, requires προφέχῃσιν, Il., ι, 323, and ὀτρύνῃσι, Od., ζ, 374, and in πείσεται ἄσσα οἱ Αἴσα κατακλώθῃς τε βαρεῖαι, ib., η, 197, would read, according to Eustathius, *ut supra*, Αἴσα κατακλώθῃσι βαρεῖαι (suppressing v. 198). Buttmann remarks, that these forms appear only after ὅστι, where the syntax may have the conjunctive, and in like manner ἐτάμῃσι, Il., γ, 62, θίῃσι, ib., χ, 23, μέῃσι, ib., χ, 93. Admitting the validity of this remark, we should have in παμφαίνῃσι the pure conjunctive without iota subscript, of which presently.—Of the *optative* there is an example in εἰ δ' αἶμμι παραφθαίῃσι πόδεςσι, Il., κ, 346, which, according to the Venetian Scholiast, almost all the copies have; those which varied must therefore have read παραφθῇσι or παραφθαίῃσι. Another example is αἰ κί μ' ἐπιγνοίῃ—ἥε κεν ἀγνοίῃσι, Od., ι, 218; but then we should read αἰ κί μ' ἐπιγνώῃ—ἥε κεν ἀγνοίῃσι from ἀγνοίῃω, which gives ἀγνοίῃσας, ib., υ, 15.—In the *conjunctive* this termination is very frequent: ἄγῃσιν, ἀγνοίῃσιν, αἰσθῃσιν, ἀλάλῃσιν, &c. It is manifest, that in these forms, arising from the root, the modal-vowel H, and the termination ΣΙ, the iota subscript can claim a legitimate place as little, as in datives of the first declension like ἀγορῇφι, since it was

ly after the ejection of Σ that $H\Sigma I$ became HI , and this as contracted into η .

50. In the second and third persons dual and plural the distinction is not so sharp, as in the later form of conjugation, between chief and secondary tenses, and between the dual and plural numbers. The second persons for chief and secondary tenses are known to be, dual, *στον, εσθον*, plural, *ετι, θε*. Here terminations are so far confounded, that the later dual forms, *στον, εσθον*, are used as plural: 'Αλλ' ἄγεθ' ὥς ἂν εἰπῶ, πείθεσθε τάχιστα· Ἰστία μὲν πρῶτον κάθητον, *H.*, *I.*, 37 (for *κάθετι*), says Apollo to the sailors, where also *λύετε βοῖας*, which ends the verse, is to be considered plural. —Τίφθ' οὕτως ἦσθον τιτηότες, *ib.*, 456, for *ἦσθε*.—The third persons dual, divided according to chief and secondary tenses, *i.e.* chief tenses, *στον, εσθον*,—secondary, *έτην, έσθην*, are so far indistinguished, that several forms of the secondary tenses have the terminations proper to the chief, *i.e.* *στον, εσθον*, for *την, έσθην*, but the contrary does not occur, *i.e.* the chief tenses have never *έτην, έσθην*, for *στον, εσθον*. The use of the active *τον* for *την* is supported by three Homeric forms: *τινύχστον* or *τινύχστον*, *II.*, *v.*, 346, *διώκστον*, *ib.*, *κ.*, 364,* *λαύσσειτον*, *ib.*, *σ.*, 579. For the same change in the passive once we may cite: *Δωρήσσεισθον*, *II.*, *v.*, 301, for *Δωρήσσεισθην*,

* Οὐκ ἔδυναντο γὰρ εἶναι διωκίτην (. . . ἔτι), ἀπάθαστον γὰρ ἦν ἀμφιμαρτυρεῖται, *Etym. M.*, p. 280, l. 34. The reason is here given, why it could not be *διωκίτην*: the verse rejected it,—but then the simplest step was to shorten the *H*, so that the forms would have been *τινύχίτην, διωκίτην, λαύσσειτην*. Schäfer *ad Schol. in Apollon. Rhod.*, p. 146, admits for the active at least of these tenses in the oldest shape of the language a double dual formation: 2nd, *στον*, 3rd, *εσθον*, 2nd, *έτην*, 3rd, *έσθην*: "Sed posterioris usus temporum, grammatica subtilius an argutius excolta, terminationem in *ον* assignasse secundæ personæ, in *ην* tertię (videtur)." This omission goes further than the examples, none of which has *έτην* for the second person. It seems certain that *έτην* was the original form, and at the other proceeded from the shortened *ετην* changed into *ετον*, since analogy rejected *ον* as a personal termination (at least where *ο* was not a dical vowel).

without metrical necessity, and δὲ ἀνίει *δαρήσσεσθον*, II., τ, 218, as some read instead of *δαρήσσοντο*. Thus there is an exchange of the forms

εἶναι for εἶναι, εἶναι for εἶναι,
εἶναι for εἶναι, εἶναι for εἶναι.

51. In the plural of the passive the verse decides as to the use of the terminations *μισθον*, *μισθα*, and *μισθον*, *μισθα*, e. g. *μαχημισθα* and *μαχημισθα*, *ἐκόμεσθα* and *τετραμέσθα*.—A for N appears not only in the perfect but also in the optat. *δουρίαν*, *ισορίαν*. The use of the short modal vowel instead of the long in the conjunctive has been already considered, § CLXVIII, 11.

Obs.—We find from *ἐρίλλω* the third pers. sing. opt. *ἐρίλλαι*, II., τ, 551, Od., β, 334, perhaps to avoid confusion between *ἐρίλλω*, increase, and *ἐρίλλω*, owe, by using the aorist form *ἐρίλλαν*. The aorist forms in *ια*, *ιας*, *ιιν*, together with *αιμι*, *αις*, *αι*, are, however, frequent in Homer.

52. The imperatives have in the 3rd pers. plur. only *τω* and *σθαι*, not *τασαν* and *σθασαν*: *ἔσταν*, *ἐπείσθαι*, *δησάντων*, &c.

§ CCXVII.

OF THE INFINITIVE.

53. The passive infinitives have the usual form; in the active their full form is *μεναι* or *εμεναι* from *ἐμεναι*, the abbreviations of which are *έμεν*, *μεν*, (*εν*) *ειν*, *και*, and *αι*.

54. The present has,

a. *Εμεναι*, *έμεν*, *ειν*: *ἀκούμεναι*, *ἀκούμεν*, *ἀκούειν*, *ἀγήμεν*, *ἀγέω*, *ἐλκόμεναι*, *ἐλκόμεν*. So also the first future; *ἀξίμεναι*, *ἀξίμεν*, *ἀξέω*, *φιλέω*, *φιλέω*.

b. *Μεναι*, *και*, in pure verbs. Thus with H before the termination: *ἀρήμεναι*, *γοήμεναι*, *πεινήμεναι*, from *ἀρέω*, *γοάω*, *πεινάω*, so *καλήμεναι*, *πεινήμεναι*, *ποθήμεναι*, *φιλέμεναι*, *φορέμεναι*, II., ο, 310, and *φορέναι*, ib., β, 107, γ, 149, &c. Thus likewise the passive aorists: *ἀεικισθήμεναι*, *ἀήμεναι*, and *ἀήναι*, *ἀλήμεναι* and *ἀλῆναι*, *πεχήμεναι*

and *πῆχθαι*, *δαήμεναι* and *δαῖναι*, *καήμεναι*, *ἀολισθήμεναι*. From those in O there appears *ἀρόμεναι* (from *ἀρώ*), Hes., ε, 12, with a short vowel in this form. With E unaltered we find *ἀγινέμεναι*, Od., υ, 213, from *ἀγίνα*.

55. Of the perfect, except those forms without modal vowel in *μεναι*, *μεν*, already discussed, such as *τεθνάμεναι*, *ἐτάμεν*, and *ἰδμεναι*, Il., ν, 273, from *οἶδα*, no others are common either in the Epic language, or that of Pindar, who uses *γεγάκειν* as infin. of *γέγακα*, Ol., 6, 44 (83). The termination *ἵναι* appears first in Herodotus.

56. The infinitive of the first aorist adheres to rule; that the second has *έμεναι*, *έμεν*, as well as the common form *έιν*, which frequently stands in the open form *έιν*: *ἀλαλπέμεναι*, *λαλπεῖν*, *εἰπέμεναι*, *εἰπέμεν*, *εἰπεῖν*, *ἐλθέμεναι*, *ἐλθέμεν*, *ἐλθεῖν*, *ἰδέμεναι*, *ἰδῖν*, *πεπληγέμεν*, *πεφραδέμεν*, *πεφραδέειν*, *παθείν*, *πίεειν*, *ταμείν*, *καγείν*, *φυγείν*, *χαδέειν*. A confusion between the 2nd future and aorist cannot occur; since, so far as I am aware, of the former no *active infinitive*, even in liquid verbs, is found, but only the infinitive middle. We find of the future *βαλῖναι*, *βαλῖν*, *βαλίσοντα*; but *βαλῖναι*, *βαλῖν*, always as aorist forms. So the future forms *θauμανέοντες*, *πλυνέουσα*, *πλυνέουσαι*, without an infinitive; *διακρινέει*, Il., β, 387; but infin. *διακρινέσθαι*, Od., σ, 149. The same remark applies yet more forcibly to mute verbs, which, as is known, entirely want the second future active. Aor. *πίσειν*, Il., ζ, 82, &c., *τεκείν*, ib., ω, 608, of which the futures *πίσεισθαι*, ib., ι, 235, &c., *τεκείσθαι*, H., II, 127, were cited § CCXIV, 43. Likewise *ἰδέειν*, *ἰδεῖν*, which the Etym. Mag., p. 465, l. 49, describes as *ἀόριστος ὑστερος καὶ μᾶλλον*, is really found only as an aorist. Hence the terminations are:

2nd fut. inf. act.	. . .	. . .	mid.	<i>έσθαι</i> , <i>ῥσθαι</i> ,
2nd aor. —	—	<i>έιν</i> , <i>έιν</i> ,	—	<i>έσθαι</i> , . . .
		<i>έμεναι</i> , <i>έμεν</i> .		

§ CCXVIII.

OF FORMS WHICH WANT THE MODAL VOWEL OR REDUPLICATION IN THE COMMON CONJUGATION.

57. Not a few forms have remained in the old shape

without a modal vowel, so that they come near to the perfect and pluperfect; and thus the boundaries between two tenses run into each other, especially since the perfect sometimes wants reduplication.

58. Perfects and pluperfects of this sort are: ἴδμεναι, ἴδμεν, ἐπέπιθμεν, εἰλόλουθμεν, ἴκτον, ἴκτην, resemble, hence equivalent to the full forms ἰοίκατον, ἰοικάτην, &c.—also in the passive ἴκτο, Il., ψ, 107. From ἔργω, restrain, the perfect has, without reduplication, ἔρχεται, see n. 35, δ, and from ἀρῆμνός, Od., ζ, 2, cf. Il., σ, 335, &c.—The Etym. Mag., p. 56, l. 51, marks this want of reduplication as peculiar to the Æolians, who said ποίημαι, νόημαι,—i. e. the ancient language allowed, even in the perfect, an omission of the reduplication, which practice afterwards maintained itself with the Æolians.

59. Since, then, the reduplication may be dropped in the perf. and pluperf., nothing forbids us to rank σύντο, Il., φ, 167, with ἴσσυτο and ἴσσυται, and to associate ἴσσύμενος, in respect of the accent, with ἀλαλήμενος and ἀκασχήμενος, n. 34, δ. In the same way we may rank together δέχεται and δαδέχαι, Il., δ, 4; χύτο, χύντο, χυμένη, and κέχυτο, κέχυνται; λύτο, λύντο, and λέλυντο, λέλυνται; ἔρυτο, ἔρυσθαι, and εἴρυτο, εἴρυσθαι; ἄμπνυτο, and πεπνύσθαι, πεπνυμένος; κλύθι, κλύτε, and κέκλυθι, κέκλυτε; ἔπτατο and πείπταται; and as κλύθι is related to κέκλυθι, so τλήτω, Od., λ, 350, τλήτε, Il., β, 299, to τέτλαθι, ib., α, 586, ε, 382. Moreover, ἔπληντο (from πείλα, πλα), Il., δ, 449, 9, 63, and πεπλημένος, Od., μ, 108, must be ranked together, as also βλήτω, βλήσθαι, βλήμενος, and βέβλητο, βέβλημένος, so that βλήεται, Od., ρ, 472, appears to be the perfect conjunctive, with H shortened, for βλήηται. — Lastly, φθίσθαι, φθίμενος, rank with ἴφθιται, ἴφθιτο.

60. The same is the case with mute verbs. Δέξο, δέκτο, δέχεται, δέχθαι, δέγμενος, ποτιδέγμενος (like ἴσσύμενος), belong to the same verb with δέδεξο, and μίκτο, ἔμικτο, to the same with μεμυγμένον.

61. With other forms of this kind we cannot cite, as in the above instances, augmented or reduplicated perfects. Such are ἀήμενος, ἀήμεναι, ἀήτον, &c., ἀρμενον, ἀρμενα, ἀλίστημενος,

ετίμενον, καχήμενον, ὀήμενος, and ὀησο, (from λεχ in λέχος) Ξο, λέκτο, ἔλεκτο, κατέλεκτο, παρκατέλεκτο, καταλέχθαι, κατέπτο, ἄλσο, ἄλτο, ἱπᾶλτο, κατέπαλτο, ἱπάλμενος, κατεπάλμενος.

62, 63. Lastly, some have allied forms in the aorist active, which circumstance, together with the want of reduplication, tends to confound the distinction between the tenses: with ἔα, ἔκταν, κατέκταν, κτάμεναι, and κατέκταμεν, we find κτάμε, Π., ο, 558, κτάμενον; with ἔφθης, ἔφθη, φθάν, ib., λ, 51, εἴη, stands φθάμενος; with οὔτα stands οὐτάμεναι; with ἄρετο, ἄρο, stand ἄρετο, ὄρο, ὄρθαι, ὄρμενος, and παλινορμέναι.—ἔρμαι, however, together with πινέμεναι, Π., δ, 346, φέρει, ib., γ, 71, δέχθαι, ib., α, 23 (but δέχεσθαι, ib., 20), are manifestly the present.—When we consider that the reduplicated forms, in regard to meaning, agree with those not reduplicated, and the latter, again, with the aorists, so that, e. g. κλύθι and κλυθι, χύτο and κέχυτο, σύτο and ἴσσυτο, are identical in signification, and that the unreduplicated forms stand, like lists, mixed with imperfects, ἔλεκτο καὶ ἥῳ δῖαν ἔμιμνεν, Od., 50, πρίατο—εὐνῇ δ' οὔ ποτ' ἔμικτο, ib., α, 433,—we are led to form the opinion that these are *examples of an original formation made up of root and termination*, and hence belonging, in appearance, to the province of the perfect and imperfect, but in meaning to that of the aorist, after which they accent their infinitives, such as ἔρυσθαι, and participles, κερων, δέγμενος, ἔκμενον, κεχήμενος, ὄρμενον.

Obs.—As the forms above cited want the modal vowel, so several want the radical vowel, which has fallen out in the compression of the word. Of this kind were the forms of (πέφνον) πέφνον, περιπλόμενος, and from ἀγείρω (ἀγεῖρ) ἀγρέμενοι, ἀγρέμεναι, &c., and from ἐγείρω, ἔγρω, ἔγρετο, ἐγρεσθαι.

OF THE CONTRACTION OF VERBS.

§ CCXIX.

GENERAL REMARKS.

64. The Homeric dialect has, in verbs as well as in the other parts of speech, many and various contractions; there are not, however, so many forms contracted, as in the later dialect of the Attics; nor are those, in which contraction occurs, contracted uniformly.

65. Contraction is evidently not an original property of the language, but was first introduced in the process of its developement, and caused by the ejection of consonants, the necessity of versification, and the feeling or taste of the different Grecian tribes. Instead, therefore, of seeking to multiply its instances in Homer, it seems more advisable to resist it, wherever it opposes analogy. In many cases the language, even after Homer,—as, for example, in the lyric parts of Attic poetry,—has been hostile to this tendency. (See Lobeck *ad Soph. Aj.*, 287.)

66. On the other hand, the contracted forms, though generally following the common method, so far deviate from it, that the exigency of versification may compel the extension of vowels, their duplication, or their insertion before or after the contracted syllable. The rules of Homeric contraction must, therefore, pay due regard to these peculiarities as well as to the limitation and inconstancy alluded to above.*

* The subject is treated, in the following observations, chiefly according to the excellent remarks of Bekker, to whom these Homeric enquiries have been already so deeply indebted; although he goes upon the opposite principle of maintaining contraction, as much as possible, wherever it is doubtful.

§ CCXX.

OF THE CONTRACTION OF VERBS IN ΑΩ.

67. The contraction of these verbs, as far as they are used by Homer, proceeds according to rule, wherever the forms thus produced agree with the verse.

So from *ὀράω* come *ὀράς*, *ὀρά* (even for *ὀράης*, Π., λ, 202, *ὀράη*, ib., 187), *ὀράν*, *ὀράσται*, *ὀράτο*,—*ὀράω*, *ὀράμεν*, *ὀράν*, *ὀράσσω*, *ὀράμαι*, *ὀράντο*, *ὀράτο*, *ὀράμενος*. So likewise (*ἐκρεμάω*) *ἐκρέμα*, Π., ο, 18, 21, from *ἀράομαι* (*ἡράου*) *ἡράω*, Od., σ, 176, *τρυνάω* for *τρυνάοι*, *βιάωτο* for *βιάοιντο*.

Obs.—Wolf (Analect., II, p. 419,) writes the infinitive of these verbs without iota, *γίλᾶν*, *ὀράν*, and has found many followers. The decision of this point depends, evidently, not upon what *Lascaris* or *Urbanus* extract from the old Grammarians, or teach on their own authority, nor upon the fallacious analogy of *χρυσάειν*, *χρυσῶν*, but upon this only: whether the contraction is earlier or more recent than the extension of the infinitive form *ειν* into *ειν*. The revivers of this mode of writing cannot solve the question here raised, and cannot, therefore, prove that they are in the right.

68. After the contraction a vowel may be introduced, in behalf of the verse, either to precede or follow the contracted syllable: thus a *short* vowel is inserted, when by this means two short syllables are brought together.

So we find, besides the above cited forms of *ὀράω*, with a prefixure: *ὀράας*, *ὀράασθαι*, *ὀρώω*, *ὀρώων*, *ὀρώωσα*, *ὀρώωσι*, from *βοάω*, *βοάας*, *βοάων*, *βοάωντά*, *βοάωντες*, *βοάωσι*.^(R)

69. This prefixure is indispensable, when the contracted form has a trochaic rhythm (— ^ . . .).

Hence from *αἰτιάομαι*, *αἰτιάωμαι* (— ^ . . .), *αἰτιάσθαι*, *αἰτιώωνται*, *αἰτιώω*, *ἀντιώωτο*. From *ἀντιῶ* (— ^ . . .), *ἀντιῶν*, *ἀντιῶσθαι*, &c., and similar forms in great number: *ἀγορεύσθαι*, *ἀσχαλάω*, *ἐγγυάσθαι*, *ἐσχατόωσα*, &c.

Obs. 1.—The prefixed A appears also without contraction in the root

of words: φαάντην, φαάντην, φαάντης, φαάντης, and φαάντης, Ol. p. 316, from φαίμαι.

Obs. 2.—On the other hand, A is not prefixed, when the latter of the contracted syllables was *short*; thus it is inserted in ἐράσθαι, ἐράσθαι, but not in forms contracted out of ας, ας, ας, so that Bentley offends against analogy in making μηδὲ ἴα (l. μηδ' εἴα), Il., β, 165, μηδ' ἴαα from ἴαα. Moreover, A is not prefixed when T follows, e.g. in the contractions of ας, ας, ας. The only exception is ας in ἡ μὴν καὶ κρατερὸς σὺν ἴων ἄσται, *will be satiated with*, πολέμας, Hes. δ, 101 (for the form γέγαασι, already rejected, cannot be adduced here, since, even if it were legitimate, it has no contraction). This ἄσται is from the radical ΑΩ, in the future ἄσται, with Σ ejected, ας, the contraction of which into ας is certain. Hesychius gives us ας· πληροῦται,—mistaking, however, the tense in his explanation.

Obs. 3.—The prefixure of O is limited within similar bounds: contractions from ας, ας, reject it, and ἄλω κατὰ πόντον, Od., ι, 377, is not from ας, ας, but from ας, ας, ἄλω, ἄλω, ας, ἄλω, wander. Of ἴω we find no form with o prefixed. There are ἴαα, ἴαα, but neither ἴωμαι, nor ἴωσι. The forms of this verb stand either open: οὐδὲ ἴωσι, Od., δ, 805, like μηδὲ ἴα, Il., β, 165, or closed by extension: εἴ κ' εἴωμαι, Od., ρ, 260,—an extension which should be applied likewise to the open syllables: οὐδ' εἴωσι, μηδ' εἴα, οὐδ' εἴω.

Obs. 4.—E is prefixed to ω after two consonants, for the sake of softening the sound, in μεμνῆντο and χρεώμενος, Il., ψ, 834.—A is extended to α in κίρασι, Il., ι, 203.

70. A long vowel is prefixed where the spondaic rhythm is required: ἡγάσθε, ἡγάσθε; μνάσθαι, μνάσθαι; ζῶν, ἡζῶσα, μαιμῶν, μενοινῶν, &c.

Obs.—From these we must distinguish the forms γελῶν, γελῶν, &c. Since, even admitting that, in Homer, γέλαον could have been contracted into γέλον, yet the insertion of a prefixed o in γέλον would be, according to the foregoing remarks, contrary to analogy,

and of the extension of a prefixed *o* into *ω* we find no single trace. The root of this form is really γελᾶ^ρ,—perceptible also in γελᾶ^ριος, γελᾶ^ρος,—and with the verbal termination *A*: γελᾶ^ρα, γελᾶ^ρω, *I laugh loud, heartily*, as ἀιδάω, *sing loud and clear*. Hence comes (γελᾶ^ρῃσαι) ἡδὺ γελῶ^ρησαα, *H.*, III, 49, with *α*, which is here no prefixure, but a radical vowel, extended into *ω* after the loss of the digamma, as in γελῶ^ρος from γελᾶ^ριος, and thus γελῶ^ρων from γελᾶ^ρων, γελῶ^ρων, and γελῶ^ροντες from γελᾶ^ρόντες, γελῶ^ροντες, or rather γελῶ^ροντες. Thus γελῶ^ρ, *Od.*, φ, 105, is from γελᾶ^ρω, and should be accented γελῶ^ρ. We find likewise γελῶ^ροντες, *Od.*, ε, 111, from γελᾶ^ρόντες, where *αα* is contracted into *ω*, or rather where there appears a relic of the old orthography ΓΕΛΟΦΟΝΤΕΣ. Here too, however, γελῶ^ροντες is another reading. It is remarkable that all these forms occur in the *Odyssey* and the *Hymns*, and that, throughout the Homeric poems, the aorist forms only of γελᾶ^ρω are in use.

71. Contraction is rejected by,

a. The forms with long *α*: διψᾶ^ρων, διψᾶ^ροντα, &c. πεινᾶ^ρων.

b. The forms in *αον*, when a short syllable precedes *α*: πέρραον, κατεσκήαον (but ἐνάμω^ρων, ἐφοίτω^ρων, where a long syllable precedes it).

c. The forms in *αω*, except where the verse demands *ω*. In *Συμὸν εἰσῶ*, *Il.*, ι, 645, read εἰσῶ; ἤρα' ὀπίσσω, *Od.*, ω, 33, and ἐκτῆσω ἄποιτιν, *ib.*, 192, can scarcely stand together.

d. The forms of monosyllabic roots: λάε, λάων, ἔχραε, ἔχραετ', ἐπέχραον, φάε.

e. Several individual forms: αἰδιδιάει, αἰδιδιάουσι, ἰλάονται, κραιδάων, ὁμοστιγχαίει, οὔταε, ὕλαει, ὕλαον, ὕλάουσι, ὕλάοντο. Lastly, ναιετάω, ναιετάουσι, ναιετάων, ναιετάοντα, ναιετάοντων, ναιετάοντας, of which only ναιετάασπον, σκε, is contracted.

72. The feminine of ναιετάων has Ω instead of ΟΥ: ναιεταώσης, ναιεταώση, ναιετάωσαν, ναιεταώσας, like τηλεθάωσα, *Od.*, ε, 63, according to the *Augsburgh ms.*—The *Etym. Mag.*, p. 598, calls ναιετάωσα *Doric*, and compares ἰδρῶσαι, βῶν, for ἰδρῶσαι, βοῦν. It seems more probable that the Ω, so

frequent in the forms of this conjugation, was transferred from the contracted forms to those above cited, according to that peculiarity of the Greek language, by which a law of formation, once established, transgresses the limits to which, strictly considered, it ought to be confined.

73. Other verbs remain open only in a few forms, namely γοάω in γοάοιμεν, γοάοιεν (but γοάοντα, γοάουσα, &c.), ἐλάω, ἐξελάαν (but ἐλάαν, ἐλάωσι), τηλεθάαν, τηλέθαον, τηλεθάοντα, τηλεθάουσαι (but τηλεθάουσα, τηλεθάουσαν, &c.), μαιδιάων, μαΐδιαι (but μαιδιάν, -άουσα), ὁμοστιχάω (but ὁστιχάοντο), &c.⁽¹²⁾

74. As the contracted forms hitherto cited insert A, O, or Ω, by *prefixure*, so the following insert O *after* the contracted syllable: δρώοιμι, ἠρώοιμι (ἠῤωο-ι-μι, ἠῤω-ι-μι, ἠῤωοιμι), together with ἠῤώμ', Π., η, 133, ἠῤώντες, ἠῤώντα, μνώοντι, μνωομένην. Thus ζώω forms itself, arising out of ζάω, and keeping ζω as the root, with fresh modal vowels: not only ἔζωον, ζώντες, but likewise ζώουσα, ζώειν, ζάμεν, ζάμεσθαι, ζώεσκον.*

75. We have still to remark,

a. A want of modal vowel, through which the radical A passes into H: ὄρηαι, and ὄρητο according to Zenodotus for ὄῤᾱτο, Π., α, 56, and the dual forms: προσαυδήτην, συλήτην, συναντήτην, φοιτήτην.—Add the already mentioned infinitives ἀρήμεναι, πεινήμεναι.

b. The transition of some in A to E: μενοίνεον from μενοινάω, ἦντεον, ὁμόκλεον, ὁμοκλέομεν. We shall perceive, on referring to the original, Π., μ, 59, η, 423, α, 658, Od., φ, 360, 367, χ, 211, ω, 173, that the transition occurs only in the fourth foot, and in the case of AON, i. e. only in order to obtain a more nimble dactyl for that place. By this, however, an analogy was grounded, and hence in καί μιν ἀνθρώτεον, Od., δ, 251 (now ἀνθρώτων), the contracted form ἀνθρώτουν, represented in the Harleian codex by ἀνθρώτουν, is not to be unconditionally

* And in later Greek, the analogy being extended to μνάσμαι: μνάει, Apoll. Rhod., 1, 896, μνάσθε, Pseud-Orph. Arg., 557. Cf. Bekker, p. 138.

rejected, especially since such forms are common in the later Ionism, and in the bucolic-Epic dialect.

§ CCXXI.

OF THE VERBS IN ΕΩ.

76. Besides the present and imperfect of those in ΕΩ we may class under this head all futures in ΕΩ, and all second persons in ΕΟ, ΕΑΙ, and ΗΑΙ, the infinitive of the 2nd aor. act. εἶν, and the conjunctive of the aor. pass. ᾤ—έω and εἰω.

77. The contraction is avoided when Ε stands before ω, φ, οι, and synizesis, if requisite, is employed: εἰλέωσι, φιλέωμεν, ὁμαρτέων, οἰκτίοιτο, together with which βαλῶ, Il.; ρ, 451, θαρσῶν, ib., ε, 124, seem inadmissible, as also θηοῶ, ib., ω, 418, for θηέω, where Ε stands between two vowels. Contraction has been introduced generally into the passive aorists: πειρηθῶμεν, μεθῶμεν, δαῶμεν, also in εἰδῶ, εἰδῶσι, opposed to which is ὄφρ' εἰδέω, Od., π, 236. That Ε was heard in these forms likewise is proved by those which the exigence of metre has caused to remain open, as μιγέωσι, and by the extended forms δασίω, κρχίω, &c.

78. Ε before ΕΙ and ΑΙ is contracted, or not, according to metrical necessity: φιλεῖ, Il., β, 197, φιλεί, ib., ι, 342.

So likewise δοκεῖ, ἐπιπλεῖ, καλεῖ, κτενεῖ, ὀμιλεῖς, ὀμιλεῖ, ὀμιλεῖν, ταρβεῖς, ταρβεῖ, ζεῖ. We find ἐπέρχεαι, ἐπιβήσεται, ἐπιτέλλεαι, οἴεαι, οὔρεαι, together with ἔση, εἴση, δέση, κεκλήση, μετατρέπη, and hence we should substitute for μυθείαι, Od., β, 202, the genuine form μυθέη from μυθε-ε-σαι, μυθέεαι, as we have βίη from βίεαι, Il., π, 852, ω, 131.—Equally untenable is οὔτι πάρος γε Πωλέ', ἐπεῖ, Od., δ, 811, where the Harleian ms. leads us through πάλεαι to the right παλεῇ, ἐπεῖ, that is πάρος in connection with the present.—The *synizesis* of ΕΑΙ appears in γνώσεται, Il., β, 367, ἔσεται, Od., ζ, 33, ἐντύσεται, κέλεαι.

79. Likewise ΕΗ, ΕΗΙ, ΗΑΙ, are contracted where it is requisite: πειρηθῆτον, Il., κ, 444, κῆται, Od., β, 102, εἰδῆ, ἐπιλήθη, ἰανθῆς, ἰανθῆ, φανῆ, and ἐπήν εὐχῆσι λίση, ib., κ, 526,

for λίσσμαι (cf. λίσσομαι, H., XVIII, 48), ἴνα—μνήσῃ ἑμῇ (I. ἑμῷ), Od., 9, 462, ἢ οὐ μέμνη, Il., α, 18, υ, 188, ἐπαύρη, ib., λ, 391, with ἐπαύρηται, ib., α, 17.

80. There remain EE, EEΣ, EEN, EO, and EON. They continue open, as the verse may require, especially in dactylic theses of the 4th, 5th, and 1st foot, and are elsewhere contracted;

- a. EE in the 1st foot: ἦντι δὲ Πριάμοιο, Il., ν, 365. Cf. χ, 295, Od., β, 387, ᾗδε δὲ χροά πάντα, ib., ε, 455; but αἴτι δ' οἰανόν, Il., ω, 292, and ᾗδε δ' ἐν σάπῃ τίπτων ῥοός, ib., φ, 241; in the 2nd: κείμενον, ἔρρι δ' αἶμα Il., ρ, 86, ἀλλ' οὐ σύγχυ θυμόν, ib., ν, 808, cf. ib., ι, 612; in the 4th: ἦντι σῆμα ἰδέσθαι, ib., ζ, 176, cf. Od., ι, 354; in the 5th: αἶμα νουτάτου ἔρρι χερός, Il., ν, 539.
- b. EEN, EEΣ, are always open: παρενήνται, προσεφάνται, προσεφάντες, ἦνται, ἔπλεον Ἰλιόθεν, Il., ξ, 251, except the already quoted ἦσκον εἴρια καλά, ib., γ, 388, and the pluperf. εἰστήκον, &c., in the arsis.
- c. EO, EON, are open in the places mentioned, thus in ἀπίστον, διεκόσμεον, δίνον, ἐδόρπεον, ἐθάμβεον, εἴλεον, εἶρεον, εἶσερχο, ἐκόσμεον, ἐλάστρεον, ἔλκεο, ἐμβάλλεο, ἐνεποιέον, ἐνθεο, ἔξεον, ἐπενήνεον, ἔπειο, ἐπιπείθεο, ἐπιτέλλεο, ἔπλεο, ἐπλέομεν, ἦρεον, θρήνεον, θήλεον, ἵκεο, λιλαίεο, μείρεο, μάλπει, μετέρχεο, μῆδεο, μιμνήσκεο, μετεφώνον, νήον, οὔρεο, ομίλειον, ὀρέχθεον, ὄρπειο, παρέζεο, πελέεσκεο, περιτρομέοντο, πόθειον, πόθειοντες, τε, ποίον, προτιόσσειο, προκαλίζεο, πόρεθον, σέπτειο, φράζεο, χάζεο, ᾗπλεον.—Contracted in the rest thus; so in EY: αἰρεύμενοι, Il., π, 353, ἐξαιρεύμην, Od., ξ, 232, αὐτῶν, βάλλει ἐπεί, ib., μ, 218, γένει, Il., ε, 897, γηγῶνεν, Od., ι, 47, ἐγεγῶνεν, ib., ρ, 161, δατειῶντο, Il., ψ, 121, εἰλεῶντο, ib., φ, 8, εἰλεῶντα, Od., λ, 573, ἔλεν, Il., ν, 294, ἔπειν, ib., κ, 146, ν, 381, 465, ο, 556, Od., α, 281, ψ, 52, 78, ἔρχειν, Il., ζ, 280, ψ, 893, Od., ζ, 69, and εὔχειν σύ γ' ἔπειτα, Il., ω, 290, ὑπόθειν, Od., ο, 310, θπειῶντο, Il., η, 444, κ, 524, &c., ἐθεύμεσθα, Od., ι, 218, ἐγὼν ἐλόεν, ib., δ, 252 (now ἐγὼ λόιον), ἔζεν, ἔκην, ἐκτεύμεναι, ἐκτεύμεσθα, ib., ω, 339, εἰσοχρεῖσθαι, ib., ζ, 157, καλεῶντες, ib., κ, 229, 255, μ, 249, καλεῶντο, Il., β, 684, προκαλείμενος, H., Il, 241, νεκεῖσθ' (from νεκέονται).

ἀλλήλοισι, Π., υ, 254, ἥσθην γὰρ νῦμαι, ib., σ, 136, οἴχευσι, Od., γ, 322, ὄχλεινται, Π., ϕ, 261, ὄρσεν, πολέμονδε, ib., δ, 264, πείθην ἐγώ, ib., ξ, 235, πέλεν· οὐδέ, ib., ω, 219, πωλεύμην, Od., χ, 352, παλεύμενοι, ib., ρ, 534, ποιούμεν, πορεύμενοι, Π., δ, 374, πορεύμενος, ib., ν, 288, ῥύσκει, ib., ω, 730, σκύζει, Od., ψ, 209, σφαραγεῦντο, ib., ι, 390, φιλεῦντες, ib., γ, 221, φοβεύμενος, Π., θ, 149, φράζει, ib., ι, 251, ὠρχεῖντ', ib., σ, 594.—Ὀδυσεῖα ποθεῦσα (from ποθέουσα), Od., τ, 136, is groundlessly changed for Ὀδυσῆ ποθέουσα. Πίζειν, ib., μ, 174, 196, stands with πίζειν, ib., δ, 287, in the same relation as γιγνώσκω to γίγνωναι, ἀνάγωσκω to ἀνάγων.—Λατρεύντα, Π., μ, 283, for λατοῦντα (from λατρεύντα), has no analogy with the rest in EN.

81. On EO and EON we have still to remark :

- a. That in EON the contraction is not universal, but that several open forms, with synizesis, have maintained themselves against the contracted. These are ἄφρων δὲ στήθεα, Π., λ, 282, ἡλάσσειν δὲ θεοί, ib., ο, 21, ἡγίνοιον ἀνάδου, ib., σ, 193, ἡνώγειν, ib., η, 394, ἡρίθμεον, ἄρχων, Od., κ, 204, ἥτειον σὲ ἱκαστα, ib., ω, 337, ἐβρήμεον, Π., ω, 722, κάλειον, Od., θ, 550, ὡς ἔπλεον, H., I, 408, ἐφόρειον, Od., χ, 456, and in the middle, ἀελπτίστοις, Π., η, 310.
- b. That EO submits to apostrophe instead of contraction : ἀποκαύει· αἰοιδῆς, Od., α, 340, παύει· ἔα δέ, Π., ι, 260, ἔλπει· ἐπ' ἀνθρώπους, ib., ω, 202, εὔχει· Ἀθηναίῃ, Od., δ, 752, μὴ ψεύδεται· ἐπιστάμενος, Π., δ, 404.
- c. That the common contraction into ου appears in τεύχε· ἐπὶόρθουν, Π., δ, 308, and ἀνερρίπτουν, Od., ν, 78. Also εὔχου once stood in Π., ω, 290.

82. Together with the contraction of E its extension is very frequent, e. g.

Ἔρειο, Π., λ, 611, ἐρείομεν, Δείη, runs, ib., ζ, 507, ο, 246, Δείων, ib., κ, 437, Δείων. Νεικείω, ib., δ, 359, νεικείων, ib., β, 243, ψ, 438, ω, 217, Od., σ, 9, νεικείον δ' Ὀδυσεῖα, ib., χ, 26, with νεικείον, Π., μ, 268, Od., μ, 392, νεικείῃ, ib., ρ, 189, νεικείῃσι, Π., α, 579, with νεικεῖ, νεικεῖν, νεικεῦσι, πενθειέτον, ib., ψ, 283, πλείνι, πλείοντες, ἀπέπλειον, Od., θ, 501, ἀποπλείνι, Π., ι, 418, Od., π, 331, πνέει, πνέοντες, πνέοντε, πνέοντας,

πνίουςα, πνίουςαν, τελεΐει, ἐτελεΐστο, ἐτέλειον, Π., ι, 456, ε, 593, ἐξετέλειον.

83. Of verbs in ΕΩ we must likewise remark :

- a. Two optative forms in (ΕΟΙΗ) ΟΙΗ : τὸ μὲν ἔπαυε, ὄφρα φοροίη, Od., ι, 320, and ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίη, ib., δ, 692.
- b. Two dual forms with Η : ὀμαρτήτην, Π., ι, 584, and ἀπειλήτην, Od., λ, 313, once written ἀπειλείτην. There remains δορπίτην, Od., ε, 302, and similar forms out of the dual : ἱραΐτω, Π., ε, 422, αἰραΐτω, ib., β, 34. Add likewise : ἐπὶ δ' αἰγυιον κνή τυρόν, Π., λ, 639, where others read κνίς ; δίδη μόσχοισι λύγοισι, ib., λ, 105, from δῶν (ἔ διδε). Also τοὺς μὲν ἄρ' οὐτ' ἀνέμων διάσει μένος, Od., ι, 478, τ, 440, requires διάη, as related to ἀη Νότος, ib., μ, 325, ἀη Ζέφυρος, ib., ξ, 458.

§ CCXXII.

OF VERBS IN ΟΩ.

84. The verbs in ΟΩ follow partly the ordinary rules of contraction, e. g.

Γουνοῦμαι, Π., φ, 74, γουνούμενος, ib., ο, 660, &c., γουνούμην, Od., λ, 29, γουνοῦσθαι, ib., κ, 521, θειοῦται, cf. θειώσω, χολοῦμαι, χολοῦται, παχνοῦται, Π., ε, 112, γυμνοῦσθαι, Od., ζ, 221, δῆουν, Π., ε, 452. Also in Π., ι, 681, Aristarchus sought instead of σόης, which belongs to σῶω (σόη, ib., ι, 424, σῶωσι, ib., 393), to introduce the contracted forms of σαῶω (to which σαωθῆναι, σαῶσαι, belong), writing (σαόης) σαοῖς, not σοῶς or σαῶς, according to the Venetian Schol., v. 667.

85. Where the syllable with Ο is to be long, the Ο is changed to Ω :

Ἰδρώντα, Π., σ, 372, ἰδρώντας, ib., θ, 543, Od., δ, 39, ἰδρώουσα, Π., λ, 119, together with ἴπποι . . . ἰδρῶσαι, ib., λ, 598, ἐπικυρτῶντες, Hes., α, 234, ὑπνώοντας, Π., ω, 344, Od., ε, 48, χᾶεται, Π., υ, 29, χᾶω, Od., ε, 216, ψ, 213, χᾶετο, Π., φ, 306, ῥῶοντο, ib., λ, 50, &c., ἑρῶοντο, ib., ψ, 367, πλώειν, Od., ε, 240, πλώον, Π., φ, 302, δακρυπλώειν, Od., τ, 122,

Not *πλο, πλύνειν, to swim*, whence *πλωτῇ ἐνὶ νήσῳ*, *ib.*, *κ*, 3, together with *πλέειν, to sail*, as of *βίωντο ῥο* in *ῥόος*. To this class belong also the forms *σώντες*, *Od.*, *ι*, 430, *σώσπον*, *Il.*, 363, from *σο* in *σόος, σόης, σώσι*, *Il.*, *ι*, 393.

86. Thus these verbs fall under the analogy (*n.* 68, 69,) those in *AΩ*, to which the formation of *ἀρούσι*, *Od.*, *ι*, 108, *ῥιόοντο*, *Il.*, *ν*, 675, *δηϊόαν*, *ib.*, *σ*, 195, *δηϊόαν*, *Od.*, *δ*, 226, quite similar.

87. Since in these several places the open forms *ἀρούσι, ῥιόοντο, δηϊόειν*, might stand, and contraction is not necessary, it seems probable that the *Ω* passed into them from the analogy of those in *AΩ*,—a conjecture which is greatly strengthened by the form *σάω* instead of *σάου* (properly *σαοῦ* from *σαόισο, σαόισο, σαόου, σαοῦ*), *Il.*, *π*, 363, *Od.*, *ν*, 230, *ε*, 595.

OF VERBS WITHOUT MODAL VOWEL.

Preliminary observation. In order to give a full view of these verbs, it is necessary to collect all the forms, which appear in Homer, of the most remarkable in *A, E, O*,—to point out and explain their peculiarities,—and to range with them the cognate parts of other verbs.

§ CCXXIII.

OF THE FORMS OF ἴσθμι.

88. In the collection of forms which belong to the roots *ιστα, sistere*, and *στα, stare*, the simple verb is placed first, and after this are inserted the compound forms, which are not found in a simple state. The most remarkable are accompanied by references. The points (...) separate the passive or middle forms from the active.

Present.

Indicative.

1st, ἵσταμεν, 3rd, ἱστᾶσι, . . . 1st, ἵσταμαι, *set myself, stand*, 3rd, ἵστανται, 3rd, ἵστανται.

Imperative.

2nd, ἵστη, (a) Π., φ, 313, *set up*, and καθίστα, ib., ι, 202, *set down*, . . . ἵστασο, (b) 3rd, ἱστάσθω, 2nd, ἵστασθαι.

Optative. . . . Conjunctive. . . .

Infinitive.

ἱστάμεναι, . . . ἱστασθαι.

Participles.

. . . ἱστάμενος, ου, οιο, φ, οι, ἱσταμένη, αι.

Imperfect.

3rd, ἵστη, ἵστασκει, ἵστασχει, Od., 574, *placed*, 3rd, ἵστατο, *stood*, ἵστατο, ἵστατο.

Aorist second.

Indicative.

1st, ἵστην, *stood*, στήν, Π., λ, 744, 2nd, ἵστης, 3rd, ἵστη, στή, στάσκει, 3rd, στήτην, 1st, στήμεν, 2nd, ἵστητε, (c) 3rd, ἵστησαν, ib., ν, 488, ἵσταν, ib., λ, 214, σταν, (d) ib., ι, 193.

Conjunctive.

2nd, στήης, (e) Π., ρ, 30, 3rd, στήη, ib., ε, 59ε, ἀναστῆ, Od., σ, 334, 1st, στείομεν, (f) στείωμεν, Π., λ, 348, χ, 231, 2nd, παρστήητον, Od., σ, 183, 3rd, περιστήωσ', Π., ρ, 95.

Optative.

3rd, σταίη, 3rd, σταίησαν, περισταῖν, Od., υ, 50.

Imperative.

2nd, στήθι, 3rd, ὑποστήτω, Π., ι, 160, 2nd, στήτε.

Infinitive.

στήμεναι, στήναι.

Participles.

στάς, σταῖσα, στάντε, στάντες, αν.

Perfect.

Have set myself, stand.

Indicative.

2nd, ἵστηκας, 3rd, ἵστηκε, ἵστηχ', Π., δ, 263, 3rd, ἵστατον, (g) ib., ψ, 284, 1st, ἵσταμεν, 2nd, ἀφίστατε, ib., δ, 340, 3rd, ἱστᾶσι, ἱστήκασι, ib., δ, 434.

Optative.

ἀφισταίη, Od., ψ, 101, 169 (ἀποσταίη is also read).

Imperative.

2nd, ἴσταθ', Od., χ, 489, 2nd, ἴστατε, Il., υ, 354.

Infinitive.

ἰστάμεναι, ἰστάμεν.

Participle.

ἰσταότος, α, ε, ες, ων, ας, α.

Pluperfect.

Had set myself, stood.

3rd, ἰστήκειν, ἰστήκει, 3rd, ἴστατον, Il., ψ, 284, 1st, ἴστα-
μεν, 3rd, ἴστασαν (h).

Future.

Indicative.

1st, στήσομεν, 3rd, στήσουσι, . . . 1st, στήσομαι, *shall stand*,
στησόμεθα, 3rd, ἀναστήσονται.

Infinitive.

στήσιν, στήσεσθαι, Il., λ, 609.

Participle.

ἀνστήσων, Il., κ, 32.

Aorist first.

Indicative.

1st, στήσα, *placed*, 2nd, ἔστησας, 3rd, στήσῃ, ἔστησε, Od., α,
127, 1st, στήσαμεν, 3rd, ἔστησαν, στήσαν, . . . στήσαντο.

Optative.

ἀναστήσειεν.

Conjunctive.

στήσῃσι, στήσωνται.

Imperative.

ἄνστησον.

Infinitive.

στήσαι, . . . στήσασθαι.

Participle.

στήσας, ασα, στήσαντες, . . . στήσαμένη.

Aorist first. Passive.

3rd, ἰστάθη, Od., ρ, 463, περιστάθη, ib., λ, 243.

(a) Ἰστη for ἴσταθι, so that, after the abjection of θι, the
vowel is lengthened, becoming like the imperfect; yet
it is καθίστα, Il., ι, 202.

- (b) *ἴστατο* and *παρίστατο*, *Il.*, *κ*, 291; but from *φάτο*, without *Σ*, *φάο μῦθον*, *Od.*, *π*, 168, *ἔπος φάο*, *ib.*, *ε*, 171.
- (c) *ἴστημι* of the 2nd aorist has the aspirate *ἴστημι*, *Il.*, *λ*, 243, 246,* where it should belong to the perfect tense, for *ἰστήκασι*, or by duplication of the *Α* for *ἴστασι*; the ejection, however, of an entire syllable from the one form, or the duplication of *Α* in the other, cannot be proved to belong to this word, and the meaning, *did ye place yourselves, do ye stand*, does not forbid us to consider it the aorist, and to write it, with *Ptolemy of Ascalon*, one of the greatest of the ancient Grammarians, *ἴστημι*. In the aorist the duplication of the *α* is sure, and is opposed only by *βάστην* for *βήτην*, *Il.*, *α*, 327, &c.,—which may perhaps be really a form of the pluperfect, without reduplication.
- (d) *ἴσταν* and *σταν* together with *ἴστησαν*. So likewise would *φθάν*, *Il.*, *λ*, 51, have, in its full form of the 2nd aorist, *ἴφθησαν*, to which belong *ἴφθη*, *Od.*, *λ*, 58, *ἴφθη*, *Il.*, *π*, 314, 322, and we need not, with the Scholiasts, deduce *φθάν* from the false form *ἴφθασαν*. Somewhat different are the forms *φάν*, *ἴφαν*, *ἴφασαν*, of the imperfect tense.
- (e) The common conjunctives of the aorist, *στώ*, *στής*, *στή*, of which we find only the third person in *ἀναστή*, *Od.*, *σ*, 334, and from *βα ἀναστή*, *ib.*, *β*, 358, *ἐπιστήτον*, *ib.*, *ψ*, 52, are, as is well known, contracted out of *στώα*, *στώης*, *στώη*. *Α*, being doubled, gave *στήης*, *στήη*, *πιστήης*, and after the same analogy *βα* gives *ἰμλήη*, *ὑπερλήη*, *φα* gives *φήη*, *φθα*, *φθήη*, and so *μεινιήησι*. According to *φθήη* we should write *παραφθήησι* for *παραφθαίησι*, *Il.*, *κ*, 346 (formerly *παραφθαίησι*), or *παραφθήησι* (if the *iota* of the 3rd pers. conj. in *ησι* must be retained as a mark of distinction). For the extension of *Α* into *ΑΙ* is more

* According to the doubtful remark of the Venetian Scholiast on *Il.*, *λ*, 243. He identifies it with *ἴστασι*, "therefore it has become, by extension (*ἔκτασις*) of the *Α*, *ἴστημι*, so that it may be written with the aspirate, since *ἰστήκαμεν* (he must mean *ἰστήκασι*,) and *ἴστασι* are one and the same."

fitly confined to the present and its allied forms, as *μαίωμαι*, *καίωμαι*, *ναίωμαι*, *κέρωμαι*, *ναῖον*, and is rejected in those forms, such as *φθαίη*, *σταίη*, *βαίη*, in which it once appeared (*cf. Eustath. ad Il.*, π, p. 1090, l. 20).

- (f) The 1st pers. pl. (*στάωμεν*, *στάμεν*,) has *στάωμεν* with E inserted. Thus too *πταπτάωμεν*, *Od.*, χ, 216, from the Harl. ms. *φθάωμεν*, *ib.*, π, 383, and in the 3rd pers. pl. (*φθάωσι*) *φθάωσι*, *ib.*, ω, 437.—Together with *στάωμεν* appears *σσιόωμεν* for *στήωμεν*, of the same kind with *ττιόωτος*, *ζαχρηῶν*, &c., viz. with EI for η and the modal vowel shortened. In *Il.*, ρ, 95, *περιστήσω* was originally an universal reading, cited even by Herodian in the *Etym. M.*, p. 449, l. 31, but, according to the Venet. Schol., Aristarchus, inimical to the old analogy of this EI, changed it to *περιστήσω*. In compliance with this precedent, as *περσστήσων*, *Od.*, σ, 183, is undisputed, *στήωμεν* also should be inserted in the only place (*Il.*, ο, 297,) which has *σσιόωμεν*,—if we regard the agreement of form in *στήης*, *στήη*, *στήσων*, *στήσιν*, more than the old analogy of the tongue. A root *σσι* must by no means be supposed for *σσιόωμεν*; although such a root did exist, but with the digamma (*σσιF*), and with the meaning of *stiffen*, *make fast* or *sure*, and in the middle *make sure with oneself*, *σσιῦτο γὰρ εὐχόμενος νικησέμεν*, *Il.*, β, 597, where the Schol. interprets it *κατὰ διάνοιαν ἀπρίζωτο*, and *σσιῦται γὰρ τι ἔπος ἔρπειν*, *Il.*, γ, 83, &c. With *σσιόωμεν* stands or falls *βείω*, *Il.*, ζ, 113, *go*, *παραβείωμεν*, *ib.*, π, 97, *ἐπιβείωμεν*, *Od.*, ζ, 262, π, 394, but not *τί νυ βείωμαι αἰνὰ παθοῦσα*, *Il.*, χ, 431, supported by *βείη*, *ib.*, π, 852, ω, 131, for *βίσις*, *thou livest*, and *οὔρι Διὸς βείωμαι φρεσίν*, *ib.*, ο, 194, in the words of Poseidon. The roots *βει* in *βίωμαι*, (*Germ. weben*, *move*), and *βι* in *βίος* stand in the same relation as *ῖ* and *ῖο*, *ῖν* and *ῖ*, and it is not necessary, with Aristarchus, to read *βίωμαι* for *βείωμαι*, *Il.*, χ, 431.

- (g) *ἔστατον*, *ἰσταῖσι*, &c., the simple perfect forms, explained above, n. 24, 25.
- (h) *ἔστασαν*. Wolf writes for *placed*, *ἔστασαν* in *στίχας ἔστασαν*, *Il.*, β, 525. *Cf. Od.*, γ, 182, σ, 307,—to

wit a form abbreviated from *ἴστησαν* of the *first aorist*—then again τοὺς ἴστασαν υἱεὶς Ἀχαιῶν, *Il.*, μ, 56, which the Grammarians take for a syncopated pluperf. (*ἴστηκισαν*). For *stood* he has also ἴστασαν throughout the *Iliad*: ἵπποι—ἴστασαν, *Il.*, β, 777, cf. *ib.*, δ, 331, 334, ε, 781, κ, 520, μ, 132, &c.,—a form abbreviated from *ἴστησαν* of the *second aorist*: but, on the other hand, ἴστασαν with the rough breathing through the whole *Odyssey*, so that, in this manner, the transitive and intransitive forms are confounded in the *Iliad*, and in the *Odyssey* likewise, though in a different manner.—That ἴστασαν is shortened from the *second aorist*, and *intransitive*, no ancient critic, as far as I know, has asserted. Aristarchus, however, according to the Venet. Schol. on *Il.*, μ, 56, laid down,

- 1st, That the transitive ἴστασαν, *placed*, being abbreviated from the *first aorist* ἴστησαν, should be written with the smooth breathing, and, 2nd, that the intransitive ἴστασαν, as syncopated out of ἴστήκισαν, should be written with the aspirate. With this opinion the Venet. Scholiast, Eustathius, &c., coincide.—Of these two assertions the second, viz. that ἴστασαν, *stood*, should be written with the aspirate, is confirmed by the compounds ἀφίστασαν, *Il.*, ο, 672, φ, 391, and ἐφίστασαν, *ib.*, ε, 624, &c. The form, however, is not syncopated, but as genuine an old simple pluperfect as ἀπετίθασαν, *Od.*, μ, 393, and ἐμύθευον, *Il.*, β, 720. Uncertainty hangs about the first assertion, viz. that ἴστησαν was shortened into ἴστασαν. Such an abbreviation opposes all analogy,* and had it been admitted in this form of ἴστημι, we should find, in the frequent occurrence of parts of this verb, not only ἴστασαν for ἴστησαν, but also some traces of the abbrevia-

* Cf. Buttmann, appendix, p. 572.—Ἐπρεσι for ἱπρησι, which is there cited out of Hes., θ, 857, is more correctly given, by a Parisian ms., and one of the Scholiasts, ἱπραι, a radical form of πρήθω, the root of which thus appears to be ΠΡΑ (compare German *dra*-ten, French *em-dra*-ser), as that of πρήθω is ΠΑΔ in πμπλαντο, πμμπλῆσι.

tion of *σῆσαν, σῆσα, σῆσε, ἴστησε*. There are six places in which the transitive form *ἴστασαν* is brought into question. In one of these, Il., σ, 346, *ἴστασαν*, the imperfect, is the common reading, and this decides respecting Od., Σ, 435, where both *ἴστασαν* and *ἴστασαν* (approved by Porson) are given as readings. Both passages may then decide with regard to Il., β, 525, where the same difference prevails, and all three with regard to the remaining passages, Il., μ, 56, Od., γ, 182, σ, 307,—so that, in all of them, we should write *ἴστασαν*.

§ CCXXIV.

OF THE FORMS OF ΤΙΘΗΜΙ.

89. The roots in E without a modal vowel, retain this letter in several persons of the present and imperfect. Thus, from the simple root *ῥε* come *προβέουσι*, Il., α, 291, and with reduplication, *παρτιθεῖ*, Od., α, 192, and imperf. *ἔτιθε*.

Present.

Indicative.

2nd, *τίθησθα*, cf. n. 48, 3rd, *τίθησι, παρτιθεῖ*, 3rd, *τιθεῖσι*, Il., π, 262, . . . 1st, *τιθέμεσθα*, 2nd, *τίθεσθε*, 3rd, *τίθενται*.

Imperative.

. . . 2nd, *τίθεσθε*, Od., τ, 406.

Conjunctive. . . Optative. . .

. . . .

Infinitive. Participle.

τιθήμεναι, cf. n. 54, *τιθείς, τιθέντες*, . . . *τιθήμενον*.

Imperfect.

3rd, *ἔτιθε*, *τίθε*, 3rd, *τίθισαν*, . . . 3rd, *ἑτίθεντο, τίθεντο*.

Aorist second.

Indicative.

1st, *ἔθεμεν, κάτθεμεν*, 3rd, *ἔθισαν, θέσαν, θέσαν*, . . . *κάτθεσαν*, Od., β, 415, 3rd, *ἔθετο, θέτο, κατθέσθην*, 1st, *κατθέμεθα*, 2nd, *ἔθεσθε, θέσθε*, 3rd, *ἔθεντο*.

Conjunctive.

1st, *θείω*, Il., π, 83, 2nd, *θείης*, Od., κ, 341, 3rd, *δείη*, ib., 301,—1st, *θείωμεν*, ib., ω, 485, *θείομεν*, Il., α, 143, . . . 1st, *ἀποθείομαι*, ib., σ, 409.

Optative.

1st, *δαίην*, Π., ε, 215, 2nd, *δαίης*, Od., ψ, 186, 3rd, *δαίῃ*,
1st, *δαίμεν*, ib., μ, 347, 2nd, *δαίμεν*, Π., ω, 264, 3rd,
δαίην, ib., δ, 363, . . . 1st, *παράδαίμην*, 3rd, *παράδῃ*.

Imperative.

2nd, *δαίε*, Π., ζ, 273, 2nd, *κάρθεε*, Od., τ, 317, *κάρθε*,
ib., φ, 260, 3rd, *δαίτω*, ib., τ, 599, . . . 2nd, *δαίε*, ib.,
κ, 333, *ὑπόθευ*, ib., σ, 310, 3rd, *δαίτω*, Π., β, 382, 2nd,
δαίθε, ib., ν, 121.

Infinitive.

δαίμεναι, *δαίμεν*, *δαίηναι*, . . . *δαίσθαι*.

Participle.

παράδαις, Od., υ, 259, *δαίτης*, . . . *δαίμενος*, η.

Future.

1st, *δήσω*, 2nd, *δήσεις*, 3rd, *δήσει*, 2nd, *δήσετε*, 3rd, *δήσουσι*,
. . . 1st, *παράθήσομαι*, 2nd, *ὑποθήσεις*, 1st, *ὑποθησόμεθα*,
3rd, *δήσουσιν*.

Infinitive.

δησίμεναι, *δησίμεν*, *δήσειν*, . . . *δήσεσθαι*.

Aorist first: only in the Indicative.

1st, *ἔθηκα*, *ἔηκα*, 2nd, *ἔθηκας*, 3rd, *ἔθηκε*, *προὔθηκε*, *ἔηκα*,
ἔηχ', *ἔηχ'*, 3rd, *ἔθηκαν*, . . . *ἔηκατο*, Π., κ, 31.

Aorist passive.

Participle.

ἀμφιρεθείσα, Π., κ, 271.

Obs.—The common forms of the 2nd aor. conj. *δαῶ*, *δαῖς*, *δαῖ*, are contracted from *δαίω*, which the Etym. M., p. 449, l. 39, cites from Sappho (*δαίμεν* appears, Od., ω, 485), *δαίης*, *δαίη*, and these with extended E: *δαίω*, *δαίης*, *δαίη*, then with short modal vowel, *δαίμεν*, *παράδαίμεν*, ib., φ, 264, together with *δαίμεν* and *ἀποδαίμεναι*, Π., ε, 409, for *ἀποδαίμεναι*. This analogy is followed by the rest in E, and by the second aorists. Thus open, like *δαίμεν*, are from *εἰμί*, *αἶν*, *ἴω*, Π., α, 119, Od., ι, 18, *ἔησι*, Π., β, 366, *ἔη*, ib., κ, 225, μ, 300, ζ, 484, Od., τ, 329, 332, *ἴωσιν*, Π., ι, 140, &c., from *ἔημι ἀφῆν*, ib., κ, 590, from *ἐμύγη*, *μυγίσω*, ib., β, 475. With the first syllable contracted we find for *ἔησι*, *ἴωσι*, *ῆσι*, Π., τ, 202, and *ᾤσι*, Od., ω, 491. Also *ῆσιν*, Π., ε, 359, for *ἔησιν*, *ἀφῶμεν*, H., VI, 22, middle *συνέ-*

μεθα, Il., ν, 381, for ἀρίωμεν, συνεώμεθα, δαῶμεν, ib., β, 299. With extended E: δαίω, Il., κ, 425, &c., δαμείω, Od., σ, 54. Δαμείης in Il., γ, 436, δαμείη in ib., χ, 246, ἰφείω, ib., α, 567, ἰφείης in Od., ν, 376, for ἰφήσις, ἀνίη, Il., β, 34, μεθείω, ib., γ, 414, μεθείη, Od., ε, 471, κηχίω, Il., α, 26, μεγείη, Od., ε, 378, μεγείη, in ib., δ, 222. Lastly, μετείω, Il., ψ, 47, from εἰμί.—To this class belong εἴης in Od., ν, 415, εἴη, ib., ε, 586, for εἴης, εἴη.* Finally, with E extended, and short modal vowel: κηχίομεν, Il., φ, 128, τραπείομεν, ib., γ, 441, ξ, 314, Od., θ, 292, δαμείη, Il., η, 72.—Together with the extended E we find, by a mixture of the analogy of these in A, the double H in θήης, Il., κ, 96, ἀνήη, ib., β, 34, σαπήη, ib., τ, 27, φανήη, ib., τ, 375, χ, 73, ω, 417, Od., ε, 394, ψ, 233. The Etym. Mag. has ἀνήη πλεονασμῷ τοῦ Η, p. 106, l. 52, and φανήη, p. 787, l. 26, with the remark that *Aristarchus* and the *accurate* Grammarians held this form to be the conjunctive instead of φανῇ πλεονασμῷ τοῦ η. Also the Venet. Schol. on Il., τ, 27, σαπήη: ὁπῶς Ἀρίσταρχος διὰ τοῦ η σαπήη, and Il., χ, 73, φανήη· ὅτι Ἀρίσταρχος φανήη διὰ τῶν δύο η ἀντὶ τοῦ φανήη. Here we have the origin of these forms: *Aristarchus*, who was hostile to the *Æolic* EI for H, persecuted also the EI arising by extension from roots in E, inasmuch as he, and others after him, wrote φανήη, ἀνήη,—subscribed the iota in the penultimate of στήη, φθήη (Etym. M., p. 73, l. 53, on ἀλψήη),—and explained as *pleonastic* the final H, which they had rendered enigmatical. Hence there is no doubt that these forms should be rejected as creations due to the Grammarians, and that the distinction between those in A and E, as στήη, φθήη, and ἀνίη, σαπείη, should be observed.

§ CCXXV.

OF THE FORMS OF EIMI.

90. In εἰμί also several forms with the common modal vowels appear: ἔοις, ἔοι, &c., imperf. ἔον.

* Cf. Hermann *Dissert. I. de legibus quibb. serm. Homer*, p. XVI, Häfer on Hes., i, 538, in the *Gnomics*, p. 238.

Present.

Indicative.

1st, εἶμι, 2nd, ἴσσιν and εἷς (a), 3rd, ἴσσι, ἴσθ', 3rd, ἴσσι, Π., α, 259, 1st, εἰμέν (b), 2nd, ἴστέ, 3rd, εἰσί and ἴασι.

Conjunctive.

1st, ἔω, μετείω, 2nd, εἴης, 3rd, ἔησιν, ἦσιν, ἔη, εἴη, 3rd, ἔωσιν, ὦσι, Od. ω 490.

Optative.

1st, εἴην, 2nd, εἴης and εἴοις, Π., ι, 284, 3rd, εἴη and εἴοι, ib., ι, 142, 2nd, εἴτ', i. e. εἴτε for εἴητε, Od., φ, 195, 3rd, εἴω.

Imperative.

2nd, ἴσσο' (c), 3rd, ἴστω, 2nd, ἴστε, 3rd, ἴστων, Π., α, 338.

Infinitive.

ἔμμεναι, ἔμμεναι, ἔμμεν, ἔμμεν, εἶναι.

Participle.

ἰών, ἰόντος, ι, α, ε, ες, ων, ας, ἰούσι, ἰούσα, ἰούσης, η, αν.

Imperfect.

1st, ἔα (d), Π., δ, 321, ε', Od., ξ, 222, 352, ἔα, Π., ε, 808, ἔον, ib., λ, 762, ἔσπον, ib., η, 153, ἔην, ib., λ, 762, &c.

2nd, ἔσθα, Π., χ, 435, ἔσθα, ib., ε, 898.

3rd, ἔην, ἔην, Π., λ, 808, Od., τ, 283, ψ, 316, ω, 343, ἔν, Π., γ, 41, ἔν, ἔσκε, ib., ε, 536.—3rd, ἔστην, ib., ε, 10.—

1st, ἔμιν, 2nd, ἔτε, 3rd, ἔσαν, ἔσαν,* εἶατο, Od., υ, 106.

Future.

Indicative.

1st, ἔσομαι, ἔσομαι, 2nd, ἔσσαι, ἔση, ἔσσαι, 3rd, ἔσεται, ἔσαι, ἔσεται, ἔσσετ' and ἔσσειται, Π., β, 393, ν, 317,—3rd, ἔσθον, 1st, ἔσμεσθα, ἔσμεσθ', 2nd, ἔσεσθε, 3rd, ἔσονται, ἔσont', ἔσσονται.

* Likewise τῆς δ' ἦν τρεῖς κεφαλαί, Hes., θ, 321, supported by the usage of Epicharmus, Herodotus, and the Lacedæmonians in Aristoph. Lysistr., v. 1260. Cf. Valcken. ad Herod., ν, p. 376, l. 21. This must not be supposed, as Eustathius would make it (ad Od., υ, p. 1892, l. 47), to be the singular, joined according to the *Boeotian idiom* with plural nouns; but, as the 2nd aor. pass. 3rd pers. plur., has EN for HZAN, so must there have been ἔν for (ἔσαν) ἔσαν, which passed into ἔν.—According to Ael. Herodian, περὶ μονήρ. λήξεως, p. 45, it was also used by Simonides for the 1st pers. plural.

Infinitive.

ἔσσεσθαι, ἔσσεισθαι, ἔσσεισθ', Π., μ., 324, &c.

Participle.

ἔσσόμενα, Π., α., 70, ἔσσομένοισιν, σι, ἔσσομένησι.

- (a) Ἔσσι and ἔσσι, as the verse may require, according to Bekker against Eustathius on Od., α, p. 1408, l. 14, thus in πολὺ φέρετός ἐστιν. Ἀλλὰ χρεή, Π., δ, 56. Cf. Π., ε, 615, ζ, 522, ἔσσι, ἐμοί, ib., ε, 896, &c.—Εἰς is the shortened ἔσσι. For εἰς, ἥς is cited from αἵματος ἥς ἀγαθοῖο, Od., δ, 611, by Ael. Herodian.*
- (b) Εἰμίν constantly. The older form ἰσμέν appears in some places, e. g. Od., ο, 197, as a various reading.
- (c) Ἔσσ' in ἀλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ, Od., α, 302, γ, 200, &c. Full form ἔσσο, as in Sappho σύμμαχος ἔσσο.
- (d) Ἔα and ἔον as radical forms. Together with ἔα we find with doubled E, ἥα and (EAMI, EAM, EAN) ἔην.—The form ἔα indicates universally *the past*, and represents both aorist and imperfect. The third person ἔην is related to ἥα as ἔην to ἔα. The dual form ἥστην (from ἰάτην) has the Σ inserted.

§ CCXXVI.

OF THE FORMS OF ἴΗΜΙ AND ITS COMPOUNDS.

91. The root is I (iota), which is partly extended, by assumption of E into IE, partly changed into Ē, as the pronoun *ἵ* gives *ἦ*. From the original root proceed: μεθίεις, μεθίει, προίη, μεθίησι, ἦι, imperat., and ξύνιον, Π., α, 273, where Aristarchus read ξύνιεν. From IE proceed the forms without modal vowel: ἴησιν, ἰεῖσι, ἴεται, &c.; and from the cognate radical in Ἐ those of the 2nd aorist: ἀφέτην, ἐφείη, πρόεις, ὑφάντες; and likewise the 1st future and aorist.

92. The iota is short, but stands as long after two short syllables: αὐτε μεθίμεν, Π., ξ, 364, ὡς φάσαν ἰεῖσαι, Od., μ, 192,

* Περὶ μορφῆς. λίξιος, ed. Dindorf, p. 44.

Present.

Indicative.

2nd, *μεθίεις*, Π., ζ, 523, for *μεθίης*, also Od., δ, 372, from the Harleian ms.—3rd, *μεθίει*, Π., κ, 121, *προίει*, ib., β, 752, *ἦσιν*, ib., φ, 158, Od., η, 130, λ, 239, *άνίησι*, ib., δ, 568, *ένίησι*, ib., μ, 65,—1st, *μεθίεμεν*, Π., ξ, 364,—2nd, *καθίετε*, ib., φ, 132, *μεθίετε*, ib., μ, 409, ν, 116,—3rd, *ίεισι* (˘˘˘), ib., γ, 152, *προίεισι*, ib., λ, 270,— . . . 3rd, *ίεται*, Od., β, 327, *ίεται*, Π., δ, 77.

Conjunctive.

3rd, *προίη*, Hes., γ, 153, as must be restored after *εί πο* instead of *προίει*; *προίησι* (to be written after *ώς δ' ἴπ* instead of *προίησι*), Od., μ, 253, *μεθίησι*, Π., ν, 234.

Optative.

2nd, *άνιείης*, Od., β, 185.

Imperative.

2nd, *ίει* (˘˘), Π., φ, 338, from *ίει*, *ξυνίει*, Od., α, 271, *προίει*, ib., ω, 519,—2nd, *μεθίετε*, Π., δ, 234, *άφίετε*, Od., χ, 251.

Infinitive.

μεθίέμεναι, Π., ν, 114, *μεθίμεν*, ib., δ, 351.

Participle.

ίφίεις (˘˘˘), Π., α, 51, *άποπροίεις* (˘˘˘˘˘), Od., χ, 82, *άνιείσα* (˘˘˘˘), Π., ε, 422, *προίείσα* (˘˘˘˘), Od., β, 92, *ίέντες* (˘˘˘), Od., δ, 626, *ίίσαι* (˘˘˘), ib., μ, 192, *άφίεσαι* (˘˘˘˘), ib., η, 126, *μεθιέντα*, Π., ζ, 330, *μεθιέντας*, ib., δ, 240, . . . *ίέμενος*, φ, ον, ω, α, ων, ους, *ίμένη*, π, *άνιμένη*, *άνιμέινους*, *ίφίμενος*, *ίφίμενη*.

Imperfect.

1st, *προίειν* (˘˘˘), Od., κ, 100, also ib., ι, 88, from the Harleian ms. and ib., μ, 9, a form like the later form of the pluperfect, but without analogy in the imperfect. Hence it might be rejected for *προίην*, the older reading in Od., ι, 88, μ, 9, especially since it opposes the law laid down by the Etym. Mag.* for the formation

* Καί τὰ μὲν πρῶτα πρόσωπα τοῦ παρατατικού γράφονται διὰ τοῦ ἦ, ὡς ἀπὸ τῶν εἰς μί. τὰ δὲ δεύτερα καὶ τρίτα διὰ διπλόγγου, ὡς ἀπὸ περισπωμένης. Etym. Mag., p. 177, l. 9.

of this person, were it not supported by its evident origin, namely, as from *ἔ, εἰμί*, comes the imperf. *ἔα*, so from *ἔ* comes *ἔα*, related to *ἔω*, as *ἐρεθήπεια* to the later *ἐρεθήπειν*. It is supported, moreover, by the Platonic *ἔγω γε οὖν—πᾶσαν ἤδη φωνὴν ἠφίειν* in Euthydem, § LI, Heind., which by its augment is brought still nearer to the pluperfect, yet can by no means be considered doubtful.—2nd, *πρόεις*, Od., ω, 333,—3rd, *ἔω* (˘˘), Il., α, 479, δ, 397, &c., *ἔω* (˘˘), ib., γ, 221, &c. *ἀνέω*, Od., ρ, 359, *ἀφίει*, *ἰφίει* ib., ω, 180, *πρόει*, Il., α, 326, 336, always ˘˘˘; but *ἰφίει* (˘˘˘), ib., ο, 444, with *ἰφίει* (˘˘˘), Od., ω, 180, *μεθίει* (˘˘˘), Il., ο, 716, *ἀφίει* (˘˘˘), ib., α, 25, &c.—2nd, *ἀφίστε*, Od., χ, 251, *καθίστε* (˘˘˘), Il., φ, 132,—3rd, *ἔω*, Il., μ, 33, *μεθίει* (˘˘˘), Od., φ, 377, *ξύειν*, Il., α, 273, Aristarch. *ξύειν*, 3rd, *ἔω*, ib., β, 589, *ἔω*, was eager, *ἀφίστο*, Od., ψ, 240, let go,—2nd, *ἔσθην*, Il., σ, 501, &c.—3rd, *ἔω*, ib., ν, 501.

Second aorist.

Indicative.

2nd, *ἀφίτην*, Il., λ, 642,—3rd, *ἄρισαν*, ib., φ, 537, *κάθισαν*, let down, H., I., 503, *πρόισαν*, Od., δ, 681, 3rd, *ξύειν*, understood, ib., δ, 76.

Conjunctive.

1st, *ἰφείω*, Il., α, 567, *μεθείω*, ib., γ, 414,—2nd, *ἰφείης*, which belongs to Od., ν, 376, instead of *ἰφήσεις*,—3rd, *ἦσιν*, Il., ο, 359, *ἀνήη* and *ἀνείη*, ib., β, 34, *ἀφείη* and *ἀφήη*, ib., υ, 464, now *ἀφείη*,—1st, *μεθώμεν*, Il., κ, 449, 1st, *συνώμεθα*, ib., ν, 381, from *συνώμεθα*.

Optative.

1st, *εἴην*, Il., ω, 227, in *ἐπὶ γόου ἐξ ἔρον εἴην* (doubtful), *ἰφείην*, ib., σ, 124,—3rd, *ἀφείη*, ib., γ, 317, *ἰφείη*, Od., α, 254, *μεθείη*, Il., ν, 118, Od., ε, 471.

Imperative.

2nd, *ἔφες*, Il., ε, 174, *πρόες*, ib., α, 127, π, 38, 241, *ξύεις*, ib., β, 26, 63, ω, 133,—3rd, *πρόίστω*, ib., λ, 796.

Infinitive.

ἔξιμεν, Il., λ, 141, *μεθίμεν*, ib., α, 283, *πρόίμεν*, Od., κ, 155, *ἐπιπρόίμεν*, Il., δ, 94.

Participle.

άνειντες, Π., ε, 761, ύφέντες, ib., α, 434, ενείσα, Od., ν, 387.
First aorist,—only in the indicative.

1st, ήκα, Π., ο, 19, έφείκα, ib., υ, 346, έφήκα, ib., ε, 188,
καθέηκα, ib., ω, 462, έπιπρόεηκα, ib., ρ, 708, μεθέηκα, ib.,
ρ, 539.

2nd, ένηκας, Π., ι, 700.

3rd, ήκεν, ήκε, άνήκεν, κε, άνέηκεν, άφήκεν, έηκε, Π., α, 48,
ένηκε, ένέηκε, άφήκε, άφήκ', ib., κ, 372, ρ, 590, ϑ, 133,
άφέηκε, έφήκε, έφέηκε, μεθέηκε, ib., ω, 48, μεθήκεν, κε, εν-
έηκε, ib., α, 8, &c., προέηκεν, κε, άποπροέηκε, Od., ξ, 26,
έπιπροέηκε, ib., ο, 299,—1st, ένήκαμεν, ib., μ, 401,—
3rd, ήκαν, ib., ο, 458.

First aorist. Passive.

3rd, παρείθη, Π., ψ, 868.

First future.

1st, άφήσω, Π., β, 263, έφήσω, ib., ω, 117, &c., μεθήσω, ib., λ,
841,—2nd, έφήσεις, ib., α, 518, άνήσει, ib., β, 276,*
ένήσει, Od., ο, 198, μεθήσει, ib., α, 77, ύπερήσει, ib., ϑ,
198,—1st, ένήσομεν, Π., ξ, 131, μεθήσομεν, ib., ο, 553,—
2nd, μεθήσετε, ib., ν, 97, . . . 1st, έφήσομαι, ib., ψ, 87.

Infinitive.

ήσειν, Od., ϑ, 203, μεθησέμεναι, ib., π, 377, μεθησέμεν, Π.,
υ, 361.

* Together with άνήσει we find άνίσου called the future of άνίημι. It appears in τρὶς οὐκ οἶδ' εἴ κέν μ' άνίσου θείες, ή κεν άλώω, Od., σ, 265; but the constant analogy of this future,—according to which, forms with H stand in *fourteen* places against this single instance of E,—as well as the construction of εἴ κεν with the indicative, cast suspicion upon άνίσου; and the true reading is perhaps ή κέν μ' άνέη θείες, ή κεν άλώω,—although no one would admit such an alteration into the text without further authority. The form άνίσαιμι in εἰ κίνω—Εἰς εὐνὴν άνίσαιμι, Π., ξ, 209, which answers still less to the aorist ήκα, belongs necessarily to είσα (*lecto imponerem*); and as here stands εἰς εὐνὴν άνίσαιμι, so it is said of one slain εἰς δίφρον δ' άνίσαντες άγον, where no one will think of άνίημι. Moreover, άνισαν, Π., ρ, 537, is not a first aorist, but is to be added, as a second aorist, to κάθισαι, πρέσσαν, and thus the deduction of άνίσου, άνισα, from άνίημι, appears to be quite groundless.

§ CCXXVII.

OF THE FORMS OF ΕΙΣΑ, ῥΗΜΑΙ.

93. The forms here collected proceed from the root E (*to set*), which has retained the S in Latin, (*se-d-eo*); the aorist extends the E where necessary; the perfect ἤμαι, *have set myself, sit*, doubles it.

Aorist.

Indicative.

3rd, εἶσεν, εἶσε, *set*, καθεῖσεν, ε,—3rd, εἶσαν, . . . 3rd, ἔεσσατο.

Imperative.

εἶσον, Od., η, 163, ἔφessαι, ib., ο, 277.

Infinitive and Participle.

ἰφέssαι, Od., ν, 274,—ἔssας, ib., ξ, 280, ἀνίσσαντες, Π., ν, 657, ἔssαα, Od., κ, 361, ἰφessάμενος, ib., π, 443.

Perfect.

1st, ἤμαι, 2nd, ἦσαι, 3rd, ἦσται with strengthening Σ,

ἤμεθα, ἦσθε, ἔαται,

εἶαται and ἦαται.

Imperative. Infinitive. Participle.

ἦσο, Π., γ, 406, καθῆσο—ἦσθαι—ἦμενος, ον, η, καθήμενος, οι, ω, μεθήμενος.

Pluperfect.

1st, ἤμην, 3rd, ἦστο, καθῆστο, 2nd, ἦσθην, Π., θ, 445, 458,

1st, ἤμεθα, 3rd, ἔατο, εἶατο, and ἦατο.

§ CCXXVIII.

OF THE FORMS OF ῥΕΞΩ, ΕΞΑ, ΕΙΜΑΙ.

94. The forms here collected are from the root FE (*vestis*), but have dropped the digamma. They have the meaning of *clothe*. The E is extended only in the perfect; the Σ is doubled, where necessary, in the future and aorist.

Perfect.

Indicative.

1st, εἶμαι, *am clothed*, Od., τ, 72, 2nd, ἔssαι, ib., ω, 250,
3rd, εἶται.

Participle.

εἰμένος, Π., ω, 308, εἰμένοι, εἰμένα, ἐπιεμένοι.

Pluperfect.

2nd, ἴσοο, Od., κ, 199, 3rd, ἴστο, Π., ψ, 67, with Σ inserted; ἴστο, ib., μ, 464, 2nd, ἴσθη, ib., σ, 517.

Future.

Indicative.

ἴσω, ἀμφίσω, Od., ε, 167.

Aorist.

Indicative.

1st, ἴσα, 3rd, ἴσων, ἴσει, 1st, ἐπίεσαμεν, 3rd, ἴσαν, . . . ἴσατο, Π., κ, 334, ἴατο, ἴσατο, ib., κ, 177, ἴσαν, ib., ξ, 350, ἀμφίσαντο.

Imperative.

ἴσον, . . . ἴσαι, Od., ξ, 154, ἀμφίσασθε, ib., ψ, 131.

Optative.

ἀμφίσαιμι, Od., σ, 361.

Infinitive. Participle.

ἴσασθαι, Π., ω, 646, ἴσας, ἀμφίσασα, . . . ἰσάμενος, ἰσάμενα, Π., ξ, 282, ἰσάμενοι.

§ CCXXIX.

OF THE FORMS OF EIMI, *WILL GO*. (CF. § CXXII, 5.)

95. Present.

Indicative.

1st, εἰμι εἰμ',* 2nd, εἶσθα, Π., κ, 450, εἶσι, εἶς, δίδεισι,—1st, ἵμεν, 2nd, ἴτε, 3rd, ἵασι, . . . ἵενται, Od., χ, 304.

Conjunctive.

1st, ἴω, Π., ω, 313, 2nd, ἴησθα, ib., κ, 67, ἴης, 3rd, ἴησι, ἴη, 1st, ἴομεν, 3rd, ἴωσι.

Optative.

3rd, ἴοι, εἴη, Π., ω, 139.

* Commonly denoting the future; but sometimes as a present; ἰση 'Héllos—εἶς ὑπὸ γαλῶν, Od., κ, 191, τῆμος ἄρ' ἐξ ἄλλος εἶσι γίγνεν, ib., δ, 401, a meaning that fluctuates between *go* and *about to go*.

Imperative.

2nd, ἴθι, 3rd, ἴτω, 2nd, ἴτε, 2nd, ἴσθε, Π., μ, 274.

Infinitive. Participle.

ἵμεναι, (a) ἵμεν, ἵναι, and εἶην. (b)—ἰών, ἰόντος, ι, α, ες, ων.
οὔσα, αι, ἰέμενος, οιο, ον, ω, ων.

perfect.

1st, ἦια, ἦιον, 2nd, ἦις and ἦς, 3rd, ἦien, ἦie, ἦεν, ἦε, ἦεν, ἦε,
3rd, ἴτην, 1st, ἦομεν, Od., κ, 251,—3rd, ἦιον and ἦισαν, Π.,
κ, 197, &c., ἐπῆσαν, Od., τ, 445, ἴσαν. (c)

future.

1st, εἴσομαι, 3rd, εἴσεται, Od., ο, 213.

1st aorist.

3rd, εἴσατο, Π., ε, 538, εἴσατο, ib., ο, 415, εἰσάσθην, ib., ο,
544,—ἐπισισαμένη, Π., φ, 424.

(a) For ἵμεναι (ἵναι), Π., υ, 365, Hermann *de Ellipsis. et Pleonasm.*, p. 234, writes ἵμμεναι. The latter is certainly quoted by the Etym. Mag., p. 467, l. 20, but without particular notice of the double M. He calls ἵμμεναι *Attic*, ἵμεν *Ionic*, so that ἵμμεναι is perhaps wrongly written. Moreover, the iota in ἵμεναι might be lengthened by arsis, as well as in ἴομεν for ἴωμεν.

(b) Εἶην is given as a genuine form of the infinitive. It stands in the passage: 'Ὡς δ' ὅτ' ἂν αἰῆξῃ νόος ἀνέρος, ὅσ' ἐπὶ πολλὴν Γαῖαν ἐηλουθῶς, φρεσὶ πευκαλίμῃσι νόησῃ. "Ενθ' εἶην ἢ ἔνθα μενοινήσῃ τε πολλά.' "Ὡς κραιπνῶς μεμαυῖα δέπτατο πότνια "Ηῆρ. Π., ο, 82.—Porphyrius in the Venet. Schol. asserts, that the editions of Aristarchus and his school wrote εἶην with N (so that the earlier must have had εἶη), and that it signifies ὑπῆρχον. Thus, according to Aristarchus, it comes from εἶναι, and is the 1st person of the optative, as the Etym. Mag., p. 34, l. 18, likewise understands it.—The further explanation of the Scholiast, however, "this way or that way should I go," ascribes it as optative to ἵναι. Whichever sense we give to it, the sudden introduction of the first person agrees ill with the Epic style; and hence the opinion of Philoxenus is preferable, as given in the Etym. Mag. *ut supra*. He derives it from εἶω, πορεύομαι, whence the future εἴσομαι ἐξ ἀλόθην Π., φ, 335, &c., and explains εἶην

as the infinitive, comparing with it the forms λέγειν, φέρειν, which have remained in Æolic. It will not do to argue against this, that no farther trace of such infinitives appears in Homer: εἶναι also would probably have given place to εἶεν, had it been soon enough recognised as an infinitive.

- (c) The forms from εἶναι, imperf. ἦιον, and those from ἔσθαι, appear together, the two series being distinguished by the H: ἦιεν and ἔεν, ἦε and ἔε (ἵομεν as indicative, together with ἥομεν, is not found); hence we have placed ἦεν beside ἔσαν. And as in εἶμι the imperfect has ἔα as well as ἔον, so that of εἶμι has ἦια together with ἦιον. The form ἦει, Il., κ., 286, v., 247, Od., δ., 290, appears to belong to an old formation of the imperfect in εα, εας, εε, ει, from εἶναι (ἦεα, ἦεας, ἦεε), ἦει; so that it may be ranked with προΐεν, § CCXXVI.

§ CCXXX.

OF THE FORMS OF ΔΙΔΩΜΙ.

96. From δέω, δίδω, come some forms with modal vowel; viz. 2nd, δίδοις and δίδοισθα (l. δίδοῖσθα, as the form δέδοις lengthened by δα), 3rd, δίδοι, and in the imperfect, 3rd, ἐδίδου, Od., λ., 289, and together with, 2nd, ἐδίδως, ib., τ., 367, ἐδίδου, as a various reading. We even find a future form from δέω, διδάσσομεν, Od., ν., 358, where, according to the Harleian Scholiast, Aristophanes unwillingly (δυσχεραίνων,) wrote over it παρῆζομεν. What he said upon ἀγλαὰ δῶρα διδάσσειν, Od., ι., 314, is not noted; but he took offence also at ἐναίσιμα δῶρα διδοῦναι, Il., ω., 425, though nothing hinders us from considering this (with Hermann *de Pleonasm. et Ellips.*, p. 232,) to be the infinitive of the 2nd aorist, which might have the reduplication as well as the future.

97. Paradigm. (a)

Present.

Indicative.

1st, δίδωμι, Il., ψ., 620, 2nd, δίδοις, ib., ι., 164, and δίδοισθα, Il., τ., 270, 3rd, δίδοι, Od., δ., 237, and δίδωσι, Il., υ., 299,—1st, δίδομεν, 3rd, δίδουσι.

Conjunctive. Optative.

1st, *δίδομαι*, Od., υ, 312, cf. Hermann on Viger, n. 28, p. 707,⁽²⁾ 2nd, *δίδοιτε*, 3rd, *δίδοιεν*.

Imperative. Participle.

δίδωθι, Od., γ, 380, *δίδου*, ib., γ, 58,—*διδούς*, *διδόντος*, *διδόντες*.

Imperfect.

2nd, *ἰδίδας*, Od., π, 367, 3rd, *ἰδίδου* and *δίδου*.

Second aorist.

Indicative.

1st, *δόσπον*, 3rd, *δόσπε*, 1st, *ἴδομεν* and *δόμεν*, Od., ω, 65, Il., ρ, 443, 3rd, *ἴδοσαν*, *δόσαν*.

Conjunctive. (b)

1st, *δῶ*, Od., ι, 356, 2nd, *δῶς*, Il., η, 27, 3rd, *δάησιν*, ib., α, 324, *δῶσιν*, ib., α, 129, *δάη*, Od., μ, 216,—1st, *δῶμεν*, Il., ψ, 537, and *δώμεν*, ib., η, 299, 351, 3rd, *δάωσι*, ib., α, 137, . . . 1st, *πριδάμεθον*, ib., ψ, 485, 1st, *ἐπιδάμεθα*, ib., χ, 254.

Optative.

1st, *δοίην*, Od., ο, 449, 2nd, *δοίης*, ib., δ, 600, 3rd, *δοίη*, Il., ν, 121,—1st, *δοῖμεν*, ib., ν, 378, 2nd, *ἀποδοίτε*, Od., χ, 61, 3rd, *δοίεν*, Il., α, 18.

Imperative. Infinitive. Participle.

2nd, *δος*, 3rd, *δότω*, 2nd, *δότε*—*δόμεναι*, Od., ρ, 417, *δόμεν*, Il., ρ, 443, *δοῦναι*, *διδοῦναι*—*δόντες*, *δοῦσα*.

Future.

Indicative.

1st, *δάσω*, 2nd, *δάσεις*, 3rd, *δάσει*,—1st, *δάσομεν*, *διδάσομεν*, 3rd, *δάσουσι*.

Infinitive.

δασέμεναι, *δασέμεν*, *δάσειν*, *διδάσειν*.⁽²⁾

Aorist first,

only in the indicative, as *ἦκα* and *ἔθηκα*.

1st, *ἔδωκα*, *δῶκα*, 2nd, *ἔδωκας* and *δῶκας*, 3rd, *ἔδωκε*, *δῶκε*, *ἔδωχ'*, *δῶχ'*.

(a) The forms are mostly active. Of the passive we find only the perfect *ἔδοται*, Il., ε, 428, and 1st aor. passive, *δοθείη*, Od., β, 78, of the middle *θειούς ἐπιδάμεθα*, Il., χ, 254.

254, namely, as μάστιγας, *let us give the gods as wippenes*, and τρίποδος περιδάμεθον ἢε λείητος, *ib.*, ψ, 485, *let us wager*, &c., the earliest example of a bet, and ἐμίθεν περιδάσομαι αὐτῆς, *Od.*, ψ, 78.

- (b) The conjunctive forms of the 2nd aor. would be originally δάω (δῶ), δῆς, δῆσιν, and δῆ. Through duplication of the O arise from these the above cited δῶσιν and δῶ, and the shut form δῶσιν. So also δῶς from δῆς, and in the plural δάομεν for δάωμεν, and δάωσι. The false mode of writing δῶη arose from the false persuasion of Aristarchus, that δῶς, δῶ, were the true forms, and that in δῆς, δῶη, as in στήης, φανῆης, the final H was pleonastic. Others took the δῶη, αἰῶη, for optatives (the Ω standing for O), as they were with the Attics, or wrote δῶη, like στήη, a false form, which appears once or twice in some editions. *Wolf* has given δῶη as an optative; and, where necessary, has written οἱ, as δοίης for δῶης, *Il.*, π, 625, *Od.*, ι, 268. Elsewhere he follows the orthography of Aristarchus, δῶη in *Il.*, ζ, 527, η, 81, &c.; but in the *Odyssey*, μ, 216, σ, 87, &c., he has given δῶη.

98. The analogy of δῶη is followed in the 2nd aor. of the post-Homeric ἀλίσκω and of γινώσκω: conj. αἰῶω, *Il.*, λ, 405, *Od.*, ο, 265, αἰῶη, *Il.*, ι, 592, ρ, 506, *Od.*, ξ, 183, ο, 300. Here also we should read αἰῶη, and in optative construction αἰοίη like αἰοίην, *Il.*, χ, 253. So also ἔγνω, ἔγνως, ἔγνω, γνῶη γνώτην, *Od.*, φ, 36.—conjunct. 1st, γνῶω *ib.*, ξ, 118, ρ, 549, and γνῶ, 2nd, γνῶς *ib.*, χ, 373, 3rd, γνῶ, *Il.*, α, 411, π, 273, 1st, γνῶομεν, *Od.*, π, 304, γνῶμεν, 2nd, γνῶτον; *ib.*, φ, 218, 3rd, γνῶσι and γνώωσι, *Il.*, α, 302, and ψ, 610, 661, α, 688,—optat., γνοίην, γνοίης, γνοίη, γνοίεν,—imperative, γνῶτε. But the infinitives (αἰῶμεναι, *Il.*, φ, 495, αἰῶναι, *ib.*, φ, 281, γνῶμεναι, *ib.*, 349, &c., γνῶναι, *Od.*, β, 159), assimilate themselves, like τιθήμεναι, to the infinitive of the pure φορέναι, φορήμεναι.

99. As αἰῶναι and γνῶναι in the infinitive, so one form in the participle retains the Ω, namely, ἐπιπλῶς εὐρέα πόντον, *Il.*, ζ, 291, which, compared with κατέβρας, *H.*, I, 127, ἐπέπλες, *Od.*, γ, 15, παρέπλω, *ib.*, μ, 69, can only be the participle of the 2nd aorist.

§ CCXXXI.

OF THE FORMS IN Τ AND Ι.

100. The forms of those in Τ in the optative are without *ν* after *υ*, as often as a consonant would follow *υι*, before which *υι* cannot stand.

101. Of this sort are δάπτοιμεν δαινυτό τε λαός, Π., ω, 665, for δαινυτο.—Πλείονες κε μνηστῆρες—Ἡῶθεν δαινύατ' ἐπὶ πείρισσι γυναικῶν, Od., σ, 248, l. δαινύατ'; and, according to this analogy, in the perf. pass. πύοιεν κεφαλὰς—λελυτο δὲ γυῖα ἐκάστου, ib., 238, for λελυτο. Not less in the active forms: of ἔδον in δάρσυνον—μή τίς μοι—ἀναδύη, Od., ι, 377. A Vienna ms. has ἀναδοίη, l. ἀναδυίη, viz. δυίη, as σταίη, δαίη, δοίη. In like manner read δυίη, Od., σ, 348, for δύη; for ἐκδύμεν, Π., π, 99, read ἐκδῶμεν, as also the Munich ms. has for ἐκδυῖμεν.

102. The infinitive ζευγνῶμεν ἀναγεν, Π., π, 145, compared with ζευγνύμεναι, (~~~~), Π., γ, 260, and ζευγνύμεν αὐτός, ib., ο, 120, cannot be otherwise than short, wherefore Bekker with Hermann, *de Ellipsis. et Pleon.*, p. 232, writes ζευγνύμεν.

103. Of those in iota we find only two: (φθιμην) φθίμην in ἀποφθίμην, Od., κ, 51, and (φθιτο) φθίτο in πρὶν γάρ κεν καὶ οὐξ φθίτ' ἄμβροτος, ib., λ, 330.

§ CCXXXII.

CATALOGUE OF VARIOUS FORMS OF VERBS.

1. As in the declensions, so in the verbs, it seems necessary to enumerate the *various* forms of the same word. The notion of *anomaly*, under this head, must be duly circumscribed or even altogether abandoned, since here no common paradigm can be assumed as the *rule* (νόμος), no present as *original*, but the root only prevails throughout; to which the most different formations, arising in the manner hitherto

developed, are equally to be referred.—Moreover, not all the forms, which stand together under the verbs placed above each article, are to be considered as belonging to these verbs. The prefixed verbs are so placed to indicate the root, and to avoid prefixing the bare roots. Under them are collected whatever forms are related to the root.

1. Ἀβακῖν, *not to know*,

appears in one form, Τᾷ δ' ἱκίλος κατ'ίδυ Τρώων πόλιν· οἱ δ' ἀβᾶκησαν, Od., δ, 249. The root is Βακ in ἔπος δ' εἶπε τι βέβηκται, Od., δ, 408, *has been spoken*. Hence that explanation, *spoke not, kept themselves quiet*, ἡσυχασαν, Etym. Mag., p. 2, 30, and *ib.*, l. 48. Sappho, ἀλλ' ἀβᾶκην τὰν φρέν' ἔην, *tranquil*. Also from BAKZ, (βαζ) βάζειν, *to speak*, βάζει, βάζομεν.

2. Ἀγαμαι, *wonder at, admire*.

Root ΓΑΦ (cf. Germ. *gaf-fen, to gape at*, and *gav-isus*) with strengthening A. From ΓΑΦ comes (γαφ, γαι) κῦδει γαίης, Il., α, 405, *proud and rejoicing in his glory*. ΓΑ with NT, γαῖσσιται, *will rejoice*, Il., ξ, 504, and without modal vowel, γάνυται, γάνονται, with ΝΑ, γανόνωντες, γανόωνσαι, *bright-shining, flourishing*.—From ΑΓΑΦ (ἀγα) ἀγαμαί τε τίθηπά τι, Od., ζ, 168, ψ, 175, and in fuller form (ἀγαφ) with inserted Δ, (ἀγάφισθαι, ἀγάσθαι) ἀγάσθαι, *to grudge*, Διαις ἀγάσθαι, Od., ε, 119.—Ἠγάσθαι, *ib.*, ε, 122, like μνάσθαι, n. 69.—Future, (ἀγα) ἀγασσεισθαι, *ib.*, δ, 181. Aorist, ἠγάσατο, Il., γ, 181, and ἀγάσσατο, ἀγασσάμεθα, ἀγασσάμενοι. Conjunct. ἀγάσησθε, Il., ξ, 111, and (εἶπερ καὶ) ἀγάσσαι for ἀγάσθαι. The extended form ἀγαίομαι (ΑΓΑΦΟΜΑΙ) in ἦτορ ὑλάπτει ἀγαιομένοιο παρὰ ἔργα, expresses at once *astonishment and indignation* (Od., υ, 16). Of ΑΓΑΖ, whence ἀγαζόμενοι in Pindar, N, 11, 6 (7), a trace was formerly found in ἀγαζόμεθ', Od., κ, 249, now ἀγασσάμεθ'.

3. Ἀγίειν, *assemble*.

Root ΓΕΡ (*ger-o*.) with A collective, ἄμα, *to bring together*.—From ΑΓΕΡ, 2nd aor. ἀγέροντο, ἀμφαγέροντο and ἀγίρεισθαι (l. ἀγείρεισθαι), Od., β, 385, and (ἀγείρομενοι) ἀγρόμενοι, *οἱ, οἱ*,

αι, ησι.—1st aor. pass. ἀγέσθην, ἀγεσθην, ἡγεσθην, and pluperf. ζ᾿αγηγε) ἀγηγέραι, II., υ, 13, and ἀγηγέραι, ib., δ, 211, Od., λ, 388, ω, 21.—ΑΓΕΙΡ, ἀγείρω, ἀγείρετο, &c., ἀγειρα. (Ἀγειρε) ἡγειρέσθαι, II., κ, 127, to assemble themselves, and Συμμηγερέων, Od., η, 283, gathering strength, reviving, and with inserted Θ, ἡγερέθονται, ἡγερέθοντο. Cf. § CLXVI, 1. Also ΑΓΓΡ, whence ἄγγυρις, crowd; ὀμήγγυρις, ὀμμηγγυρίς, (ἄγγυριδ) ὀμμηγγυρίσασθαι Ἀχαιοῦς, Od., π, 376, and with paragogic ΤΑ, χεῖμας ἀγγυράζειν, ib., ε, 284, to collect wealth. Lastly, ἀγορή, assembly, and hence (ἀγορα) ἀγορεύσασθαι.

4. Ἀγνῶμι, break.

Root FAF, fut. ἄξω, aor. (ἔφαξ) ἔαξε, II., η, 270, ἔαξε, cf. § CLVII, 1, c, ἄξης, ἄξαι, ib., ζ, 306, ἄξαντε, ib., ζ, 40, and optat. (κατ᾿ἑαξαις) καυάξαις, Hes., ε, 611, 638. Cf. § CLXV, 5.—Ἐφάγη ξίφος, broke, II., γ, 367. Cf. § CLVII, 2, and ἔγη, II., π, 801. Plur. πάλιν φάγεν ὄξεις ὄγχοι, II., δ, 214.—With augment stands αὐχένας ἦξε, Od., τ, 539, with ΝΥ, ερειάγνυται, II., π, 78, of the voice of Hector, breaks itself, reverberates around, ἄγνυτον, ib., μ, 148, ἄγνυμενάων, ib., π, 769, Od., κ, 123.

5. Ἀίρω, lift up.

Root AFEP in ἀέρθη, ἀερεθην, ἀερεθείς, and (ἄορ) ἄωρο.—AEIP in αἰείρων, αἰερόμενος, αἰείρας, αἰεράμενος.—AEIP, AIP, in ἐναίρω, (tollo) slay, αἶροντα, 2nd aor. mid. ἀρόμην, ἀροίμην, ἀρῆαι, ἀρίσθαι, &c., aor. 1st, ἦρατο, ἦρα.—Aer with ΝΥ, AEPNT, APNT, in ἀρνύσθην, ἀρνύμενος, to carry off for oneself, said of things which are fought or contended for, hence to win or to strive for as a prize, ἱερίων—ἀρνύσθην, II., χ, 160.—Τιμὴν ἀρνύμενοι Μενελάω, II., α, 159, and ib., Heyne. Cf., ε, 553, and Ἀρνύμενος ἦν τι ψυχὴν, Od., α, 5, he endured much in order to win,—to preserve,—AEP with paragogic ΕΘ, ἡερέθονται. From ἐναίρω, ἔναρα, spoils of a slain enemy, and hence ἐναρίζω (τινά), despoil one when slain, slay.

6. Αἰέω, increase.

Root FEF (in veg-etus,) with the prefixed A, AFEF, with Σ: αἰέει, αἰέεται, αἰέων, αἶε, αἶετο, II., λ, 84. Cf. αἰέει

under ἀλαλκεῖν.—From AFEΓ, AFTE come *augeo* and ἐξομαι out of Homer.

7. Ἀῆναι, *to blow*, αἶσαι, *to sleep*.

Root FE (cf. Germ. *wah-en*) with the strengthening A, AFE, without modal vowel and with E doubled, cf. n. 60, (αη) Βαῖς καὶ Ζήφυρος, τῷ τε Θρήκηθεν ἄητον, Π., ι, 5, αἶμεναι, ib., ψ, 214, αῆναι, ἀνέμων μένος ὑγρὸν αἶνταν, Od., ε, 478. Imperf. αῆ Νότος, Od., μ, 325, αῆ Ζήφυρος, ξ, 458, and δι᾿ αἶ, l. δι᾿ αἶ, cf. n. 83. Pass. θυμὸς αἶτο, Π., φ, 386. *was blowing* up, excited, and λῖαν—ύόμενος καὶ αἶμενος, Od., ζ, 131.—In the 1st aor. αἶσαι, *to draw breath in sleep, to sleep*, ἄφισα, ib., γ, 490, ἄφισαμεν, ib., γ, 151, and (αἶσαμεν) ἄσαμεν, ib., π, 367.

8. Ἀΐσσω, *rush impetuously*.

Root FIK, whence ἵκω *arrive*, and with the strengthening A, AFIK, with the notion of *press upon, rush*, and long iota; as, τόξων αἰκᾶς ἀμφὶς μένον, Π., ο, 709, πολυαἰκός πολέμοιο, ib., α, 165, κορυθαἰκί, ib., χ, 132, τριχάϊκες, Od., τ, 177, thus not ἱπαῖξαι, Π., ε, 263, η, 240, μ, 308, ν, 513, Od., ε, 295, but ἱπαῖξαι, cf. Bekker, p. 153.

9. Ἀλαλκεῖν, *to repulse*.

Root ΔΕΚ (*luc-ta*), with strengthening A.—ΑΔΕΚ, ΑΔΚΕ in ἀλκή and ΑΔΚ (ἀλαλκ) in ἀλαλκε, ἀλάλκει, αἶ, ἀλάλκοιεν, ἀλαλκόμεναι, μιν, ἀλαλκεῖν, ἀλαλκῶν.—ΑΔΕΚ with Σ or ΣΕ, pres. ἀλεξόμεναι, μιν, ἀλεξόμενοι, Od., ι, 57, ἀλεξόμεθα, with aor. ἀλίζασθαι, Π., ν, 475, ἀλεξήσιν, Od., γ, 346, and fut. ἀλεξήσιν, ἀλεξήσιν, ἀλεξήσονται. The forms in the present appear to be *future forms*, which, together with ἀλεξήσιν have lost the meaning of the future.

10. Ἀλαλύκτεται, *tremble with grief and anxiety*.

Root ΛΥΓ in *lug-eo*, with the strengthening A and TE inserted, as ταχ, ἀτακτέω, &c., (cf. *lug-eo, luct-us*) ΑΛΥΚΤΕ, whence ἀλαλύκτεται—οὐδέ μοι ἦτορ ἔμπεδον, ἀλλ' ἀλαλύκτεται, Π., κ, 94.

11. Ἀλεινῶν *avoid*.

Root ΑΔΕΦ, ΑΔΕ.—From the former come 1st aor. ἤλειψατο,

ἀλύατο, ἀλύαντο. Imperat. ἄλυσαι, conj. ἀλύεται, Od. ξ, 400, ἀλύασθαι, ἀλυάμενος. Cf. § CCXIII, 37.—That which stands as present, τὴν οὔτις ἀλύεται (earlier ἀλύεται) ὅς κε γίνηται, Od., ω, 29, should perhaps be read ἀλύατο. Then without Υ: ἀλίασθε, ἀλίαντο, ἀλήγαι, ἀλέωνται, ἀλέασθαι,—imp. ἀλίοντο, Il., σ, 586, which should perhaps be ἀλίαντο. ^(R)—ΑΔΕΦ with paragogic ΕΝ, pres. ἀλείνω, υς, &c.

12. Ἄλαστίην, *to be indignant.*

Root ΛΑΔ, Lat. *latus* belonging to *fero*, with the notion of *endure*. Whence μή μοι, ἄλασσι, συνημοσύνας ἀγόμευ, Il., χ, 261, and from ἀλαστίω, *endure not, am indignant*, ἡλάσσιον δὲ Διοί, ib., ο, 21, ἀλαστήσας ἔπος ἦῶδα, ib., μ, 163, and τὸν δ' ἐπαλαστήσασα προσήδα Παλλὰς Ἀθήνη, Od., α, 252, *indignant on this account* (ἐπί).

13. Ἄλλομαι, *spring.*

Root FAΛ (cf. *sal-tus*), in Homer in the 2nd aor. ἄλλο, Il., π, 754, and ἄλτο with lengthened alpha, § CLXXI, 1, CCXVIII, 61. Conj. ἄλγαι, Il., φ, 536, and ἄλσαι, perhaps ἄλγαι and ἄλσαι, so that in the other forms the aspirate vanishes only in consequence of the compression of the syllables.—Partic. ἐξάλμενος, ἐπάλμενος, κατεπάλμενος.—Of the 1st aor. only ἰσήλατο, Il., π, 558.

14. Ἀλοία, *smote,*

appears only in γαῖαν πολυφόρην χερσὶν ἀλοία, Il., ι, 568. Root ἀλοf in ἄλος, *the threshing-floor*, and hence ἀλοφάω, ἀλοιάω, properly *to strike in threshing*, hence *to strike generally*, and ἀπηλοίησεν, Il., δ, 522, *broke in pieces*.

15. Ἀλύω, *to be of wandering or unsettled mind*, by reason of grief or joy.

Root ΛΥ (whence also *lues*), with strengthening Α: ἀλύεις, ὅτι Ἴρον ἐνίκησας, Od., σ, 333.—The wounded Venus, ἀλύου' ἀπτερόσματο, Il., ι, 352. Hence ἀλύσκων, Od., χ, 363, 382, ἀλύξαν and ἀλύξαι together with ἀλυσκάζω, *wander away, withhold myself, avoid*, and the form with double Σ: κύνες ἀλύσσαντες, Il., χ, 70, *raving, furious*, and λύσσα.

16. Ἀλάσσει, *to be taken*.

Root ΛΑΟ, ΛΩ, and Α from ἄμα. In Homer only in the 2nd aor. *to be taken*: 3rd pers. ἔλω (as ἔγνω), Od., χ, 280, ἄλοισιν, ἄλοισι, ἄλῳ, ἄλῃ, ἄλῳται, cf. n. 98, part. ἄλῳσι, Il., ε, 487.

17. Ἄμναι, *to satiate*.

Root ΑΔΦ, cf. SATVR and Germ. *sättigen*, whence ΑΔΦΕ, (ἄδφηκός) ἄδδηκός, *satiated*, and δάπτω ἄδῃσαι, Od., α, 134, ἄδδην.—From ΑΔΦ, proceed ΑΦ without Δ and ΑΔ without Φ. From ΑΦ (ἄφμναι) ἄμναι in χρὸς ἄμναι ἀνδρομῆν, Il., φ, 70, ἄσιν, ἄσισσι, ἄσῃ, ἄσαι, ἄσασθαι, all with long Α, wherefore ἡ μὴν καὶ κρατερός περ ἰὼν ἄσεται πολέμοιο, Hes., ε, 101, is probably a corruption from (ἄφεται) ἄσεται, and is future; also (ἄστος) ἄτος, *insatiable*.—From ΑΔ, ἄδος ἔπει θυμὸν, *satiety*, Il., λ, 88, and ἄδην. For the forms belonging to ἄσάμην see § CLXVIII, 3.

18. Ἀναίνομαι, *refuse, deny*.

Root ΝΑΝ (cf. *na*, Bavarian for *nein*, *no*), ΑΝΑΝ, (ανα) ἀναίνομαι, *say no*, ἀναίνομαι, ἀναίμαι, ἀναίντο, aor. ἀνήνασθαι, and conj. ἀνήνηται, Il., ι, 510, and indic. ἠναίντο, ib., σ, 450, and ἀπηνήναντο, ib., η, 185, *rejected*.

19. Ἀνδάνω, *please*.

Root FΑΔ, whence ἄδε, ἄδοι, ἀδεῖν, and (ἔφαδεν) εὔαδεν, Il., ξ, 340, ρ, 647, Od., τ, 28, and (ἔφαδός) ἐαδότα, Il., ι, 178, Od., σ, 422.—FΑΔ, FΗΔ, ἦσατο δ' αἰνῶς, Od., ι, 353. ΑΝΔΑΝ ἀφάνδαναι, ἦνδαναι, ἐπιήνδαναι.

20. Ἀνθῆσαι, *to bloom, to blossom*.

Root ΑΝΕΘ, perf. with reduplication ἀνήνοθα,^(R) whence αἰμ' ἔτι θυμὸν ἀνήνοθεν ἐξ ὤτειλῆς, Il., λ, 266, *bursts, springs up*; κνίσση μὲν ἀνήνοθεν, Od., ρ, 270, from the house of Ulysses. Likewise ἦνοθα compounded with ἐν and ἐπί (*on* and *over*) ψεδνὴ δ' ἐπινήνοθε λάχρη, Il., β, 219, on the head of Thersites: *scanty hair was spread on and over it*. Cf. Il., κ, 134, Od., 9, 365. Besides these we find only ΑΝΕΘ, ΑΝΘΕ, ἀνθήσαι, Od., λ, 320.

21. Ἀνάγω, *command*.

■ the present stand θυμὸς ἰπποφύμι καὶ ἀνάγωι, Il., ο, 48, πλώγιστον, ib., δ, 287, and without modal vowel ἀναγίμεν, H., I, 528, ἀνάγη, Il., κ, 180, ο, 148, ἀνάγοιμι, ἀνάγοις'. Imperat. ἀναγίστω, Od., β, 195, ἀνάγητε, ib., ψ, 132, and without modal vowel ἀναχθι, Il., κ, 67; &c.; so that XΘ extends to the other persons also: ἀνάχθω, ib., λ, 189, ἀναχθε, Od., χ, 437, infin. ἀναγίμεν, imperf. ἀναγον, Il., ε, 805, and ἤναγον, ib., ι, 578, ἀναγῃ, ἀναγον, and ἠνάγητον, ib., η, 394; but cf. n. 32.—There is likewise a form with A: ἀναγα, ἀναγας; ἀναγῃ, which is considered as perfect, although it never has the augment; and a pluperf. ἠνάγησα, cf. n. 31; ἠνάγηι, not ἀνάγηι. Also ἀνάξω, ἀνάξομεν, ἀνάξαι.

22. Ἀπαφίσσω, *delude*.

Root ΑΦ, ΑΦΕ in ἀφή, and (ἀπαφ) ἡπαφι, Od., ξ, 488, παρήπαφιν, ib., ξ, 360, conj. ἔξαπάφω, ib., ψ, 79, opt. ἀπάφορτο, ib., 216, ἔξαπάφοιτο, Il., ι, 376, *to caress, to flatter, to delude by caresses and flattery*, generally joined with μύθοι; ἔριsson, and from ἀπαφι ἀπαφίσσω.

23. Ἀπνήρα, *took away*.

Root FPA, whence *fraus* (*taking away*), *deceit*, with the strengthening A, AFPA, whence the root αυρα, which gives ἀπνήρας in καὶ μιν μέγα κῦδος ἀπνήρας, Il., S, 237, likewise ἀπνήρα, ἀπνήρων, and ἀπνήρατο, Od., δ, 646.—Thus we must distinguish from these forms ἀπούρας, root OP, and ἐπαυρῆν, root FPΥ, which even Buttman associates with them. Still less can εὐρίσσω be related to this stock, the root of which, σύρ, EFP, EFEP, conveys the notions of *draw* and *forth*, i. e. *to draw to light, to discover*.

24. Ἀεθμίμος, *laden, oppressed*.

Root FAPE, whence βαρεῖς, βαρεῖ-ος, and bairan; bar, Gothic for *to bear, bore*, and with the strengthening A, (ἀ)αεθμίμος, ααεθμίμος) ἄεθμίμος, *heavily laden*. Γῆραι λυγρῶ Κεῖται ἐν μεγάροις αἰεθμίμος, Il., σ, 435; cf. Od., ζ, 2, ι, 403, ψ, 283. Different from αἰεθμεναι belonging to ἀραιω, *pray*, ib., χ, 322.

=c., concerning which see § CLXVI, 1, CLXVIII, 10, CCXII, 34; **■** KAXEΔ, ἀπαχίζω, *afflict*, ἀπαχίζεις, ἀπαχίζεις, ἀπαχίζεαι; **■** § CCXII, 35, c; AX with NT: ἄχυνμαι, *torment myself*, ἔχυνμαι, *am oppressed, pained*, ἄχθομαι ἔλκος, Il., ε, 361, ἔλκετο, *was grieved, vexed*, ἦς ἔχθετο, Od., ε, 457, *was laden*.

28. Βάινω, *walk, go*.

We have already cited βάτην for βήτην· τῷ δ' αἰέοντι βάτην, Il., α, 327, &c., with τῷ δ'—ἄεματα βήτην, ib., 3, 115, &c., and ἐβήτην, ib., ζ, 40.—The imperative has ΣΚ and the notion of *speed*^(R) in Βάσκέ' ἴθι, Il., β, 8, &c., the active meaning appears in κακῶν ἐπιστακίμην υἱας Ἀχαιῶν, Il., β, 234. The participle form with the prefix ΒΙ, and the meaning of *stalking along*, joined with μακρά, ὕψι, appears in ἦις μακρὰ βιβάς, Il., η, 213, &c., ὕψι βιβάντα τυχάν, ib., ν, 371. The same form lengthened by ΣΘ: Αἴας δὲ πρῶτος προκαλίσσατο μακρὰ βιβάσθων, ib., ν, 809, cf. ο, 676, π, 534, and BIBA with nodal vowel μακρὰ βιβῶντα, Il., γ, 22, and ψυχὴ δὲ ποδάσκει Διαικίδαο Φοῖτα μακρὰ βιβῶσα, Od., λ, 539. Also we find ὅστις τοῖα πύλαρα (namely βήματα,) βιβᾷ, H., II, 225.

29. Βάλλω, *throw*.

Root BEΛ (in βέλος, *dart*.) and ΒΑΛ (cf. English *ball*). BEΛ, ΒΛΕ, 2nd aor. opt. βλεῖω, Il., ν, 288, and conj. βλήηται, Od., ρ, 472, manifestly for βλήηται—BEΛ, ΒΟΛΕ, βεβόληατο, Il., ι, 3, βεβόλημένος, ib., 9, Od., κ, 247, hence ἀντιβόλησας, ἀντιβόλησι, ἀντιβόλησαις, -ῆσαι, -ήσας (*to throw oneself in the way*), *to meet*.—ΒΑΛ, fut. βαλέω, Il., 3, 403, aor. ἔβαλον, &c., βάλετο and βαλίσθαι, &c., pres. imperf. βάλλω, βάλλω, &c. ΒΑΛ, ΒΛΑ, perf. pluperf. βεβλήκει, βέβληαι, βέβληται, βεβλήκαται, βεβλήκατο, &c., βεβλήμένος, and without reduplication. ἔβλητο, βλήτω, βλήσθαι, βλήμενος.

30. Βίόμαι, *bring to life, preserve in life*:

οὐ γάρ μ' ἐβίωσας, κόρη, Od., 3, 468, and in the 2nd aor. act. *to live*, whence ἡ ἀπολίσθαι ἵνα χρόνον ἢ βιώναι, Il., ο, 511, cf. ib., κ, 174, Od., ξ, 359, and imperat. ἄλλος μὲν ἀποφθίσθαι, ἄλλος δὲ βιώντω, Il., 3, 429.

31. Βούλομαι, *will*.

Root BOA (*vol-untas*) in ἀλλὰ βέλσθι, Od., π, 387, and according to several MSS. also ἐτίρας ἐβόλοντο Διοί, ib., α, 234, for ἐβάλοντο. Cf. § CLXVIII, 12, and obs. BOYA in τρεβέουλα, Il., α, 113, *prefer*, and βούλομαι, βούλετο. BOT-ΛΕ in βουλήσται, H., I, 264.

32. Γαμίειν, *marry*.

Root GAM (cf. Germ. *Bräuti-gam*, i.e. *betrothed to the bride*), whence ἔγμειν, ἔγμει, γῆμειν, γῆμει, γήμει, of the man who marries, γήμασθαι, γήματο, γημαμένη, of the woman, e.g. Ἐπικαστήν, Γημαμένη ᾧ υἱῷ· ὁ δ' οὐ πατέρ' ἐξαρχαί, Γῆμειν, Od., λ, 273.—GAME, γαμίειν, γαμβόοντι, γαμβόσθαι. Fut. γαμίω, Il., ι, 388, and immediately after Πηλεΐς, μοι ἔπειτα γυναῖκα γαμβόσονται, ib., ι, 894, *will give in marriage to me*.

33. Γεγωνῖν, *to cry out, to cry aloud*.

Root GOA (connected with BOA), GOAN, GON.—Imperf. (γωνε) ἐγεγώνει, Il., χ, 84, ἐγεγώνειν, Od., ε, 161, γεγώνειν, ib., ι, 47, μ, 370, perf. γεγωνῖς, Il., δ, 227, &c.; 2nd aor. ὅτι τόσσον ἀπῆν ὅσον τε γέγωνε βοήσας, Od., ε, 400, &c., likewise ἐβόησε γέγωνε τε, ib., δ, 305, γεγωνεῖν and γεγωνέμεν.

34. Γηθεῖν, *to rejoice*.

Root GAF (cf. γαν-ρός, *gan-ius*). Hence GAFΩN, γαίω, Il., α, 405, &c. ΓΑ with ΘΕ (cf. *gau-deo*), γηθείω, whence the imperf. ἐγήθειοι, ἐγήθειν, Il., η, 214, 127, and in the other tenses γηθήσιν, γήθησι, &c.; without a trace of γήθω; whence for γήθει, ib., ξ, 140, the other reading γηθεί is to be preferred.

35. Γηράσκειν, *grow old*.

Root GAP (cf. the German *gar* denoting that which is *at an end, finished*), ΓΗΡΑ, whence γηράς, Il., ε, 197, γηράντισσι, Hes., ι, 171, and from γηράω, ἐγήρα, κατεγήρα, and with ΣΚ, γηράσκει, καταγηράσκει, &c. Likewise ΓΡΑΦ (*grau*) passing into Ε in the German *greis*, *hoary*.—roots which have no influence on the verbal formations.

36. Γίγνσθαι, *to become*.

Root ΓΕ, ΓΑ, perf. *γεγάασι, γεγαῶτα*, &c.—ΓΕ, ΓΕΝ, aor. *ἔγεντο, γένοιτο, γένηται, γενέσθαι*, &c., perf. *γένοντι*.—With extended *ι*: *γενόμεθα*, Π., χ, 477, *were born, γεινομένοι, γεινομένησι*, and aor. 1st, *γείνατο, ἐγένεατο, γένεασθαι*, and *γείναι* (for *εἶναι*), Od., υ, 202.

37. Δαῖναι, *to know*.

Root ΔΑΧ, in the non-Homeric *διδάχῃ* and *indagare, δίδαξε, διδάξαμεν, δεδιδάχθαι*, Π., λ, 831.—With ΣΚ *διδάσκουσιν, διδασκόμεναι*, and *διδασκῆσαι*, Hes., ε, 54, *to teach*. ΔΑΧ, ΔΑΧΕ, and both without Χ, ΔΑ, ΔΑΕ. The former in the 2nd aor. act. *δίδαν, taught*, Od., ζ, 233, ψ, 160, and (*διδάσθαι*) *διδάσθαι*, ib., π, 316, *to teach oneself, to discover*. ΔΑΕ in the 2nd aor. pass. *to be taught, to know, ἰδάν, Π., γ, 208*, and belonging to this *δαίω, δαῖναι, προδασίς*, &c. So also fut. *πῶς γὰρ ἐμὺ σύ, ξῖνι, δαήσαιο*, Od., τ, 325, and perf. *δαδάηκας, δεδάηκε*. Lastly, ΔΑΕ, ΔΗ in *δήω (indagando experio)*, used with respect to the future, *shall or will find, ῥηκέτι δήετε ἑκμῶρ Ἰλίου*, Π., ι, 418, 685, and *δήεις*, ib., ν, 260, &c.

38. Δαῖζω, *dissever*; δαίω, *destroy*.

Root ΔΑΪΚ. Ἦλθι δαῖζων Χαλκός, Π., η, 247, &c., then *δαῖζόμενος, δαῖζετο, δαῖξαι, ἰδαῖξε, δεδαῖγμένον ἦτορ*, Od., ν, 320, &c.—After the ejection of Κ, ΔΑΪ, then ΔΑΙ, whence *δαίωμα, divide, distract, δαίεται ἦτορ*, Od., α, 48. *Αἰθίοπας, φοῖ δρχθὰ δεδαίαται*, ib., α, 23, and active *πρία δαίετο καὶ νέμε μοίρας*, ib., ς, 140. Lastly, ΔΑΙ without *iota* gives the forms of the fut. and aor. mid. and perf. pass. *δάσσαντο, δασαίμεθα, δάσανται, δασάμενοι, κυσὶν ὦμα δάσασθαι*, Π., ψ, 21, *to tear to pieces raw, (δέδαται) δέδασται*, ib., α, 125, &c., *ἀποδάσσομαι*, ib., ς, 231. Lastly, ΔΑ lengthened by ΤΕ: *δατίονται, δατίωνται, δατῦντο*, Π., ψ, 121. We must distinguish from these the forms from ΔΑ, ΔΑΙ, which root is connected with ΚΑΙ in *καίω*, namely *δαῖς, δαῖν*,^(R) *set on fire, δαῖν, δαίετε, δαίμενον, kindled, burning, η, αν, aor. δάηται Ὀπῆρ' ἄν Τροίῃ περὶ πῦρα δάηται Δαιομένη, δαίωσι δ' ἀρήϊοι νῆες Ἀχαιῶν*, Π., υ, 316, for which *δάηται Καίωμεν Καίωσι*, δ, κ.τ.λ., stands, ib., φ, 375,

perf. *ἔδθη*, pl. *ἔδθημι*, *burned, raged*, said of *war, grief, tumult*. The remarkable forms of *καίω* have been already explained § CCXIII, 37.

39. *Δαίνυμι, feast* (active sense).

Root ΔΑΠΑ, cf. *dapes*, from ΔΑ and from ΠΑ in *τίσθαι, taste*. The full root only in the non-Homeric *δαπέ expense*. ΔΑΠΑ without Α, ΔΑΠ in Homer in *δάσ* (*δαδαπρω*) *δαρδάπτουσι, καταδάψαι, to feast* (neuter sense). After the ejection of Π and consequent extension of Α, Δ in *δαισιν δὲ γάμον*, Il., τ, 299, *to furnish a marriage-feast* and *δαισάμενοι*, Od., σ, 408, *having feasted*. The same meaning belongs to the form with ΝΥ: *δαίνυ δαῖνα γίγναι* Il., ι, 70, and *δαίνυται, feasts*, ib., ο, 99. *Δαίνυο, δαίνυ δαίνυτο*, and *δαινύιατ'*, cf. n. 109, *δαινύη*, Od., 3, 243, for *δίνυμαι, δαίνυσθαι, δαινύμενος*.

40. *Δάμνημι, subdue*.

Root ΔΑΜ (cf. Germ. *zahn*, Eng. *tame*). From ΔΑ ΔΑΜΕ, the aorist form *ἰδάμην, ἰδάμη, δάμη*, plur. *ἰδάμην δάμεν*, conj. *δαμείω, εἴης, εἴη, εἴτε*, opt. *δαμείης, δαμείη*, inf. *δαμῆμεναι, δαμῆναι, δαμείς, δαμέντα, &c.*—From ΔΑΜΑ aorist form with Σ: *ἰδάμασσε, δάμασσε, δάμασεν, δάμασ', ἰμάσω, δαμασαίατο, &c.*, together with *δαμασθη* and *δαμασθ* as also some forms from ΑΩ: *δαμάω*, Il., α, 61, *δαμάω, ἰχ*, 271, future *δαμόωσι*, ib., ζ, 368.—From ΔΑΜΝΑ (δα with Ν), *δάμνημι*, Il., ι, 893, *δάμνησι*, ib., 746, and *ἰδάμναι*, 391, *δάμνα*, ib., τ, 103, as *κατέκτα*, and pass. *δάμνασθαι, δάμνατο*, whence likewise *δαμνῶ*, ib., ξ, 199, should be written as 2nd pers., *δάμνη* from *δάμνασαι*.—From ΔΑ ΔΑΜΑ, comes the perf. *δεδμήμεθα, δεδμημένος, ον, οι*, pluperf. *δεδμήμην, δέδμητο, δεδμήκατο*, also the aor. *δημήθηα*, Il., ι, 15 and *δημήθηα*.

41. *Δείκνυμι, show*, and *δέχομαι, receive*.

Root ΔΙΚ with the meaning of *stretch out*, and *reach* (*δαί* and *ἰδαί* in Pind. Pyth., 9, 128 (218), Ol., 11, 75 (186), cf. *digitus*), extended ΔΕΙΚ (Germ. *zeig-en*), *to go with outstretched hand*, hence *δαίξω, ἰδαίξω, &c.*, and *Πηλε*

41. *ἐγὼν ἰνδείζομαι* Π., τ, 83, *to Peleides will I point, will address myself to him*, and with ΝΥ, *δαικνύς*, *pointing*, τὰ εὐὶ δαικνύμενος, ib., ι, 196, *pointing to them, stretching out the hand, greeting them as guests*, and *Θῆκεν ἄεθλα Δαικνύμενος Δαναοῖσι*, Π. ψ, 701, where the dative belongs to *Θῆκεν* and with *δαικνύμενος* we must understand *αὐτούς*; *δαικνύμενος αὐτούς*, *bidding them to the games*. So ΔΕΙΚ with ΑΝΑ, *κακάνωντο δέπασσιν*, ib., ο, 86, and *δαικάνωντ' ἐπίσσειν*, Od., σ, 111, α, 410, and the form reduplicated by ΔΕΙ: *Δεῖδαικτ' Ἀχιλλῆα*, Π., ι, 224, *Δεῖδῆχεται*, Od., η, 72, *Δεῖδῆχαι*, Π., δ, 4, so that in the radical syllable EI is shortened to E. ΔΙΚ is reduplicated in the same way, *διδίδεσθαι*, *διδίδεσθαι*, in the pres. with ΣΚ, *διδισκόμενος*, *διδίσκετο*, and *διδισκόμενος*, Od., ι, 150, *reaching out the right hand*.—From *Δεῖδαικτο*, &c., is extracted the root ΔΕΚ, ΔΕΧ, with the meaning of *take, receive*, for *δέχεσθαι*, *δέξομαι*, *δέξασθαι*, &c., together with the forms explained in n. 59, *δέξο*, *δέκτο*, &c., *to lie in wait for*.—ΔΕΚ, ΔΟΚΕΦ, *δοκύει*, *δοκύσας*, *to catch stealthily, to lie in wait for*, and ΔΟΚΕΦ without F, *δοκοκμήνους*, Π., ο, 730.

42. Δεύω, bedew, moisten.

Root δεF (cf. Germ. *Thau*, Eng. *dew*), *δέυει*, *δέυει*, *ἔδευε*, *δέυεσκον*, *εύεται*, *is moistened*, *δέυντο*, *δύνοντο*, *κατέδευσα*, Π., ι, 490.

43. Δίω, bind; δέομαι, need.

Root ΔΕ in *δίον*, Od., μ, 196, *δοίμι*, imperat. *δεόντων*, ib., μ, 14, and with like meaning *δίοντα*, Π., σ, 553, *δήσειν ἔδησα*, &c., *ἔδησατο*, *ἔδησας*, Od., μ, 161, *δησάμενος*, *δέδετο*, *δέδετο*, and (*δίδοι*) imperf. *δίδοι*, Π., λ, 105.—*Δέομαι*, *need, want*, *πυδέομαι*, *δέυμαι*, *δέυη*, Od., α, 254, *δέυεται*, *δευοίατο*, *δευέσθαι*, *δευόμενος*, *ἔδευτο*, *ἔδευτο*, *δευέσθην*, fut. (*δεΐ*) *δευήσας*, b., ζ, 192, ξ, 510, *δευήσεσθαι*, ib., ψ, 128, and 1st aor. only act. in *ἔδευσεν*, ib., ι, 483, 540. With these there appears from the root without F, *δεῖ* only in *τί δὲ δεῖ πολέμωζέμεναι*, Π., ι, 337, and *δῆσεν* in *ἐμῷ δὲ δῆσεν*, ib., σ, 100.

44. Δίζημαι, seek.

Root ΔΙΔ (with short iota), ΔΙΣΔ, ΔΙΖ, whence *δίζει*, Π., τ, 713, l. *δίζει*.—ΔΙΖΕ, whence *δίζηαι*, Od., λ, 100, *διζήμενος*, and fut. *διζήσεται*, ib., π, 239.

45. Δινύω and δινίω, *turn*.

Root ΔΙΝ in δίνος, *vortex*, whence ΔΙΝΕΦ in δίνουα, δινέσκει, δινύοις, δινύουσιν, *turned ourselves about, wandered*, δινίωμεν, ἰδινιόμασθα, *turned ourselves about, wandered*, δινίω, Ὀδ. ἐπιδινήσας, διηθείς, and σπερφεδίθηεν, Π., τ, 792, *were rolled about*, ἀμφιδεδίηται, ib., ψ, 562, *surrounds*.

46. Δίω.

Root ΔΙ, cf. *ti-mor*, *to be afraid*, and *to flee*, also *to inspire fear*, *to scare*. In the former meaning it is in the active: διέηται Ἀχαιῶν, Π., ι, 433, *feared for*, and πρὸ ἄστυ μοῖρα Πριάμου δίων, ib., χ, 251, *fled*. In the latter sense it has always the passive termination: λῆς—ὃν ῥα κίονες—ἀπὸ σταθμοῦ δύνονται, ib., ρ, 109. So δύνεται, Π., χ, 189, 456, &c., ἔξεν δύνωμαι, ib., ι, 763.—From the root ΔΙΕ come without the modal vowel: νομῆς αὐτὰς ἐνδύσαν, ib., σ, 584, *seek in vain to terrify*, and ἱπποί—πιδύω δύνεται, ib., ψ, 475, *speed (run)*.—To both forms belongs the infin. δύσθαι, and therefore it is both active: ξῖνον ἀπὸ μεγάροιο δύσθαι, Od., ρ, 398, and intransitive: οὐ ῥα τ' ἀπείρητος μίμονι σταθμοῖο δύσθαι, Π., ρ, 304, *he does not endure without an attempt to hasten from the fold*. To δύνεται also belongs as conj. according to the reading of Zenodotus: ὥς δ' ὅπῃτε πλῆθον ποταμὸς πεδίονι δύνεται, ib., λ, 492, for κάτυσιν (i. δύνεται from δύνεται, as δύνεται, δύνεται). For the perfect form δίδω, &c., see n. 24, &c.—With ΔΙ stand ΔΕΦ and ΔΦΕ in δέος, *fright*. From ΔΕΦ, ΔΕΙ, and the same with Δ (as in μαρ ἀμέρῳ), comes δίδω, of which no person appears, δέισσθαι, δέισαν, &c., and (δφω) ἰδδύσας, εν, ε, ατι, αν; (δφω) ὑποδδύσας, ὑποδδύσαντες, &c., Π., χ, 282, μ, 413, with (δω) ὑποδδύσαντι, Od., β, 66.—With ΣΣ, *terrify*, (δι, δειδι) δειδύσσαι, δειδύσσει, δειδύσσειν, δειδύσσειν, together with δειδιξέσθαι and δειδιξάσθαι, perf. (δε-δφικα) δειδοικα.

47. Δοάσασθαι, *to appear*.

Root ΔΟΦΑ, whence αἰκίλος δόατ' εἶναι, Od., ζ, 242, *appeared*, together with δοάσατο, Π., ν, 458, &c., and δοάσσεται for δοάσσηται, ib., ψ, 389.

48. Ἐγείω, rouse.

Root ΓΕΡ (*ger-o*) with the prefixed E (*out*) in (ἐγερ, ἐγρ) ἔγρεα, ἔγρετο, probably the 2nd aor. and ἔγρεσθαι (l. ἐγρεῖσθαι), Od., ι, 124,—perf. (ἐγρηγορ) ἐγρηγόρεθαι, ἐγρηγόρεθι, ἐγρηγόρεσθαι, cf. n. 36, b, and hence ἐγρηγορόων, cf. n. 14, obs.,—and ΕΓΡΕ with ΣΣ ἐγρήσους, ἐγρήσουρες, *being awake*.

49. ἔδω, ἔσθαι, and ἐσθίω, eat.

Root ΕΔ and ΕΣ (cf. Eng. *eat*, and Germ. *essen*, Lat. *edere*, and *comesse*). From ΕΔ ἔδω, ἔδουσι, ἔδουρες, ἔδουεν, ἔδμεναι. Also ἔδομαι, ἔδμαι, ἔδοραι, expressive of *the future*, cf. Π., δ, 237, π, 836, σ, 271, 283, Od., ι, 369, &c., imperf. ἔδον, ἔδεσσι. Likewise perf. ἔδηδάς, Π., ρ, 542, and (ἔδε) ἔδηδουσαι, Od., χ, 56. The root ΕΔΕ is also found in (ΕΔΕ and ΤΥ) ἔδητός, whence ἔδητός. The O of this form is according to the analogy shown in n. 36, b.—ΕΣ with ΕΘ (ΕΣΕΘ, ΕΣΘ), ἔσθω in ἔσθουσι, ἔσθων, ἔσθμεναι, ἔσθων, ἔσθουσαι, ἔσθε, ἔσθ', Od., π, 141, and the paragoric ἔσθίω, whence ἔσθίω, ἔσθιους; imperat. ἔσθι, ἔσθι'; infin. ἔσθίμεν; imperf. ἔσθω, ἔσθων.

50. Εἶδω, see.

In Homer the active is common only in the imperf.: εἶδον, εἶδε, εἶδομεν, and εἰσίδον, *beheld*, Od., λ, 583, 593; pass. εἶδεται, *are seen, appear*, Π., Δ, 559, ib., α, 228, &c.; διαεἶδεται, *is seen through*, ib., ν, 277, εἰδόμενος, -η, *like, looking like*; imperf. εἶδορτο, *saw*, ib., π, 278,—2nd aor. ἔδον, *saw*, ἔδες, ἔδεν, -ε, ἔδομεν; imperat. ἔδε; conjunc. ἔδω, ἔδωμι, ἔδης, ἔδμεν, ἔδην, ἔδωσι; optat. ἔδοιμι, ἔδοις, ἔδοι, ἔδοιν; infin. εἶδέν, εἶδέναι; partic. εἶδόν, εἰδοῦσα, -αι, and mid. with the same meaning, εἰδομένη, ἔδετο, ἔδορτο, ἔδωμαι, ἔδηναι, ἔδηναι, εἰδόμεθον, ἔδησθε, προἰδανται Od., ν, 155; optat. ἔδοιο, ἔδοιτο, ἔδοιαιτο; imperat. ἔδασθε; infin. εἰδέναι; —fut. εἰσομαι, εἰσαι, εἰσαι shall see, Π., Δ, 532 (from *see, find out*, Od., τ, 501, *shall know, for know*, Π., κ, 88;—aor. εἶσαο, εἶσατο, εἶσατο, εἶσαντο, εἶσθαι, εἶσαιτο, εἰσάμενος, εἰσάμενος, -η, *was seen, appeared, seemed, was like*,—perf. οἶδα (*have seen*), *know*, οἶδας only Od., α, 387, and H., II, 456, 467, elsewhere οἶσθα, οἶδεν, οἶδε, οἶδ'. In the plur. only ἔδμεν, and from ἔσθωμι ἔσθω, ἔσθωσι. As the forms of the other moods there are ascribed to this εἶδω, Π., ξ, 235, where Aristarchus

read ἰδῶν and commonly εἰδῶ, εἰδῆς, εἰδῆ, εἰδομεν or rather εἰμιν, εἰδετε, Il., 9, 18, εἰδῶσι; optat. εἰδείη, ης, η; imperat. εἰδέντω; infin. ἰδρᾶναι, ἰδμεν; part. εἰδώς, ότος, ότα, ότε, ότις, ή όσι, εἰδυῖα, ης, η, αν, αι, and dat. plur. ἰδυῖησι πραπίδων, an *intelligent mind*, together with which εἰδυῖησι is another reading, as in Il., α, 608. Cf. Heyne *ad loc.* From this was formed the future εἰδήσεις, εἰδήσιντε, εἰδήσειν, σέμεν, *to be able to know*; pluperf. 1st, ἤδεα; 2nd (ἡνέσας), ἡνέδης, ἡνέδησθα; 3rd, ἡείδης, ἡείδεις, Od., ι, 206, ἤδεον, ἤδεα, ἤδη, ἤδαν plur. from ἴσημι, ἴσαν. We find also from ἴσημι the suppletory forms ἴστε, ἴσθι, ἴστω, ἴσασι, ἴσαν.

51. Εἰλυμένος, *involved, wrapped up.*

Root FEAEF, Lat. VOLV in *volvō*. From *Feif*, *Felu*, whence comes εἰλύω ψαμμάβοισι, Il., φ, 319, *will cover up*, εἰλύω εἰλυτο, εἰλυμένος. From FEAEF, FEAE (*Fals*), εἰλε, con εἰλει, Il., 9, 215, *drove together*, εἰλεον ἐν στεινῇ, Od., χ, 41 εἰλεῦντο, εἰλεῦντα. From *Fals*, *Fel*, 2nd aor. ἀμφὶ βίην Δ μῆδος ἱπποδάμοιο Εἰλόμενοι Il., ε, 782, (*pressed together crowded*, together with 1st aor. ἔλσαι, ἐέλσαι, ἔλσας, πρὶ ἐέλμεθα, ἐελμένος; lastly, from the 2nd aor. pass. *Fel*, *Fal* στεί, σταλ, in στίλλω, σταλῶ) (ἐφάλη), Αἰνείας δ' ἐάλη, Il. 278, and κρύφθη γὰρ ὑπ' ἀσπίδι—Τῇ ὑπὸ παῶς ἐάλη, ib., ν 4 *gathered himself together, crouched*.—Add Ἀργεῖους ἐκέλευε ἀλῆμναι, Il., ε, 823, ἀλῆναι, ἀλεις, ἀλόντες, and χερμέων ἐῦδαε, ib., ψ, 420. (R)

52. Εἰπὺν and ἱστυῖν, *to say*; ἀνίκαπι, *upbraided*.

Root FEIP, whence 2nd aor. 1st, εἶπον and εἶπον; 2nd, εἶπες and εἶπας and εἶπας; * 3rd, εἶπεν, εἶπεν, εἶπε, εἶπε, and εἶφ', Od., ι, 279, π, 131, εἶπισκεν and εἶπεςκε, plur. πομην, εἶπον, εἶπον; conj. εἶπα, εἶπης, εἶπαθα, εἶπησιν, εἶπαίη; optat. εἶποιμι, εἶποιμ', εἶπος, εἶποι; imperat. εἶπί, δέ

* Εἶπας Ἀρίσταρχος γράφει καλῶς· εἶπεν γὰρ αἰ καὶ εἶπαμι λέγει Schol. Ven., B, *ad* Il., α, 108. The augment is not strong; since it might intrude in the indicative, without on that account disturbing the forms of the optat. and partic.

, α , 425, $\epsilon\pi'$, $\epsilon\phi'$, $\epsilon\pi\iota\tau\epsilon$, and $\epsilon\pi\alpha\tau\iota$; infin. $\epsilon\pi\acute{\iota}\mu\epsilon\iota\alpha\iota$, $\epsilon\pi\acute{\iota}\mu\alpha\iota$, $\epsilon\pi\iota\omega\tilde{\iota}\nu$; part. $\epsilon\pi\acute{\omega}\nu$, $\acute{\omicron}\tau\omicron\varsigma$, &c., $\epsilon\pi\omicron\upsilon\sigma\alpha$, &c. We perceive, therefore, that the prefixed E appears only in the indicative, and could be considered as an augment. Of the compounds we find the present forms: $\epsilon\nu\acute{\iota}\sigma\kappa\omicron\mu\iota$, $\epsilon\nu\acute{\iota}\sigma\kappa\omicron\tau\alpha$, $\epsilon\nu\acute{\iota}\sigma\kappa\omicron\upsilon\sigma\alpha$, $\epsilon\nu\acute{\iota}\sigma\kappa\omicron\upsilon\tau\epsilon\varsigma$, $\epsilon\nu\acute{\iota}\sigma\kappa\iota$, Il., β , 761, &c., and imperf. $\epsilon\nu\acute{\iota}\sigma\kappa\omicron\upsilon$, H., XVIII,

Since the prefixure of the E, as we have seen, appears with the light of an augment, we cannot treat these forms as having arisen from $\acute{\epsilon}\pi\iota\tau\epsilon$, $\acute{\epsilon}\pi\iota\tau\iota$, &c.; but must believe that after the loss of the digamma ($\acute{\epsilon}\nu\epsilon\pi\iota\sigma\kappa\omicron\upsilon$, $\acute{\epsilon}\nu\epsilon\pi\iota\sigma\kappa\iota$) they have the

doubled, a duplication which in Μῆνιν ἀποειπόντος , Il., τ , 1, is impossible, and in $\alpha\iota\sigma\iota\mu\alpha \pi\alpha\rho\epsilon\iota\pi\acute{\omega}\nu$, ib., ζ , 62, $\nu\tilde{\upsilon}\nu \delta\epsilon \mu\epsilon \pi\alpha\rho\epsilon\iota\pi\omicron\upsilon\sigma\alpha$, ib., 337, is against analogy, whereas in $\acute{\epsilon}\nu\epsilon\pi\iota\sigma\kappa\iota$ N is fitted to its adoption. EΠ with Σ, ΕΣΠ, whence ($\acute{\epsilon}\sigma\pi$) $\acute{\epsilon}\sigma\pi\iota\tau\epsilon$ and ($\acute{\epsilon}\sigma\pi$, $\acute{\iota}\sigma\pi$) $\acute{\epsilon}\nu\iota\sigma\kappa\iota\omega\tilde{\iota}\nu$; indic. $\acute{\epsilon}\nu\iota\sigma\kappa\iota\varsigma$, $\acute{\epsilon}\nu\iota\sigma\kappa\iota$; conj. $\acute{\iota}\nu\iota\sigma\kappa\omega$, η ; opt. $\acute{\iota}\nu\iota\sigma\kappa\omicron\iota\varsigma$, ω ; imperat. $\acute{\epsilon}\nu\iota\sigma\kappa\iota$, $\acute{\epsilon}\nu\iota\sigma\kappa\epsilon$,* like $\acute{\epsilon}\pi\acute{\iota}\sigma\chi\epsilon\varsigma$; so in the pres. $\acute{\epsilon}\nu\iota\sigma\kappa\omega$, Hes., ϑ , 369, and fut. $\acute{\epsilon}\nu\iota\sigma\kappa\eta\sigma\omega$, Od., 98; and the forms without Σ, as in Pindar, $\alpha\delta\epsilon\iota\alpha\varsigma \acute{\epsilon}\nu\iota\sigma\kappa\omega\upsilon\pi\acute{\iota}\delta\alpha\varsigma$, Pyth., IV, 201 (358), so in Homer, fut. $\acute{\epsilon}\nu\iota\phi\omega$, Od., 137, $\acute{\epsilon}\nu\iota\phi\omega$ Il., η , 447, Od., λ , 147. These forms bring the word into connection with those from ΠΙ (in $\acute{\iota}\pi\omicron\varsigma$, *burden*, $\acute{\iota}\nu\iota\pi\acute{\eta}$, *a burdening with words, objurcation*, $\acute{\iota}\pi\acute{\omega}$, *oppress*, Æschyl.) $\acute{\iota}\psi\epsilon\tau\alpha\iota$, Il., β , 193, *will oppress*, and aor. $\acute{\iota}\psi\alpha\omega$ $\epsilon\tilde{\omega}\nu$ Ἀχαιῶν, ib., α , 454, and a series of forms, which are written with Π, ΠΤ, ΣΠ, and ΣΣ. The meaning of these is decided by $\acute{\epsilon}\pi\iota\sigma\iota\tilde{\nu} \tau\epsilon \pi\alpha\kappa\omicron\upsilon\sigma\iota\tilde{\nu} \acute{\epsilon}\nu\iota\sigma\kappa\omicron\mu\epsilon\tilde{\nu}$ (*Var. lect. $\acute{\epsilon}\nu\iota\sigma\sigma\omicron\mu\epsilon\tilde{\nu}$*) $\acute{\epsilon} \beta\omicron\lambda\eta\sigma\iota\tilde{\nu}$, Od., ω , 161, *we assailed with reproaches*. Cf. $\acute{\omicron}\lambda\mu\alpha \beta\alpha\lambda\lambda\acute{\omicron}\mu\epsilon\tilde{\nu}\omicron\varsigma \kappa\alpha\iota \acute{\epsilon}\nu\iota\sigma\sigma\acute{\omicron}\mu\epsilon\tilde{\nu}\omicron\varsigma$, ib., 163, without variation; $\acute{\eta} \mu\epsilon, \gamma\acute{\iota}\nu\alpha\iota, \chi\alpha\lambda\epsilon\pi\omicron\upsilon\sigma\iota\tilde{\nu} \acute{\omicron}\nu\epsilon\acute{\iota}\delta\epsilon\sigma\iota \Delta\upsilon\mu\acute{\omicron}\nu \acute{\epsilon}\nu\iota\sigma\kappa\iota\tau\epsilon$, Il., γ , 438, *Var. ct. $\acute{\epsilon}\nu\iota\sigma\kappa\iota$, $\acute{\epsilon}\nu\iota\sigma\kappa\iota$* , and for $\acute{\epsilon}\nu\iota\sigma\kappa\omega\upsilon\tilde{\nu}$, ib., ω , 238, in a similar sentence $\acute{\epsilon}\nu\iota\sigma\kappa\omega\upsilon\tilde{\nu}$ and $\acute{\epsilon}\nu\iota\sigma\sigma\omega\upsilon\tilde{\nu}$, which the Victor. Schol. explains as Æolic for $\acute{\epsilon}\nu\iota\sigma\kappa\omega\upsilon\tilde{\nu}$; and $\acute{\epsilon}\nu\iota\sigma\kappa\omega\upsilon\tilde{\nu}$, with the same variations, $\acute{\iota}\sigma\sigma\omicron\iota$, $\acute{\epsilon}\nu\iota\sigma\kappa\omicron\iota$, $\acute{\epsilon}\nu\iota\sigma\kappa\omicron\iota$ (i. e. $\acute{\epsilon}\nu\iota\sigma\kappa\omicron\iota$). Since the signification, marked above, pervades all the forms, we may regard as the round form $\acute{\epsilon}\nu\iota\sigma\kappa\omega$ (perhaps FΠΠ with prefixed E, EFΠΠ, so at $\acute{\epsilon}\nu\iota\phi\omega$ passed into $\acute{\epsilon}\nu\iota\phi\omega$) which became also $\acute{\epsilon}\nu\iota\sigma\sigma\omega$, as OΠΠ,

* According to the Harl. Schol., Od., ξ , 185. Cf. Bekker, p. 123.

ἔσσομαι, ἔψομαι,† ΠΕΠ, πίσσω, πίψω; the forms ἔισσι σποι, would thus be of a different analogy, but yet in the and imperf. on account of the weak succession of syllabl ἔιντι the T might be inserted. ἔιντι, as in τύπτω, &c., so the forms of ἔίντω and ἔίσσω stand in the same relation those of ἔίνω. The 2nd aor. is reduplicated in two w ἔίνιντι, Π., ο, 546, 552, ψ, 473, where the various res ἔίνιντιν cannot stand in an aorist, and, as ἔρουκ, ἔρίκασι ἡρύκασι, so ἔνιπ, ἡρίπασι, ib., β, 245, γ, 427, 438, ε 60 141, Od., υ, 17, 303.

53. Εἶρω, say.

Root FEP (cf. *ser-mo, ser-ies, dis-ser-ere*), pres. εἶρω, only in the *Odyssey*: μνηστῆρσιν δὲ μάλιστα πιφαισὶ τὰδε εἶρω, ib., β, 162, ἀμφὶ δὲ λαοὶ "Ολλεῖοι ἔσσονται· τὰδ ημετέρια εἶρω, ib., λ, 135, and ἐφίεμενος τὰδε εἶρω, ib., ι, 7: ἔρίω, ἔρίουσι, *will say*, ἔρίων, ἔρίουσα.—Mid. (*make one say to me*,) *question*: εἶρομαι, ἀνίρειαι ἡδὲ μεταλλᾶς, I 177, εἶραι "Εκτορα δῖον, ib., ω, 390, *makest me speak to of Hector, askest me concerning him*: εἶπυ τι γέροντ' ἐπαλθάν, Od., α, 188, αἶ κέν τίς σε . . . εἴρηται, ib., ι, εἰρίσθω, εἰρίσθω, εἰρόμενον, ἀνίρειτο, ib., η, 21, which is written Il., φ, 508, for ἀνίρειτο; ἐξείρειτο, εἶροντο.—Lik we should probably regard εἶσθαι in the *Odyssey* in μ λῆσαι καὶ εἶσθαι, ib., γ, 69, 243, ξ, 378, ο, 361, π, compared with ἀνίρειαι ἡδὲ μεταλλᾶς, Π., γ, 177, as an εἶσθαι, and rank with it τὸν ξεῖνον ἐρώμεθα, ib., θ, 135 εἶροντο, ib., α, 135, γ, 77.—In connection with this ar forms from FEPF (*verbum*), EPE, pres. *cause to ask*: ἐξερίουσι, *question*, Od., ξ, 375, ἐρίοιμι, *might que* ib., λ, 229, (ἐρίωμεν) ἐρίομεν, Π., α, 332, ἵππους τὰς (*inquiring after*) "Οδυσῆϊ συνήντητο, Od., φ, 31, and s mid. (*make say to me, question*) οὐδὲ τι προσφάσθαι δι ἔπος, οὐδ' ἐρίσθαι, ib., ψ, 106, διεξερίεσθε ἱκαστα, Π., κ (ἐρίεο) ἔρειο, ib., λ, 611, ἐρίοντο. In the future both are found: τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή, Od., η

† Buttmann in *Lexilog.*, T. I, p. 283, &c.

104, *will ask*; cf. *ib.*, τ, 509, and εἰρήσομεθ', *ib.*, δ, 61; *ut* οὐ μὲν τοι μέλσος εἰρήσεται αἶνος, *Il.*, ψ, 795, *will be said*. In the perf. and pluperf. however the latter sense alone prevails, εἰρηται, *Il.*, δ, 363, *is said*, εἰρητο, κ, 540, *Od.*, π, 11, 51, εἰρημένος, *Il.*, θ, 524, εἰρημένα, *Od.*, μ, 453. In like manner the aor. ῥηθέντι δικαίῳ, *ib.*, σ, 413, υ, 322, with rejection of E. Of doubtful authority is Ἔστασαν ἀχνύμεναι, εἰρόντο ἔκχιδε' ἐκάσση, *Od.*, λ, 541, as the only instance in opposition to the sense of the forms to which it belongs, and we should perhaps read ἐρίοντο as in *Il.*, α, 332, θ, 445, &c. Allied to these forms we find in the pres. and imperf. ἐρείνεις, ἐρείναι, ἐρείναι, and ἐξερείναιτο μύθῳ, *Il.*, κ, 81, from ἐρωτάω ἐρωτᾷς, ῥῶτα with ἀνηράτων, *Od.*, δ, 251, and from ἐρευνάω, *search* εἰρευνᾷ, ἐρευνῶν, ἐρευνᾶ.

54. Ἔσχω, *compare*.

Not ΕΦΙΚ with Σ, ΕΦΙΣΚ, ἐσχω, ἐσχεις, ἐσχει, *consider* εἴθε, *compare*, *think likely*, *Il.*, γ, 197, ἐσπομεν, and with *eng* E: ἄντα σίθην γὰρ Ἑάνθον δινήεντα μάχῃ ἥσπομεν εἶναι, κ, φ, 332, *we think him likely*, &c., imperf. ἐσπομεν, *Od.*, 321, and without ε: ἴσκει, ἴσκει, ἴσκουσ' (ἴσκουσα), ἴσποντες, *make oneself like*, e. g. Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν, κ, δ, 279, *making herself like in voice to the wives* (to the voices of the wives) *of the Greeks: to consider like*, σὲ τῷ πορνῆ, *taking thee for him*, *Il.*, λ, 799. Cf. *Il.*, π, 41. *likewise to make one thing seem like another, to deceive*. σκεψύδεια πολλὰ λέγων, ἐτύμοισιν ὁμοῖα, *Od.*, τ, 203: hence *deceive oneself* in reference to any thing, ἴσκει ἕκαστος ἡρ, ἐπιτῇ φάσαν οὐκ ἐθέλοντα Ἄνδρα κατακτινᾶναι, *ib.*, χ, 31. perf. (εἰκ) ἴοικα, ας, ε, ἴοικ', *am like*, ἴοικε also (*par est*) *it seems*, plur. ἴικτον, *Od.*, δ, 27; pluperf. ἐώκει with ἐώκεισαν, κ, ν, 102, and εἰκτην, *ib.*, α, 104, &c., also in the passive form ἴικτο (*had been made like*) *was like*, *Il.*, ψ, 107, ἥικτο, κ, δ, 796, &c.; partic. ἴοικώς, ὅτι, ὅτα, ὅτις, ὅτας, fem. εἰοικῆναι, *Il.*, σ, 418. Also commonly εἰκυῖα, εἰκυῖ', εἰκυῖαν, and *like* εἰκώς, namely τῷ εἰκώς, *ib.*, φ, 254, in which construction somewhere τῷ ἱεῖλος stands.

55. Ἐπαυρεῖν, *to enjoy*.

Not ΕΡΥ with *fruer* enjoy, with the strengthening A, ΑΡΕΥ,

so that Υ passes into Ε (αυρε) or is dropped (αυρ). From αὐρ, 2nd aor. ἐπαῦρον in Pind. Pyth., 3, 36 (65). The rest of the moods in Homer: act. ἐπαύρη, ἐπαυρέμεν, ἐπαυρέω, mid. ἐπαύρηαι, and ἵνα πάντες ἐπαύρωνται βασιλῆος, Π., α, 410. From αυρε fut. ἐπαυρήσισθαι, Π., ζ, 353,—in the pres. ἐπαυρίζονται, ib., ν, 733,—Another form of the pres. ἐπαυρέω is in Hesiod in Πολλάκι καὶ ξύμπασα πέλις κακοῦ ἀνδρὸς ἐπαυρέ, ἱ, 223, in the late editions changed to ἀπηύρεα, which however should be read ἐπηύρε, as the comparison with Pindar καὶ γυιότων πολλοὶ ἐπαῦρον, &c., Pyth., 3, 36 (65), in which the verse of Hesiod is imitated, shows. The same form ἐπαυρέ should also be read in Hes., ἱ, 389.

56. Ἔπω to be busy about.

In the act. (*tractare*) περὶ τύχης ἔπουσιν, Π., ο, 555, i. e. τρεῖς ἔπουσιν τύχαια. So γάστρεν πῦρ ἄμφεπι, Π., σ, 348, πλὴν πολέμοιο χεῖρες ἑμαὶ διέπουσιν, ib., α, 166; but ἐφίπων follow after, pursue. The same meaning belongs to ἔπονται, ἔπει, ἔπειτο, fut. ἔψομαι, Od., β, 287, ἔψεται, ἔψονται, &c.—The forms of the 2nd aor. with Σ are ἔσπειτο, ἔσποιμην, ἔσπωνται, ἔσπίσθαι, Π., ε, 423, ἔσπόμενος, &c.; but we must observe,

- a. That together with these are found some forms with Ε dropped: (σπείω) σπείω, Π., κ, 285, σπείσθαι, Od., χ, 324.
- b. That these forms without Ε are exclusively used in the compounds: ἐπίσπον, Od., λ, 197, χ, 317, ἐπισπείω, ib., ξ, 274, ἐπίσπη, ἐπίσποι, ἐπισπόμενος, ib., ξ, 362, π, 96, μετασπών, ib., ξ, 33, μετασπόμενος, Π., ν, 587.
- c. That in the simple forms with prefixed Ε the reading is generally uncertain. For γ' ἔσπομένοιο, Π., κ, 246, Ptolemy of Ascalon read γε σπομένοιο. For ἄμ' ἔσπείσθαι, Od., δ, 38, the Harleian ms. has ἄμα σπείσθαι. Similar lections occur Π., μ, 350, ε, 423, &c., and for the inadmissible ἔσπειται, Od., δ, 826, most copies have ἐρχεται, so that the forms with aspirated Ε are very problematical, and viewing ΕΠΩ compared with SEQVOR, where Π and QV stand related, as in *qua* and *quā* (πῆ), we must assume as the root ΣΕΠ, of which the Σ was attenuated in the aspirate *ἐπ*, and from which by transposition arose ΣΠΕ in σπείω, σπείσθαι.

57. Ἔραμαι, *love*.

Root EP (in εἶσθαι, *nectere*), EPA, ἔραμαι, ἔραται, and
= ΑΩ, ἐράσασθι. Ἠρασάμην, ἠράσσατο, with the lengthened form
in κρεῶν ἐρατίζων, II., λ, 551, *lusting after flesh*.

58. Ἔργω, *shut in, constrain*.

Root FEPT (*ein-pferg-en*), hence ἐρχθῆναι ἐν ποταμῷ, II., φ, 282, *hemmed in*. So ἔρχαται, ἔρχατο. With extended E, ἔργεσθαι, II., ψ, 72, *to keep off*. So also εἰργομένη, II., ρ, 571, now ἐργομένη. Likewise with prefixed E, παῖδός ἐργει μῦθον, II., δ, 131, &c., and ὅσους Ἑλλήσποντος—ἐντός ἐργει, ib., β, 845, *bounds*. So ἐέργουσιν, ἔργον, γίφνεαι ἐεργμέναι, II., ε, 89, *closely compacted*, ἔρχατο. So also in the compounds. —Cognate forms are ἐργαθῶν and ἐεργαθῶν, *divided, cut off*, ἐρχατόωντο, *were enclosed*, and ἐεργνυ, *clothed them with*, II., ε, 147, λ, 437, Od., κ, 238. FEP, EPE, ερε with TV, ἐρητύσει τί θυμόν, *should curb*, II., ω, 192, ἐρητύειν, ἐρήτυεν, α, ἐρητύσασθε; pass. ἐρητύεται, ἐρητύετο, ἐρητύοντο, ἐρήτυθεν, ib., β, 99.

59. Ἔρδω, *do*.

From FEPT (*Werk*, Eng. *work*) arise ἔρξω, ἐξέμην, ἔρξαι, ἔρξης; perf. ἔεργας, ἔεργε, ἔεργάς, and ἰέργει, and in a lengthened form ἐργάζεσθαι, ἐργάζοντο. From FEPT, FPEF, without F (ῥεγ), ῥέξω, ἔρξα, and ἔρρεξα, with the words belonging to them, ῥεχθῆναι, κατῆρξεν, *to touch softly, to stroke*. With PEF stands PEΔ, and hence ῥέξω, ἔρρεζον, ῥέζεσκον, κατῥέζουσιν, *to stroke gently (caresser)*. For ἔρρεξε, II., ι, 536, κ, 49, is now written ἔρρεξε. From the transposed PEΔ, EPΔ, ἔρδομαι, ἔρδομαι, ἔρδοι, ἔρδουσα.

60. Ἐρύθω, *redden*.

Root PYΘ (Germ. ROTH, *red*), EPTΘ, then ἔρυθ as φρυγ, from φρυγ, in ἐρύθων and ἐρύσσαι, II., λ, 394, σ, 329, and ἐρυθ, ἐρυθαι, ἐρυθαίνετο, ib., κ, 484, φ, 21.

61. Ἐρῶν, *hurry away*.

Root FEPP (Germ. *irren*, Thüring. *erren*, *to go astray, to err*), ἡ μοι οἶα ἔρροντι συνήντετο, Od., δ, 367. So ἔρρε, ἔρρετω, *go hence*, as an imprecation, and αὐτὰρ ὁ ἔρρων, II., σ, 421,

tottering on, and act. ἵθα με κῦμα' ἀπώρσσει, ib., ζ, 348, to sweep away.

62. Ἐρύκω, *hold back, hold from.*

Root PYK, RVCK in Germ. *Rück-en, the back, zurück, back*, with prefixed E, as PYΘ, EPYΘ, ἔρύκει, ἔρύκοι, ἔρυκε, ἔρκε, ἔρυξα, and lengthened ἔρυκε, ἔρυκακ, as ἐνιπ in ἡνίπαπτε, 2nd aor. ἔρυκακτι and ἡρύκακτι, Il., ε, 321, ἔρυκάπτε, ἔρυκάποι; infin. ἔρυκακίειν, ib., ε, 262. Allied forms: ἔρυκαρε, κατερύκαρε, and ἔρυκανόωσι.

63. Ἐχθαίρω, *hate*; ἐχθοδοπῆσαι, ὀχθήσας.

Root XEΘ, cf. *od-isse*, Germ. *Hass, hate*, which through *hat-er* and the root CHAT forms the intermediate sound between XEΘ and OD-ium. XEΘ transposed EXΘ in ἔχθε, *hatred*, and ἔχθομαι, ἀπέχθομαι, *am hated*, ἔχθόμενος, ἤχθετο, and in an extended form ἀπεχθάναι, Od., β, 202. EXΘ, lengthened by AP, perhaps the root of αἶρω, root EXΘAP, ἔχθαίρω, *take up hatred, hate*, ἀπεχθαίρω, from which ἔχθαίρουσι, ἔχθαίρη, 1st aor. ἤχθητε, ἀπεχθήρω, ἔχθήρεις, and (ἐχθηρος) ἔχθρός. Allied to this are ἐχθοδοπῆσαι, only Il., α, 518, in which Δ seems to be merely a connecting sound, and in the latter part the root ΟΠ (ὄπ-ματα, ὄμματα) appears to stand, so that it properly denotes *eying with hostility*,* and EXΘ, OXΘE, ὀχθήσας, also only in this form,⁽¹⁾ Il., α, 517, &c., in which is expressed *indignation allied to hatred*.

64. Ἐχω, *hold*, and hence *have*.

Root 'EK (cf. Germ. *hec-ke* with the notion of *hold*), 'EK, 'EX, with a changed position of the aspirate, then with assumed Σ, ΕΣΧ, and by transposition ΣΧΕ.—From the root 'EK come fut. ἔξω, ἔξεις, ἔξει; from EX, ἔχω, ἔχον, εἶχον, ἔχσπον, ἔχομαι, ἐχόμεν, εἶχετο, ἔχεσθαι.—From ΣΧΕ, σχῆσαι, σχήσειν, σχήσεσθαι. In the compounds we find ἀμφί with the aspirate softened, ΑΜΠΙ, in ἀμπεχεν, Od., ζ, 225; perf. (ἐχ, ὀχ) πᾶσαι γὰρ ἐπώχαστο, Il., μ, 340 (namely πύλαι),

* Buttmann in Lexilog., T. I, p. 124.

all were closed,^(B) and (ὄχ, ὄχμχ, ὄχμκ) *συνοχαιότε*, ib., β, 218, *contracted together, growing together*, where the second aspirate passes into the smooth. In Hesychius the form appears regularly aspirated, namely *συνοκαχότε*.—From ΣΧΕ without E come 2nd aor. ἴσχον, ἴσχετο, ἴσχοτο, and in extended form ἴσχεθι, ἴσχεθήην, ἴσχεθον. That E here is not a vowel of the root, but the augment is certain, since it stands in the indicative alone, and even here, at least in the extended form, may be dropped: σχίθην, σχίθε, σχίθ' ἀπὸ ἴο, Il., ν, 163, σχίθον; conjunct. σχῶμαι, σχῶνται; optat. σχοίαιτ', ib., β, 98; imperat. σχίε, σχίεθι; infin. σχειν, σχίμεν, σχίθειν, ἀνοσχέειν, ῥχίσθαι; partic. σχών, σχόμενος, σχομένη.—Likewise with prefixed iota in the pres. and imperf. ἴσχην, ἴσχεσθαι, ἴσχε, ἴσχετο, &c., and in extended form ἴσχάνει, ἴσχανε, ἴσχανάα, ἴσχανόντα, unless the root of ἴσχύς lie at the basis of these forms.

65. Θίω, run.

Root ΘΕF, whence θύσαι, Il., ψ, 623, θύσασθαι, ib., λ, 701, συνθύσασθαι ἥδε γε βουλῇ, Od., υ, 245, *proceed well with us, prosper with us*. From ΘΕ, θίω, ἴθιον, &c.

66. Θηῖσθαι, to gaze at.

Root ΘΕA, ΘΗ, whence ἵνα μιν θηαίαιτ' Ἀχαιοί, Od., σ, 191, and ΘΗΕ, whence θηῖτο, θηῖντο, θήσαιο, θήσατο, &c.

67. Θήσκω, die.

Root ΘΑN, aor. θάνε, κάτθανε, θάνοι, θάνη, &c., θανέειν and θανέισθαι, &c.—ΘΝA, perf. pluperf. τέθηκε, τεθνῶσι, ἀπεντέθασαν, τέθναθι, τεθναίην, τεθναμέναι, τεθνάμεν, τεθνηῶτι, τεθνηῶτι, τεθνηῶτι, τεθνηῶτι, &c., τεθνηκυῖαν, § CCXI, 28.—ΘΝA with ΣΚ, θήσκουσι, θήσκον.

68. Θρώσκω, spring.

Root ΘΟP, whence θοράν, ἴθορι, fut. ὑπερθορίονται.—ΘΟP, ΘΟPΟ, θρώσκω, θρώσκον, &c.

69. Ἴζω, set, ἱζομαι, set myself, sit (cf. Il., β, 53, 96, 792), ἱζομαι, set myself.

Root ΣΙΑ (Germ. *Sit-z, seat*), whence the open form μεραιζων, Od., π, 362; but the rest entirely reject Σ, as in ὕς

from οὔς; with iota naturally short, hence imperat. not ἱ, Π., ω, 553, but ἱε, and imperf. not ἱε, ib., υ, 15, but ἱε with the augment. Cf. Bekker, p. 153. In extended form ἱζάνει, ἱζανον.—Also ἱζετο, sat, ἱέσθην, ἱζοντο, ἱζεο, ἱευν, καθίζεσθα, ἱέσθαι, ἱζόμενος, &c.

70. Ἰάναω, *come*.

Root FIK, whence ἴκω, ἴκω, ἴκοι, ἴκη, always long; imperf. ἴκων, ἴκω, always long; 2nd aor. ἰκόμην (ῑῑ), ἴκω (ῑῑ), ἴκω, ἴκω, ἰκόμην and ἰκόμισθα, ἰκισθον, ἴκισθαι, ἰέσθην, ἴκισθαι, ἴκω, all according to circumstances with long or short iota; the forms with long iota have the augment, since ἴκωμαι, &c., ἰκοίμην, &c., ἰέσθαι, and the forms belonging to them have iota always short; partic. (nowhere ἰκόμενος) ἴκμενον (οὔρου), fut. διίξομαι, *will go through (persequar)*, Π., υ, 61, ἴξεται, ἴξισθαι, aor. ἴξον, ἴξεν, ἴξε ib., ε, 773, κ, 470, &c., perf. ἀφῆχθαι, Od., ζ, 297.—IK with AN, ἰάναω, εἰς, εἰ, εστον, ομέν, ἰκάνω and ἰκάνομαι, ἰκάνεται, of the same meaning, all with short iota.—IK with NE, ἰκτεύμεσθα, Od., ω, 339, ἰκτεύμεναι, ib., ι, 128.

71. Ἰλάσκομαι, *propitiate*.

Root ΙΛΑ, whence ἱλθι, Od., γ, 380, π, 184, *be propitious, gracious*, and Εἴ κεν Ἀπόλλων ἱλήσῃ, ib., φ, 565, *if he be gracious*: ἱλάονται, Π., β, 550, aor. ἱλάσσαι, ἱλασόμεσθα, and with ΣΚ, ἱλάσκονται, ἱλάσκοντο.

72. Καίνυσθαι, κεάσθαι, *to be adorned*.

Root KAF (whence KAL) and KAD. From the former ἱκαίνω, Od., γ, 282, *was superior to*, from the latter κέκασσαι, ib., τ, 82, κεκάσμεθα, κεκάσθαι, κεκασμένοι and κέκαστο, ἐκέκαστο, ib., β, 158.

73. Κεῖμαι, *lie*.

Root KE, κίω, *lay oneself, ὅρσο κίω*, Od., η, 342, denoting the future, *in order to lay thyself down*. So κείμενος, κακκείμενος, κείμενος, ib., θ, 315, and pass. *to lie*, κίονται, Π., χ, 510, &c. In the rest without modal vowel; κῆται (κῆνται) κέται, Π., λ, 659, κῆτο, κέται, κέται; ὀρη, κῆται; fut. κείσομαι.

74. Κένσαι, *to prick.*

Root KEN in κέντρον, *point, goad*, hence 1st aor. κένσαι, Il., ψ, 337.

75. Κεράω, *mix.*

Root ΚΕΡΑ in (κέραι) κέραιε, Il., ι, 203, κερῶντας, κεράασθι, κερῶντο, κερῶντο, κέρασσε, κέρασασα.—ΚΕΡΑ, ΚΡΑ, 1st aor. οἶνον ἐπικρῆσαι, Od., η, 164, and (πέκρανται) χρυσῶ δ' ἐπὶ χεῖλεα πεκράανται, ib., δ, 616, ο, 116, and πεκράαντο, ib., δ, 132, *done over, overlaid*. Likewise 2nd aor. κέρανται, Il., δ, 260, without regard to A in the root and with N, ΚΕΡΝΑ, ΚΙΡΝΑ, without modal vowel. Κερνάς, Od., π, 14, imperf. κίρη μελιθήα οἶνον, ib., ξ, 78, with ἐκίρνα, ib., η, 182, κ, 356, ι, 53.

76. Κήδω, *grieve, vex.*

Root ΚΑΔ, whence 2nd aor. κικαδάν, κικαδόντο, and fut. κικαδήσει, κικαδησόμεθ', as πεπιθήσει, &c. ΚΗΔ in κήδειν, κήδεσθαι, the latter meaning *to trouble oneself*, and hence *to care for*, fut. κηδήσονται, *in order to trouble*.

77. Κγχάνω, *overtake, attain, find.*

Root ΚΙΧ, whence 2nd aor. act. *overtook, found*, ἐπικεν, κίχεν, κίχον.—ΚΙΧΕ, 2nd aor. pass.^(R) *overtook*, ἐκίχμεν, Od., π, 379, κγχήτην, Il., κ, 376, conjunc. κγχίω, κγχείη, κγχέομεν, κγχήμεναι, κγχήναι, κγχείς, Il., π, 342, and κγχήμενον, ib., ε, 187, λ, 451, as ὀνήμενος, διζήμενος, &c.,—fut. κγχήσομαι, for which Ptolemy in εἰ κ' ἔτι σ' ἀφραίνοντα κγχήσομαι, ib., β, 258, read κγχέομαι. The Ven. Schol. says it is irrational to write it thus; but κγχέομαι is a properly formed conjunctive to κγχήμενος, and suits the construction.—Aor. κγχήσατο. With paragoge, κγχάνω and κγχάνομαι, of the same meaning.

78. Κλάζω, *call, cry.*

Root ΚΛΑΔ and ΚΛΑΓ. The former in κλάζοντε μάχωνται, Il., π, 429, the latter in κεκληγώς, κεκληγοντες, and with N in κλαγγή, *clang*, ἐκλαγξαν δ' ἄρ' οἴστοί, ib., α, 46.

79. Κληῖζω, *lock.*

Root ΚΛΗΙΔ with long iota. Hence not κληῖσσαι, Od., φ,

236, 241, 382, but, as one Vienna ms. gives it, κλήσαι, and κλήσω, not κλήισω, Od., τ, 30, φ, 387, 389. Cf. Bekker, p. 152.

80. Κονίω, *to raise dust.*

Root KONI with long iota, e.g. κονίοντες πεδίοιο, Il., η 820, Od., 9, 122, κεκοιμένοι, Il., φ, 541, κεκόνιτο, ib., χ, 405. Hence with one Σ, κονίσουσι, ικόνισι.

81. Κτείνω, *kill.*

Root KET, KAT, Lat. *caed-o*, KTE, KTA, open, or KTE with N in κτείνω, κτεῖναι, κτείνω.—KTA without N in ἀτίπτα, ἔκταν, (κτάωμεν) κτώμεν, πτάμεναι, πτάμεν, ἀτίπταται, ὡς θλίπν, πτάμεναι, ἀποκτάμεν, πτάσθαι, κατακτάς, κτάμεν.—Aor. pass. ἔκταθν. With N, ἔκτανον, κατακτανέουσι, κατακτανέσθαι.

82. Λάω, *devour.*

Root ΔAF in ἀπολαύω. In Homer only in ἀσπαίροντα λάω, Od., τ, 229, and λάει, ib., 230.

83. Λεύσσω, *see.*

Root ΔEF, ΔΕΥ (cf. *Leu-chten*, *Li-cht*, where the comparison with the Eng. *light* shows that *cht* are merely *formal* letters. Cf. also βλεφ-αρα, which is related to the same root); pres. with ΣΣ, λεύσσει, λεύσσουσιν, λεύσσει. In λεύσσετε γὰρ τόγῃ πάντες, ὃ μοι γερας ἔρχεται ἄλλη, Il., α, 120, where the future is necessary,^(B) the reading by Aristarchus λεύσσετε (λεύ-σω) is quite regular.

84. Δηκῆν, *to make a sound, a noise.*

Root ΔAKF, LOCVR, *loquor*, whence ΔAK and ΔΗKE. The former in λάκx δ' ὄστια, Il., ν, 616, λεληκός, λελακνῖα. ΔΗKE in ἐπιλήκειον, Od., 9, 379.

85. Λιλαίωμαι, *desire.*

Root ΔA, meaning *will* in the Doric λῆς, λῆ, with prefixure λιλα, perf. (λελιλαμένος) λελημένος, after the ejection of the third λ, *eagerly desiring*, and with extended A: λιλαίσται, λιλαίσθαι, λιλαιόμενος.

86. *Λίτομαι* and *λίσσομαι*, *pray, beseech*.

Root ΛΙΤ in *λίτομαι* δέ σ' αἰοῦδῃ, H., XV, 5. To this pres. belong also *λιτίσθαι*, Π., π, 47, I. *λίτισθαι*, and *λιτοίμην*, Od., ξ, 406, aor. *ἐπὴν εὐχῇσι λίσῃ* ib., π, 526. Likewise ΛΙΤΣΣ, *λίσσ* in *λίσσομαι*, *λίσσεσθαι*, *ἐλίσσιστο*, &c., and extended *λιτάνει*, *ἐλλιτάνει*, &c. Extended is the root ΛΕΙΤ, as *λιπ*, *λειπ*, in *ἀλείτης*, *who prays not, godless*, ⁽²⁾ Π., γ, 28, Od., υ, 121, whence (*ἀλειτ*) 2nd aor. *ἤλιπεν*, Π., ι, 375, *sinned against*, together with *ἀλίτοντο*, *ἀλίτηται*, *ἀλιτίσθαι*, and part. *ἀλιτήματος*, Od., δ, 807, from ΛΙΤΕ in *λιταί*, Π., ι, 502, *λιτῇσι*, Od., λ, 34, with *ἀλιτήμων*, Π., ω, 157.

87. *Λοίω*, *wash*.

Root ΛΟ in the 2nd aor. *λό' ἐκ τρίποδος*, Od., π, 361, and (*λοίσθαι*) *λουῖσθαι*, ib., ζ, 216.—ΛΟΕ in *λοίσσαι*, *λοισσάμενος*, *ἐλόουν*, &c.,—*λοι*, *λου* in *λούεσθαι*, and 1st aor. *λοῦσαι*, *λούσασθαι*.

88. *Μακάω*, *bleat*.

Root MAK (*möck-ern*). Hence *μακόν* with *μήμηκον* and *μεμακύναι*.

89. *Μαίομαι*, *feel for, seek, desire*.

Root ME and MA, *μεμάασι*, *μεμαῶς*, *μέμασαν*, *strive for*. MA, MAI, *μαίεσθαι*, *μεταμαιόμενος*, *δάσων ἐπιμαίετο* Π., π, 401, *desired*, *ὅταν ἐπιμαίετο νῶτα*, Od., ι, 441, *felt* so also *τὸν (ἄρπιδόν) δ' ἐπιμασσάμενος*, ib., 446, then *σπύγγοισι τραπέζας πᾶσας ἀμφιμάσασθε*, ib., υ, 152, *rub round, clean*, *μάλα γάρ με θανάων ἐσιμάσασατο θυμόν*, Π., ρ, 564, *has deeply affected me in my soul*.—MA, MAMA (*μαιμα*), *περιμαιμάει*, *μαιμῶνι*, *μαιμῶνσι*, *μαιμῶνι* &c., aor. *μαίμησι*, Π., ι, 670. Lastly, ME with N, as *πτε πτεν*, and from MEN, *μέμονας*, *μέμονι*, *desire, design*. ⁽²⁾

90. *Μίριεσθαι*, *divide, receive as portion*.

Root MEP and MOP in *μόρος* and *mor-s*. From the root MEP, *μίριεσθαι* in *ἤμισυ μίρειο τιμῆς*, Π., ι, 616, *ἀπομίριεται*, *takes away*; perf. *ἔμμορε* and *ἔξιμμορε*, *has received by lot*, and pluperf. *εἴμαρτο*, *was allotted*, and with the negative A,

ἀμείρω, *deprive of*, in Pind. Pyth., VI, 27 (27), whence in Homer with Δ, ἀμείρειν, ἀμείρσαι, ἀμείρεσθαι, ἀμείρεσθαι, ἀμείρεσθαι, Π., χ, 58.—From MOP, MPO, comes BPO by a milder enunciation, and with τ, βροτός, whose lot is apportioned, decreed, whence ἀβροτάζω, to miss one's part, or generally to miss, in μήπως ἀβροτάξομεν ἀλλήλοιον Π., κ, 65, so (ἀβροτος) ἀμβροτος, and of like formation ἡμβροτες εὐδ' ἔτυχες, ib., ε, 287, ἡμβροτε.

91. Μητιάω, *devise*.

Root MHTI with long iota and hence μητίσομαι, μητίσασθαι. With A (μητια) μητιώσι, μητιάσθαι.

92. Μένω, *remain*; μιμνήσκομαι, *remember*.

Root MEN, μένω μερόντων, ἔμενον μένεσκε, μέμονα, &c., ἔμεινα, μενέω, &c.—MEMEN, μίμνω, ἔμμενον, and lengthened by ΑΔ, ΑΖ, μιμνάζω παρὰ θυσι, Π., β, 392, with the notion of *delay*, *sloth*, or *cowardice*.—MEN, MAN (cf. *man-eo*), transposed MNA (with the notion of *cause something to remain in the memory*, compare the Germ. *mahnen*, *gemahnen*, to remind), μνήσω, *will remind*, ἐμνησας, μνήσασα: mid. *remember*, *think of*, *record*; fut. and aor. μνήσομαι, μνήσεσθαι, μνήσατο, μνήσῃ (μνήσῃαι), Od., δ, 462, μνήσαι μνησάσθαι, μνησάμενος, &c.; future μεμνήσομαι, Π., χ, 390, μεμνήσεσθαι; passive form with the same meaning: μέμνημαι, μέμνη for μέμνηται, § CCXII, 31, α, μεμνήατο, μεμνώμεθα, § ib., δ, μεμνήσθαι, μεμνημένος, μέμνητ', ἐπιμνησθεῖς. From the same root with reference to a woman, to think of her, to woo her, 2nd pers. μνάει, Od., π, 431, μνάται, μνάται μνάσθαι, μνάσθαι; imperf. μνάμεθ', ib., ο, 125, ὑπεμνάσθε γυναῖκα, ib., χ, 38, *slyly courted*, and hence μνηστήρ, μνηστῆρ, μνηστῆρες.—MON, MNO (cf. *memo-ria*), with both meanings, to remember, and to woo: μνώοντο, Π., α, 697, ἐμνώοντο, thought on, β, 686, μνωομένη.—Lastly, MIMNA (MNA with the prefixture MI) and ΣΚ: μιμνήσκειται, μιμνήσκεσθαι, μιμνήσκω, μιμνήσκοτο, &c., also the active in one instance μηδὲ με τούτων Μίμνησθ', Od., ξ, 169.

93. Μυκάομαι, *belbow*, *resound*.

Root MYK in πύλαι μύκον οὐρανοῦ, Π., 749, and μέμυκε, μεμυκός, ἐμεμύκει, and (μῦκα) μυκάμεναι, Od., κ, 413.

94. Μίω, *close, bow down.*

Root ΜΥ, Lat. NV in *an-NV-o*. Hence οὐ γὰρ πω μύσαν ὄσσε, Il., ω, 637, *closed themselves*, and σὺν δ' ἔλπεα πάντα μέμυκε, ib., ω, 420, and with strengthening A, ΑΜΥ, whence ἡμύει, ἡμῦσε, ἡμύσει, and ὑπεμύμυκε, ib., χ, 491, is *quite bowed down*, probably corrupted out of ὑπημύμυκε, so that, when it was neglected from the old reading ΥΠΕΜΕΜΥΚΕ to represent the first E by H, N was put in to support the syllable, as in ἀπάλαμνος and the like.

95. Naίω, *dwell*, and νάω, *flow.*

Root NA, whence νάσσα, Od., δ, 174, *cause to dwell*, ἀποάσσωσι, Il., π, 86, and mid. ἀπινάσσατο, ib., β, 629, *caused himself to dwell apart, migrated*, and νάσθη, ib., ξ, 119, *dwelt*. NAI in the forms of the pres. and imperf. of ναίω and ναυστάω, *inhabit*. Different from this is κρήνη νάει, Od., γ, 292, *flows*, from root ΝΑΣ (Germ. *nass, wet*.) with rejected Σ, νάουσι, and ὕδατα ἀενάοντα, so also (ναγ) γαῖαν ἔναζε, *trod down*, perhaps radically allied to Germ. *nach, near*,—*pressed it close together*.

96. Νίω, *swim*; νέομαι, *go.*

Root NE, νίω, *swim*, in ἔνειον ἔνθα καὶ ἔνθα, Il., φ, 11, and νίω.—Νέομαι, νύμαι, *go*, 2nd pers. νεῖαι, Od., λ, 114 (ἀναίεσαι), ἀνείτται, ib., λ, 192, νέεσθαι, &c., with ΣΣ, νίσσομαι, νίσσοτο, νίσσεισθαι, both forms also denoting *the future*, hence to be considered as of that tense, and thus together with νίσσομαι, Il., ψ, 76, &c., stands as a variation νείσσομαι, which has perhaps preserved the true form.

97. Νήω, *heap together.*

Root NAFE, allied to the Germ. *nähen, to sew*, that is to *join together*, (νη) νήιον Il., ψ, 139, 168, and νήι, ib., 169, ἐπινήριον, παρηνήριον with inserted N: then νήησαν, νηῆσαι, νηηνάσθαι.

98. Νίπτω, *wash.*

Root NIA and NII.—NIA, pres. and imperf. νίζω, νίζε, ἑνίζον, νίζον, νίζετο, ἀπινίζοντο.—NII, fut. aor. νίψει, ἑνίψει,

νίψον, νίψατο, *washed himself*, νίψασθαι, &c., pass. νίπτη, Π., ω, 419, and from χρίεν-ψ χρίεν-ψατο, ib., α, 449.

99. Ξίω, ξίω, ξαίω, *rub, polish, card*.

Root ΞΕ in ξίσσι, ἀμφίξισα, ἀπίξισι, *cut off*. ΞΥ, ξυ' ἀκήσασα, Π., ξ, 179, said of a garment, γῆρας ἀποξύσας, ib., 446, hence ξυστόν, *staff of a spear*, and with Ν, ἀποξύνας, ἀποξύναι, *to polish*: (ξαν) εἴρια τι ξαίνυν, Od., χ, 423, *card*.

100. Ὄζω, *smell*; ὀθω, *move*; ὠθίω, *push*.

Root ΟΔ in *od-or*, ὀδάδω.—ΟΘ, cf. *od-i*, ὀθομαι, *am inwardly moved*, οὐκ ὀθεῖται φίλον ἦτορ, Π., ο, 166.—ΩΘΕ, ὠθεῖσθε, ἀπώσεται, ὤσαν, ὤσασθε, κατώση, ὤσασθαι.

101. Οἶγω, ἀνοίγω, *open*.

Root ΟΦΙΓ, ΟΙΓ, ἀνώγειν, Π., ξ, 168, and ἀνεαγειν, ib., π, 221. ἀναοίγεισπον, ib., ω, 445,—ὦϊξε, ib., ζ, 298, &c., ὠϊζω and ὦξε, ib., ω, 457. ΟΙΓ with ΝΥ, ὠηγύντο, Π., β, 809, 2, 58.

102. Ὀῶω, οῶω, οἶομαι, *think*.

Root FI with the prefixed O only in the 1st pers. pres. indic. οῶω and οῶω, then οἶομαι, οἶσται, οἶόμεθα, οἶετο, ὤετο, *surmised*, οἶόμενος, οἶσατο, οἶσάμενος, ὤσθη, οἶσθεις. Contracted only in τίς κ' οἶοιτο, Od., ε, 580, χ, 12.

103. Ὀλλυμι, *destroy*.

Root ΟΛ in ὤλετο, ὤλωμαι, ὤληται, ἀπόλοιτο, ὀλοισθε, ὀλέσθαι, and οὐλόμενος, *destructive*, ὤλωε, ὤλάλει. ΟΛΕ in ὤλεσα, ὀλέσω, ὀλέσσαι, ὀλέσας, fut. ὀλέσεται. ΟΛΕ with Κ after Ε in ὀλέκουσι, ὤλεπον, ὀλέκοντο. ΟΛ with ΑΥ (ὀλλυ) in ὀλλύς, ὀλλύσαι, Π., 2, 449, ὀλλύντων καὶ ὀλλυμένων, ib., δ, 451, ἀπὸ-λυται.

104. Ὀμνύω, *swear*.

Root OM, whence 2nd fut. ὀμοῦμαι and ὀμεῖται. OM, OMO, whence 1st aor. ὤμοσι, ὀμοσσον, ὀμόσσαι, ὀμόσας. OM with ΝΥ, whence ὀμνυθι, Π., ψ, 385, ἀπώμνυ Od., β, 377, with ἀπώμνυον, ἀπώμνυ.

105. ὀπμαι, *profit*.

Root NA with prefixed O in (ὄνα) ὄναρ. (Cf. NAH-RVNG, *ourishment*).—Hence ὄνησο, ὀνήμενος, ἀπόνητο; fut. ὀήσειν, πονήσεται.—With reduplication before NA (ὀνινε), ὀνήσει, *ib.*, ω, 45.

106. ὀνομάζω, *name*.

Root NOM (*nom-en, name*), with prefixed O, ὄνομα, ὀνομάζω, ἑξονομάζω; aor. (ὀνομαν) ὀνόμηνεν, ὀνομήνω, ἑξονομήνης, ἑξονομήναι.

107. ὀνομαι, *blame*.

Root ON in ὄνονται ὄνοιο; then aor. ὤνατο, *ib.*, ρ, 25, and with extended O, ἦ οὐνεσθ', ὅτι μοι Κρονίδης Ζεὺς ἀλγί' ἰδωκε, *ib.*, ω, 241, *do ye think it a slight matter?* where Aristarchus read ἦ ὀνόσασθ'.—ONO in ἦ ὄνοσαι, *Od.*, ρ, 378; fut. ὀνόσσειται, ὀνόσεισθαι; aor. ὠνοσάμην, ὀνόσαιτο.

108. ὀπαπα, *have seen*.

The root OΠ has only ὀπαπα ὀπαπας, ὀπάπει; fut. ὀψεται, ὀψεται, ὀψεσθι, and ὀψισθαι, then, expressing the *desire to see*, ὀψιόσσις, *ib.*, ξ, 37.—OΠ with ΣΣ, ὄσσομαι, ὄσσειτο, ὄσσομένος, *to see in the mind, to foresee, and predict*, ἰπιόσσομαι, *regard with the mind*, προτιόσσομαι, *see through, forebode*, ἦ σ' εὖ γιγνώσκων προτιόσσομαι, *ib.*, χ, 356. Likewise from ΠΠΠ (*παρθινοπίκα*, *ib.*, λ, 385), OΠΠΠ, τί δ' ὀπιπτεύεις, *ib.*, δ, 371, ὀπιπτεύσας.

109. ὀρέγω, *stretch*.

Root PEG (Germ. *rec-ken, to stretch*, Lat. *reg-o, rec-tus*, an analogy which is carried farther on by ΣΤΟΡΕΓ, ΣΤΟΡΕ, *strec-ken, stretch*) with prefixed O, ΟΡΕΓ, ὀρέγων, ὀρέγονται, ὀρέγισθαι, ὤρεξε, ὤρέξατο, ὀρέξη, ἑπορεξάμενος, and perf. ὤρεγχαται, concerning which see § CCXII, 35, *b*.—OPEΓ and ΝΥ, ὀρεγύς.—OPEΓΘΕ, ὀρέχθιον, *stretched themselves on the earth, were laid low*, *ib.*, ψ, 30.

110. ὀρνυμι, *rouse*.

Root OP in ὀρσομεν, ὤρεσ; 2nd aor. ὤρερε, *roused*; mid. 1st 3rd H h

ΕΠΟΝΤΟ. ΠΕΝ, ΠΟΝΕ, *πονέωμεθα, πονέοιτο, πονέεσθαι, πονεύ-
μεθα, ἐπονείτο, &c., πονήσομαι, πονήσατο.*—ΠΕΝΕΘ, (*πίνθω*)
πονθας, ἐπιπόνθει, πέποσθι, Π., γ, 99, Od., κ, 465, ψ, 53.
ΕΝΘΕ, *πενθήμεναι, πενθείετον, πενθήσαι.*

114. Πίρω, *pierce*; *πειράω, attempt*; *πέρῃσαι, to transport*;
περάσαι, to sell.

Root ΠΕΡ, ΠΕΡΑ, (with the notion of *passing through* and
penetrating. Cf. ΠΕΡΓ-Ο.) ΠΕΡ, ΠΕΙΡ, pres. imperf. aor.
*πέρματα πέρων, passing through the waves, διὰ δ' αὐτοῦ πέρει-
ντων, Π., κ, 405 (drove the spear through his teeth), πέρει
λευθα.* So also *πέρων, ἐπείρων, ἐμπείρωντες, perf. ὀδύνησι πι-
περμένος, Π., ε, 399, &c.,* and hence *περόνη, buckle,*^(B) *περονᾶτο,
περόνησι, περονήσατο.*—ΠΕΙΡ with Α (*endeavour to pass
through*), *attempt*, imperat. *πείρα, περάτω, infin. πειρᾶν, and
of the same meaning περᾶται, πειρᾷ (2nd pers.), περῶμεθα,
πειρῶμενος, fut. πειρήσω and πειρήσομαι, πειρήσεσθαι, aor. πειρήθη,
πειρηθῆμεν, &c., perf. πεπείρημαι, Od., γ, 23, am tried in
speaking.*—Πειράζω, *ζων, to try, to explore, and πειρητίζω,
πειρητίζει, try here and there.*—ΠΕΡ, ΠΕΡΑ, *transport*,
(from the notion of *passing over*), *περάαν, πέραον, &c., πέρῃσιν,
πέρῃσαι, &c.,* and, with unaltered Α, *to sell (to deliver over
for something else, to barter), πέρασαν, ἐπέρασσε, ἐπέρασσαν,
πέρασσι, &c.,* with reduplication in the perfect *Ἀἴμωνον ἐς
ἡγαθεὴν πεπερήμενος, Π., φ, 58, not πεπερασμένος.* The same
with Ν, *περνάς, περνάμενα, πέρνασχ'.*—Cognate forms are *πι-
ραιωθέντες, transported,* and from ΠΕΡΑΙΝ, *Σιερῇν . . . ἐξ
αὐτοῦ πειρήναντι, Od., χ, 175, 192, stretching from him, and
πάντα πεπείρανται, ib., μ, 87, are gone through, finished.*

115. Πελάζω, *bring near, approach.*

Root ΠΕΛΑ, (*πλα*) *πλήτο, Π., ξ, 488, πλήτο, ib., 468,
πληντ', δ, 449, πεπλημένος, Od., μ, 108.*—ΠΕΛΑΔ, *πιά-
μεν, πιάσαι, πιάσαιιντο, πιάσθη, πιάσθην.*

116. Πίλειν, *to be*; *πέλεισθαι, πολεύειν, πωλεῖσθαι; ὀπλίσθαι,
to prepare*; *πλείν, to sail.*

Root ΠΕΛ (with the notion of *motion*, and thus allied with
ΒΑΛ, *ball*; ΦΑΛ, *fall*, ἄλμα, *leap*), *πέλει (versatur in aliquo*

loco), moves, is somewhere, *πίλει*, &c., and with the meaning *πίλονται*, *πίλονται*, *πίληται*, *πιλάμεθ'*, *πίλονται*, *πίλα* imperat. *πίλει*, Π., ω, 219, imperf. *πιλέσκει*, ib., χ, 488, *λοντο*, (*ἔπιλει*) *ἔπλει*, *ἔπλετο*, *ἔπλετ'*, *ὄγδοόν μοι ἐπιπλόμενον ἔηλθε*, Od., η, 261, *moving itself on*, *περιπλομένην ἐνιαυτῶν*, *revolving years*, Od., α, 16 (*volventibus annis*), and cognate forms *ὀλυγηπείων*, *ἰουσα*, *having little motion, life*. ΠΕΛ, ΠΟΛΕΦ, *κατὰ ἄστυ πολεύειν*, Od., χ, 223, *to continue in the city*, *ἀμφιπολεύειν*, *to go round*, *to attend upon*, *ἀμφιπολεύεις*, *οι*, and *πυρπολίσοντα*, ib., κ, 30, *putting fire in motion*, *kindling fires*.—ΠΟΛ, ΠΩΛΕΦ, *πωλεῖται*, *to turn once in a place*, *to be*, *πωλεύμενοι*, α, *πωλεύμην*, *πωλεῖτ'*, *πώλεται*, *πωλήσομαι*, *εαι*.—ΠΕΛ with ΗΟ (ΗΟΠΕΔΟΝ), *ὄπλον*, *to instrument*, *that which one uses in action*, or *product*, and hence (*ὄπλε*) *ἄπλεον* (*ἄμαξαν*), Od., ζ, 73, *equipped*, *δείκνον ἀναχθῆ* "Ὀπλίσθαι, Π., τ, 172, ψ, 159, properly *πλίσθαι*, and ΗΟΠΛΕΔ (*ὀπλιζ*), *ὀπλίζονται*, Od., ς, 288, *fitted out*, *ὀπλιζόμεθα*, *ὀπλίζοντο*, *ἄπλισεν*, *ὀπλίσαι*, *ὄπλι* *ἑφοπλίσσειαν*, *ὀπλίσσατο*, *ὀπλίσθην* (*ἄπλίσθην*) *δὲ γυναῖκες*, (φ, 143, *were attired*.—Of the same root is (ΠΕΛ, ΠΛΕ) *πλέειν*, *to sail*, whence *πλεῖθ'*, *ἔπλεον*, &c., *πλέον*, *ἀπέπλεον*, Δ, 501, *πλείειν*, *πλέαν*, *πλείοντες*, &c., *ἀναπλεύσασθαι*, Π., λ, —ΠΛΟΦ, *πλώον*, *were floating*, ib., φ, 302, *πλώειν*, Od. 240, *δακρυπλῶειν*, ib., τ, 122, *to swim in tears*. Also *πῖ* *ἐπιπλώσας*, Π., γ, 47, *ἀπὶ πλῶ νηῦς*, Od., ξ, 339, *παρίπλω*, μ, 69, *ἐπιπλῶς πόντον*, Π., ζ, 291, *swam*, *sailed upon* the notion of *motion* and *action* is everywhere predominant.

117. Πέρθω, destroy.

Root ΠΕΡΘ, ΠΑΡΘ, ΠΡΑΘ: (*περθ*) *πέρθοντι*, *πέρθεται*, *θομένη*; infin. without modal vowel (*περθ-σθαι*) *πέρθαι*, Π. 708, also *πέρσειν*, *πέρσαι*, &c.; 2nd aor. *ἔπραθον*, *ἐξέπράθον*.—ΠΟΡΘΕ, *ἐπόρθουν*, *διαπορθήσας*.

118. Πίομαι, fly.

Root ΠΕΤ, *πίεται*, *πίονται*, *ἐπίοντο*, *ποτίσθην*.—ΠΤΕ, *πτίσθαι*, Π., δ, 126.—ΠΕΤΑ (*πτα*), *ἔπτατο*, *πτάτο*, ib. 880; conj. (*πτάηται*) *πτήται*, ib., α, 170, *πταμέναι*.—ΠΠΟΤΕ, *ποτίονται*, *ἐκποτίονται*.—ΠΟΤΑ, *ποτῶνται*, ib.

119. *ἀμφοποῶτο*. ΠΕΤ, ΠΩΤΑ, *πωτῶντο*, ib., μ, 287. Allied to these are the forms from ΠΕΤΑ with the notion of expansion, *πέπτανται*, *πέπτατο*, *πεπταμένη*, *πέτασσε*, *πετάσσας*, *πέτασθηναι*.—Also ΠΕΤΑ with Ν, *πινάς*, *ἐπίτνα*, *ἀναπιννάμεν*.—From ΠΕΤ with Π, *πίπτω*, *fall*, *πίσον*, *πισόν*, fut. *πισίε-θαι*, and ΠΤΑ, *πτήσσω*, *crouch with terror*, *πιπτιώς*, *πιπτη-πτε*, *προπιπτηνύαι*. Lastly, (πτα, πταν) *ἀποκτανίουςι*, Il., ξ, 101, *will slink away*.⁽²⁾—ΠΟΤ, ΠΤΟ, *πτάσσεις*, *καταπτάσ-τουςι*, *οντας*. ΠΤΩΚ, *πτακάζειν* a various reading, for which *πτω* is given *πτασπαζέμεν*, Il., δ, 372, also *πτῶξ*, *πταχός*, *πτα-ζεύειν*, *to beg*, *πταχεύσειν*.

119. Πίφνον, *slew*.

Root ΦΕ and ΦΑ.—ΦΕ with Ν in (πεφνον) *πέφνον*, *πέφνη*, *εφόμεν*, &c.—ΦΕΝ, ΦΟΝΕ, *βουφόνειον*, Il., η, 466.—ΦΑ, without Ν in *πέφαται*, ib., ο, 140, *πέφονται*, ib., ε, 531, *πε-φάσθαι*, ib., ν, 447, *πέφατ'*, ib., ο, 140, &c., *πιφήσαι*, ib., ν, 29, *πιφήσεται*, ib., ο, 140.

120. Πίνω, *drink*.

Root ΠΙΦ (Lat. *bib-o*), whence in Pind. fut. *πίσω*, Isthm., VI, 71 (108), *will drink*, and *πίομαι*, *I myself drink*, Ol., VI, 86 (147), in Homer denoting the *future* in *πίόμενος*, Od., κ, 160. Cf. Il., ν, 493. The other form belonging to this root is the 2nd aor. *πίεν*, *drank*, *ἔπιεν*, *ἔπιον*, conj. *πία*, *ἤσθα*, *πίοιμι*, *πίε*, *πίειν*, *πιῖν*, *πίμεν*, *πιῶν*. ΠΙ, ΠΕ, perf. *ΠΙΟ*, *ἐπείποται*, Od., χ, 56. Cf. *ἰδῆδοται* under *ἰδω*. In the other parts we find ΠΙ with Ν, *πίνειν*, *πίνεται*, *πίνεσκον*, &c.

121. Πλανάω, *cause to wander*.

Root ΠΛΑΝ, ΠΛΑΝΑ, *πλανώνται*, then with Γ, aor. *πλάγχθε*, *καλιμπλάγξασα*, *παρέπλαγξεν*, *ἀπεπλάγχθης*, *πλάγ-χθη*, *πλαγχθείς*, *καλιμπλαχθίντας*.—ΠΛΑΔ, *πλάζουσι*, *cause to wander*, *πλάζομαι*, &c.

122. Πλήθω, *am full*.

Root ΠΕΛ, ΠΛΕ, ΠΛΑ, *πλήτο σπῖος*, *was full*, Il., σ, 50, *πλήθ' ὕδατος*, *ἔπλητο*, *πλήντο*. With reduplication (*πιπλα*) *ἐμπίπληθι*, ib., φ, 311, and Ν, (*πιμπλα*) *πιμπλᾷσι*, ib., φ,

23, *πιμπλαντο*, ib., α, 104, also extended (*πιμπλαν*) *πιμπλάνεσθαι*, ib., ι, 679.—ΠΛΑΕΘ (*πληθ*), *πλήθει*, *πλήθουσι*, *πλήθη*, *πλήθη* to be full, whence *πλήσαν*, *ἔμπλησον*, *εὖ πλήσασα*, Π., ε, 223, *πλήσασθαι*, *πλησάμενοι*, &c., *ἐπλήσθη*, *πλήσθεν*, *ἐμπλήσθησαν*.

123. Πνέειν, to breathe, to blow.

Root ΠΝΕF (*pfnegen*, i. e. to breathe, in the mountain dialects), ΠΝΕ, *πνέει*, *ἐπιπνέει*, *πνέοντες*, *πνέουσιν*, *ἀνέπνευον*, ΠΝΕF, *πνέουσι*, *ἀνέπνευσαν*, *ἀναπνέουσι*, *ἀμπνεῦσαι*.—ΠΝΕI, ΠΝΥ, *ἀμπνυει*, *ἀμπνύνθη*, and, since the seat of the breath is also that of intelligence, so in the perf. *πίνυσαι* (thou hast breath, thou hast intelligence^(R)), *πινύσθαι*, *πινυμένοι*, *πίνυσθαι*.—ΠΝΥ with ΠΟ (from *πολύ* much), *ἐκπίνουσιν*, *κοιπνύοντα*, *κοιπνύσασθαι*.

124. Πορεῖν, to bestow.

Only in the 2nd aor. *πόρει*, *πόρη*, *πόροι*, *πορών*. Πορ, *πρε*, *πρεσθαι*, Π., σ, 329, has been allotted.

125. Παίω, strike ; ρήξαι, to break.

Root PAF, PAI (cf. Germ. *raf-fen*, to snatch, and *rei-ssen*, to burst, *διαρραῖσαι*), *ραίησι*, *ραῖς*, *ραίοιτο*, *ραιομένου* ; fut. and aor. *ἀπορραῖσαι*, to scatter with violence, *διαρραῖσουσι*, *διαρραῖσθαι*, *ραῖση*, *ραῖσαι*, *ἔρραῖσθη*, broke.—Allied to this is FPAΓ (*frag-or*, *frac-tus*), *ὑπερράγη*, Π., Δ, 558, π, 300, was opened up, and PHΓ, *ρήξω*, *ρήξομεθα*, *ἔρρηξε*, *ἔηξε*, *ρήξ'*, *ρήξαι*, *ἔρρηξαν*, *ρήξαντο*, *ρήξαμεν* ; perf. *συνέρρηκται* (*contritus*).—PHΓ with NY, *ῤήγνυσι*, *ῤήγνυσι*, *ῤήγνυται*, imperf. *ῤήγνυσκε*, *ῤήγνυτο*, *ῤήγνυθε*, *ῤήγνυτο*, infin. *ῤήγνυσθαι*.

126. Ρέειν, to flow ; ρυῖναι, to gush ; ράσαι, to moisten.

Root PEF (*reūma*), PE, *ρέουσι*, *ρέων*, *ρέειν*, *ρέε*, *ἔρρεον*, &c.—PEY, PY, *ρύη*, *gushed*. Od. γ, 455, and with Z, PYZ (*riesseln*), *κελαρίζει*, *κελαρίζειν*, to flow with (*κελάδη*) a murmuring noise.—Likewise PAD, *ράσασατε*, ib., υ, 150, perf. *ἔρράδαται*, plup. *ἔρράδατο*, and PAIN (cf. *ränen* Thun. *regnen*, to rain ; *rinnen*, to flow ; *Rhein*, the Rhine), in *ραίνοντο δὲ νέφθειονή*, Π., λ, 282, were besprinkled.

127. *Ψύγω, to shiver with fright.*

Root FPIΓ (*frig-us*), hence perf. ἔρριγα, ἔρριγε, ἀπερρίγασι, ἐρρίγησι, pluperf. ἔρριγι. PIGE, ῥιγήσειν, ῥιγήσα, ῥιγήσει, ἔρριγῃσι, ἔρριγησαν.—PIΓO (cf. *rigor*), in ῥιγασίμεν, Od., ξ, 431, *that I should be chilled.*

128. *Πάσθαι, to move with vehemence, to make an effort.*

Root POF (*rob-ur*), whence ΠΩ (*move with force*), Δω-πηχθέντες 'Ράοντ', Il., λ, 50, *rushed out*; χαίται ἐπερρώσαντο Ξανκτος, ib., α, 529, *streamed down*; ἀμφ' Ἀχελώϊον ἐρρώσαντο, said of nymphs dancing, ib., ω, 616, *to frisk in the dance.*—With prefixed E (*out of, back*), EPΩ, (ἐρω) ἐρώειν, *to press back, to give way*, ἴφος οὐποτ' ἐρωῖ, Od., μ, 75, *to flow out, down*, αἷμα ἐρώησι περὶ δουρί, Il., α, 303 (it is active *cause to flee* in Il., ν, 57), ἐρώησαι, ὑπερώησαν.

129. *Σείω, to shake.*

Root ΣΕF (*saev-us*), *wild, to be furious to shake, to shudder.* ΣΕ, ΣΕΙ, σείων, ἐπισείησιν, Il., δ, 167, σείετο, σιέμενον, *shaken*; imperf. σίον, ἴσσιοντο, *were shaken*, aor. σῖσ', σισατο, ib., θ, 199, *shook herself, moved impatiently.* Also ΣΕF, ΣΕΥ, aor. σῖα, ἴσσεια, σῖε, *drove tremblingly*, ἴσσειε, σῖαα, σῖας, σῖωνται, σιυάμενος; ὕλη τε σῖαίτο, Il., ψ, 198, once inaccurately τ' ἴσσειοιτο. Still stands *πολλὰ δὲ μετὰσύνοντο γεραιαί*, Il., ζ, 296, *rushed together with*, perf. ἴσσυμαι, ἴσσυται, ἐτίσσυται, ἴσσύμενος, ἴσσυμένως, *with impetuous haste*, pluperf. ἴσσυο, ἴσσυτο, ἐτίσσυτο, ἀτίσσυτο, σύτο as χύτο from χίω.

130. *Σκιδάω, scatter.*

Root KE and ΣKE, the former in δρυός ἦν λίπε κείων, Od., ξ, 425. KEA in εὐκείατοιο, ib., ε, 60, and κέασσε, κέασαν, κέασθη; with Δ inserted, (κεδα) ἐκέδασσε, κεδασθέντες, ἐκέδασθεν. With Σ, (σκειδα) σκέδασεν.—ΚΕΔΑ with Ν (κιδνα) κιδναι, κιδνατο. ΣΚΕΔΑ with Ν, (σκιδνα) διασκιδνάσι, Il., ε, 526, σκιδναι, σκιδνασθε, σκιδνασθαι, σκιδναμένω, ἐσκιδναντο. Allied to this is σχίζω, *cleave*. Root ΚΙΑ, ΣΧΙΑ (Germ. *schied*, *clove*), whence ἴσχυσε, διεσχίσθη.

131. *Σκίλλω, dry.*

Root ΚΕΛ (*Keil*), ΣΚΕΛ (Germ. *schell* in *zerschellen*), ΣΚΑΛ in μὴ μένος ἡέλιοιο Σκῆλη, Il., ψ, 191, *should dry up.*

132. Στίνω, *to be close-pressed, uneasy, to groan.*

Root ΣΤΕΝ (with the notion of *close, hard*, and radically allied to the Germ. *Stein, stone*), στίμι, στίμι, ἴσταναι, ἐπὶ ὃ ἴσταναι δῆμος ἀπείρων, Π., ω, 776. Pass. with extended E, *to be close, to be full*, στανύοντο δὲ σπῆκοι Ἀργῶν, Od., ι, 219, λάρην στανύόμενος, &c.—ΣΤΕΝ with ΑΧ, στανάχουσι, στανάχμα, στανάχισα, στανάχοντο, and in extended form with ΙΔ, στεναχίζα, στεναχίζων, which formerly appeared in some places with Ο, στοναχίζων, Π., ψ, 172, 225, στοναχίζετο, ib., β, 95, η, 95, Od., ι, 454, &c.—ΣΤΕΝΑΧ, ΣΤΟΝΑΧΕ, in στοναχῆσαι, ἐπιστοναχῆσαι.

133. Στρέψαι, *to spread out.*

Root ΣΤΟΡ, ΣΤΡΟ (cf. Germ. *Stroh, Streu, straso*, and Lat. *stra-men*), pluperf. ἴστρετο, Π., ι, 155. ΣΤΟΡΕ, στρέψαι, στρέψαν, ἴστρέψαν.—ΣΤΟΡΝΥ, καστορένυσα, Od., ς, 32.

134. Στυγίω, *shudder at something.*

Root ΣΤΥΓ, in the 2nd aor. ἴστυγον, Od., ι, 113; στύξαμι μένος, ib., λ, 502, *cause to tremble*.—ΣΤΥΓΕ in στυγίω, στυγίουσι, στυγίησι, &c.

135. Σώζω, *to save.*

Root ΣΑΦ (*salu-us*), ΣΑ, σάος (*sa-nus*), and σαό-ω. Hence imperat. (σαόσο) σάω, *save*; σαῶσαι, σωσέμεναι, σωσέμεν, fut. σωῶσαι, aor. σωθήναι, &c. ΣΑΦΟ. Hence σόος and σή, σόοις. Also (σοφορτεῖς) σώοντες, σώσπον, as πλο πλώουσι, and with Ζ, σῶζον.

136. Ταράσσω, *confound.*

Root ΤΕΡ (*ter-ror*), ΤΑΡ, ΘΡΑ, whence out of Homer θράσσω, θράζω. With the paragogic syllables ΒΕ and ΑΧ, ταρβῶ, ἐτάρβω, τάρβησι. ΤΑΡΑΧ, ἐτάραξε. ΤΑΡΑΧ (ταρ-αχ, τρηχ), τετρήχμι, Π., β, 95, and τετρηχυῖα, ib., η, 346.

137. Τίθηκα, *am astounded.*

Root ΘΑΦ, of which the 2nd aor. ταφών preserves the second aspirate, and the perf. τίθηκα, τιθηπῶς, the *first*.

138. Τένειν, *to stretch*.

Root TE, TA.—TE, *τίταμαι, τίτατο, τετάσθην*. TE, TEN (*ten-or*), *τίνει, ἔτινε, τῖνεν, τῖναν, τίνειν, τίνας*.—TA with NY, *τάνυται*, II., ε, 893, and *ἐντανύσθαι, τανύοντο*, inf. *τανύν*, aor. *ἐτάνυσσα, τάνυσι, τανύσθ*, &c., *ἐτανύσσατο*, &c., pass. *τάνυσθεν, τανυσθείς*, pluperf. *τετάνυστο*.

139. Τέλλειν, *to finish*.

Root TEA (cf. Germ. *Ziel, limit*), *ἐπιτίλλω, lay down as limit, command, ἔτιλλε, ἐπέτιλλε, ἀνέτιλλε, caused to spring*, II., ε, 777. Also mid. and pass. *ἐπιτίλλομαι, εο, ἐπετίλματο*, perf. *ἐτίταλτο, περιτελλομένων, finished*, said of the course of time. TEAE, *τελέαμεν, τελέει, ἐτέλειον, ἐτελείετο, τελέεσθαι, to be accomplished*, and fut. without Σ, *τελέω, τελέω, τελέουσι*, aor. *τέλεσα, ἐτέλεσσα, τέλεσα, &c., τέλεσθ*, Od., α, 470. TEAE with Θ, *τελέθω, am at the end, am there, appear, τελέθει, τελέθουσι, τελέθοντες*.

140. Τέμνω, *cut*.

Root TEM, TAM, the latter in the 2nd aor. *τάμον, τάμη, τάμῃται*, &c.—TAMN, *τάμνε, τάμνετο, &c.*—TEM with N: *τέμνε, τέμνεται*.—TMA with Γ (as *τα τεταγών*) in *ἀποτομήγουσι*, II., π, 390, *ἀποτομήξας*, 2nd aor. *δίετμαγον*, Od., η, 276, pass. *τμάγειν* and *δίετμαγεν*. TEM, TOME, *δαιροτομήσει, ἦσαι, ἦσας, and κερτομέοι, ἴων*.

141. Τέρπω, *delight*.

Root TEPEΠ, TEΠΠ, TAPII. The former in *τέρπειν, τέρπεται*, the latter in the 2nd aor. *τετάρπετο, τεταρπάμεσθα, τεατρπόμενος, ταρπάμεθα*, 2nd aor. pass. *τάρπημεν, τάρπησαν, ταρπήμεναι*, 1st aor. *τάρφθη, τάρφθην*, with *τερφθείη*, Od., ε, 74.

142. Τέρσω and τερσαίνω, *dry*.

Root TEP and TEPΣE (Germ. *dörren, to dry*, and *Dörse* or *Dürre, dryness*), the latter in *τέρσεται*, Od., η, 124, *τέρσετο, τέρσοντο*. TEPΣE, infin. aor. pass. *τερσῆναι, τερήσμεναι*, also extended (*τερσαν*) *τέρσῃν*, II., π, 529.

143. Τεταγών, *taking*.

Root TA whence imperat. *τῆ, τῇ νῦν*, II., ψ, 618, *τῇ σκυῖσον*

Διτ, α, 287, τῇ, τίς οἶνον, Od., ι, 347, *take*, as ἴστη. The word has remained in the Thüringian dialect, *thā, drink, thā, eat*, which *thā* is essentially distinguished, by the pronunciation of its consonants and vowel, from *da, there*. TA with Γ (cf. *tang-o, tac-tus*, where TAG and TAC are the root) only in ταναγών, Il., α, 591, α, 23, *having seized, or taking*.

144. Τίμω, *found*.

Root TEM (cf. τίμ-αχος, *shred, bit*), lost except in (τίμω) τίμω, ἔτιμω, and τίμης.

145. Τρεῖνω, *bore*.

Root TEP, TPE (Germ. *drehe, turn*), *tremble*, τρεῖν, τρεῖ, τρεῖ, τρεῖσι, τρέσσαι, &c., with M, TPEN (*trem-or*) τρέμω, (τρεμέ) ἀμφιτρομέω, τρομέουσι, and mid. τρομούμετο, τρομίσθαι.—TEP, *rub* (by turning), τρίβω, τρίβει, τρίβεσθαι.—TEP, TETEP, with the paragoge AN (τρίττω, τρίττω), τρίττω, τρίττειν.—TEP, TOP, and TOPE (τορ), 2nd aor. ἔτορξεν (τορῆρα, Il., λ, 236, (τορξ) ἀντιτορῆσαι, ἀντιτορῆσας, ib., ε, 337, α, 267. TOP with NO, *to make round*, τορνώσαντο, τορνώσται (τορνώσθαι), Il., ψ, 255, Od., ε, 249. Of a different root are τρώω, *hurt*, ἔτρωσι, τρώσισθαι, and proceed from TAPAF and TAPAX, whence ταραχή, ταρασσάω, θράσσω, θραύω, and TPAF (cf. Germ. *trafi, struck*), τραῦμα, *wound*. With TPAF, TPA, also stands TPO, as ΣΟ with ΣΑ.

146. Τύχω, *make*; τυγχάνω, *hit upon*.

Root TTK, TTX. ΤΕΤΧ (cf. Germ. *zeug* in *Werkzeug, tool, Rüstzeug, instrument*, with which we make or prepare anything. Hence *zeugen, erzeugen, to beget*). From TTK with the meaning of *prepare, get anything ready*, τετυκῆν, τετυκίσθαι, τετύκοντο, τετυκοίμεθα; aor. pass. ἐτύχθη, ἐτύχθη never without augment nor in any other mood; perf. τέτυξαι, τέτυκται, *is made, is*; e.g. Ὀδυσσεύς, ὅσπερ γένεσις πάντεσσι τέτυκται, Il., ξ, 246, τέτυξο. With like meaning the forms from ΤΕΤΧ, τύχει, τυῖχει, ἔτυχε, τύχοιμι, τύχων, τύχων, &c., τυῖξω, *will prepare, make, us, &c.*, ἔτυξα, &c., also the mid. τετύχισθαι and τετύχασθαι without other forms; perf. τετετύχοντο, Il., ν, 346 (*have prepared*), *have made ready for*, Ἐπίτρον;

- . . . βοός ῖνοιο τετυχώς, Od., μ, 423, *made of ox-leather*. Hence *τύχαια* and connected with this *τετυχῆσθαι γὰρ ἄμεινον*, ib., χ, 104, *to be armed*.—The forms from the middle root ΤΥΧ have the notion of *attain to*, which is connected with *prepare*, and especially of *hit*; *ἔτυχες, τύχῃ, hit upon*, in the act of *throwing*, or in the sense of *meeting with*, *τύχῃς, τύχοιμι, τυχάν*, &c. (the infin. *τυχεῖν* appears first in Theognis, v. 256. In extended form (*τυχεῖ*) *τύχῃς, τυχῆσας, ἐτύχῃς*, and perf. *λυμένα* . . . ὃν πέρι πέτρῃ Ἠλίουτοος *τετύχῃς διαμπερές*, Od., κ, 88, *reached all round*. Cf. *πρὸν* . . . *πιδόλω διαπρύσιον τετυχηώς*, Il., ε, 748, *stretching through the plain*. Lastly, ΤΥΧ, ΤΥΓΧΑΝ, *τύγχανε, found itself, chanced, befell, παρετύγχανε, chanced to be by*.

147. Τίω, τίειν, *to pay, to honour*.

Root TI and TIN.—TI, *τίω* (τι-), &c., *ἔτιον, τίς, τίειν, τίς, τίς, τιῶ, τιῶ, ἔτιομεν*, infin. *τίεμεν*, pass. *τίεται, τίετο, τίεσθε*; aor. *ἔτισα, ἔτισι, paid, expiated, honoured (by gifts), &c., τίσει, τίσειαν*; fut. *τίσεται, will exact retribution (cause himself to be paid)*, *τισόμεθα*, Od., ν, 15, *will cause ourselves to be paid*. Also *τίσασθαι, τισάμενος, &c.*, with the same sense; *τετιμένος, τετιμένον, honoured*, and with extended form *ἀτίζων, disregarding*, Il., υ, 166.—TI with N, *τίνειν, τίνων*, Od., β, 193.—TI with NY, as TA, *τίνυται*, ib., ν, 214, *τίνυνται*, Il., ε, 260, *punish*; *τίνυσθον*, ib., γ, 279, *τινύμενος*, Od., ω, 326, *ἀπειτύνοτο*, Il., π, 398, *ἀποτινύμενοι*, Od., β, 73 (in most places there are various lections with NN).—TI, *τιμή, τιμάω*, whence *τιμᾶσαι*, Il., λ, 46, *τιμήσουσι, τιμῆσαι, τιμήσεσθαι, τιμήσαντο, τιτίμηται, τετιμήμεσθα, τετιμῆσθαι*, and extended forms *ἀτιμάζει, ἀτιμάζουσιν*, as *ἀτίζων*.—Allied to this from TIE (*timeo, vexation on account of punishment, sadness*) *τετίησθον, τετιημένος, η, αι*.

148. Τλῆναι, *to support, to endure*.

Root TAA, aor. *ἐτάλασας, ταλάσῃ*, and in a compound word *ταλασίφρων*. Fut. TAA, *τλήσομαι, τλήσομένου* (not in the 1st aor.), 2nd aor. *ἔτλην, τλήῃ, ἔτλη, ἔτλαν, τλαίην, τλήτω, τλήτε, τλῆναι, ἀνατλάς*, perf. *τέτληκας, εν, τέτλαμεν, τέτλαθι, τετλάμεναι* and *τετλάμεν, τετλήοτι, τετληυῖα*.

149. Τρέπω, *turn*.

Root ΤΡΕΠ (cf. Germ. *Treppe*, *Wendeltreppe*, *stair*, *winding-stair*), τρέπει, τρέπεται, τρέψει, τρέψας, and τρεφόντι, E-pigr., XIV (in the Κεραμίδ), 7, whereas for τρεφθῆναι, Od., ο, 80, τραφῆναι was received, and τέτραπτο, ἐπιτετράφατο, τετράφατο, τετραμμένος. From ΤΡΑΠ we find likewise τράπιτο, τράποτο, τράπονται, and 2nd aor. pass. τραπίομαι. Hence (τραπι) in the pres. ἐπιτραπίουσι, Π., κ, 421 (*turn over*), *commit* or *leave*. Moreover ΤΡΟΠ (πολύτροπος), ΤΡΟΠΕ in compounds παρατροπίων, Od., δ, 465, *putting me off*, *deceiving*, περιτροπίων ἰνιαυτός, Π., β, 295, *going round*, μῆλα . . . περιτροπίοντες, Od., ι, 465. Also with the notion of *frequency*, *sedulousness*, ἐντροπαλιζόμενος, οὔτι μετατροπαλίζω φεύγων, Π., υ, 190. ΤΡΕΠ, ΤΡΩΠΑ, παρατραπῶσι, τραπᾶσθαι, and τροπάσθαι.

150. Φαίω, *show*, *shine*.

Root ΦΑΦ, whence φαῖς δὲ χρυσόθρονος ἡώς, Od., ξ, 502, τρέφεται αἰπὺς ὄλεθρος, Π., ς, 155.—ΦΑΦ with ΕΝ (φαν) φαίνω, *to give light*, φαίνουσιν, φαίνη; with ΕΘ, ἥλιος φαίνει, ib., λ, 735; with ΣΣ and reduplication, παιφάσσουσα, *turning the eyes eagerly about*, *rushing impetuously*, ἐκπαιφάσσειν, Π., ε, 808.—ΦΑΦ with simple Ν (φαίνω), φαίνω, φαίνομαι, φῆναι, φήναι, 2nd aor. pass. φάνη, ἔφανε πᾶσαι σκοπιαί, ib., θ, 557, φανήμεναι, φανῆναι;—1st aor. (φανθῆν) ἐξεφαάνθη, φάανθῆν, perf. τίλος—πίφανται, ib., β, 122.—ΦΑΝ, ΦΑΝΕ, παμφανόωντα, παμφανόωσαν.

151. Φέρω, *bear*, *carry*.

Root ΦΕΡ (*fer-o*, Germ. *fahren*), φέρω, φέρει, Π., ι, 171, φέρειν, φέρισθαι, ἀντιφέρισθαι (*offerri*), *to bring oneself together with another*, *to compare oneself with*, and ἀντιφερίζω, ζεις, ζει, ζων, so also ἰσοφερίζω, &c. ΦΕΡ, ΦΟΡΕ (Germ. *Fuhre*, *carriage*), φορέουσι, &c., φορήμεναι, φορῆναι, φορέειν, φορέοντο, φόρησι. With this are joined the forms of like meaning from the roots ΕΝΕΚ and ΟΛ—ΕΝΕΚ, aor. (νικ) ἔνικαν, ἐνίκαμιν, ἐνίκω, ἐνίκη and ἤνικαν, ὑπήνικαν, ἠνίκατο. In five places we find as variations the forms from ΕΝΕΚ, ΕΝΕΝΚ, ἠνεγκιν e.g. Od., χ, 498, which, however, are less approved

than the so called *Ionic ἦναι* (cf. Etym. Mag., p. 339, l. 2). Moreover, there are traces of the independent *ἐνείκω* in the pres. *ἐνείκω*, Π., σ, 147, and *ἐνείκμεν* . . . *ἀγόμεν τε*, ib., τ, 194.—ΟΙ in the imperat. *οἷσι θύειον*, ib., 481, *οἷσιν*, ib., τ, 173, Od., 9, 255, *οἷσσι*, ib., γ, 103, α, 718, ib., υ, 154, fut. *οἷσις*, *οἷσι*, *οἷστων*, Π., ε, 232, *οἷσομεν*, *οἷσουσι*, and mid. *οἷση*, ib., ψ, 441, for *οἷσαι*, *οἷσται*, *οἷσόμενος*, η, and the compounds *ἀποοἷστων*, *ἐξοἷσουσι*, *ἐποἷσι*, *κατοἷσται*, *συνοἷσόμεθα*, *συνοἷσασθαι*.

152. Φύγωιν, to flee.

Root ΦΥΓ (*fug-a*) and ΦΥΔ.—ΦΥΓ, *φύγε*, *ἔφυγε*, *φύγεσκε*, *φυγίειν*, &c., *πεφυγμένος*, and in the full forms *φύγω*, &c., *φευγόμεναι*, *φευγόμεν*, *φύγειν*, *φύγε*, *φύγεσκε*, without aorist, but in the fut. mid. *φύξομαι*, *φύξονται*, *φύξισθαι*, *φύξισθ'*.—ΦΥΔ, ΦΥΖ, *φύζα* and *πεφυζότες*, denoting *flight with terror*.

153. Φημί, say.

Root ΦΑ (*fa-ri*), pres. *φημί*, *φῆς*, and *φῆσθα*, Od., ξ, 149, *φησί*, *ἀγαθὴν φησ' ἔμμεναι*, ib., ρ, 352.—*Φαμέν*, *σατί*, *φασί* (*θεῶν φασ' ἔμμεναι*, Π., τ, 96); imperf. *ἔφην*, *ἔφης*, *φῆς*, ib., ε, 473, and *ἔφησθα*, *φῆσθα*, ib., ρ, 186, *ἔφη* and *φῆ*. Then also *ἔφατον*, ες, *ἔφατε*, *φάσκε*, *φάσκ'*, *φάσχ'*; plur. *ἑφάσκει*, Od., χ, 35; plur. *φάμεν* (without *enclisis*), *ἔφασαν*, *ἔφαν*, *φαν*,—*ἑφάμην* and *φάμην*, *ἔφατο* and *φάτο*—*φάσθε*, Od., κ, 562, *φάσθ'*, ib., ζ, 200, *ἔφαντο*, *ἔφαντ'*, *φάντο*; conj. *φῆσι*; optat. *φάιν*, ης, η; imperat. *φάσθω*; infin. *φάσθαι*; part. *φάς*, Π., ι, 35, *φάμενος*, η, &c.

154. Φθάιν, to anticipate, to do hastily.

Root ΦΑΘ (cf. *πατός*, Germ. *Pfad*, *path*, *passus*), ΦΘΑ, with the notion of rapid movement in any occupation, 2nd aor. *φθης*, *ἔφθη*, *φθῆ*, *φθάν*, Π., λ, 51; conj. *φθήη*, *φθήσι*, *φθοίμεν*; optat. *φθαίη*; part. *ὑποφθάς*, and the forms mid. *φθάμενος* and at. *φθήσονται*, Π., ψ, 444.—ΦΘΑΝ, *φθάνει*, otherwise *φθαίει*, ib., ι, 502.

155. Φθίω, destroy, perish.

Root ΦΘΙ, whence *φθίης*, *ἔφθιν*, *φθιόμεσθα*, *φθίσιν*, *φθίσαι*; 1st aor. *ἔφθιτο*, *ἔφθιατο*; optat. (*φθιμην*) in *ἡ πῶσα*—*ἀποφθί-*

μην—ἡ ἀκίων ἐλαίην, Od., κ, 51, (φθιτο) πρὶν γάρ κεν καὶ κῆ φθιτ' ἄμειροτος, ib., λ, 330, where φθιτ' is a various lection, φθίμενος; with Θ only in ἀπὶ φθιθον ἰσθλοὶ ἑταῖροι, ib., ε, 110, 133, η, 251. With Ν, φθίνεω, φθίνουσι, φθίνοντος, *perish*; with paragogic ΤΘ, *destroy, perish*, φθινύθω, φθινύθουσι.

156. Φράζω, *tell*; φράζομαι, *perceive*.

Root ΦΡΑΔ (cf. Germ. FRAG-EN, *to ask*), whence 2nd aor. *πιφραδίην*, *to point out, to exhibit (exhibere, monstrare, indicare)*. Hence *πίφραδε τι Τρώεσσι*, Il., ξ, 500, *exhibited it* (a severed head), and *εἴ τις νῶϊ . . . ἀθρήσει, Διόσῃ τι τῶσσι . . . πιφράδοι*, ib., 335, *should point us out*. So *πίφραδ'*, Il., ψ, 132, Od., ξ, 3, τ, 250, 477, 557, ψ, 206, ω, 346, *πιφραδίην*, ib., τ, 477, *πιφραδέμεν*, ib., η, 49, and so also *μῦθον πίφραδε πᾶσι*, ib., α, 273, *declare, make known (exhibe)*. Without reduplication we find only *ίφραδε*, to which belongs *ίπίφραδε*, Od., 9, 68, *ίπίφραδον*, Il., κ, 127, where *ίπιφρασάμεθα*, ib., ν, 741, shows that these forms come from the compound *ίπιφράζω*, and are not to be resolved *ί-πίφραδε*, as *ί-πιφρε*. Further *διεπίφραδε*, ib., σ, 9. Of the 1st aor. there occurs uncompounded only *φράσε*, Od., λ, 22. As (ΦΡΑΔ, ΦΡΑΖ), *φράζην*, *to tell, to cause to consider*, so is *φράζισθαι*, *to consider, or to consider with oneself*. Hence *φράζμαι, φράζονται, ίφράζετ'*, fut. *φράσομαι καὶ ἴσομ'*, Od., τ, 501, *φρασάμην, ίφράσσατο, φράσαι*, and the compounds *ίπιφράσσειτ'*, ib., ο, 444, *ίπιφράσω, ίπιφρασσάμεθα*.

157. Φύειν, *to beget*.

Root ΦΥ (cf. *fu-i*), *φύει, φύειν, φύσει, ίφουσι, πιφύασι, πιφύαμ, πιφυνᾶτας, πιφυνῖα*; aor. *ίφυν*, *was, grew, ίφυσ, ίφν*, and *φῦ*, *πιφιφῦναι, πιφιφύς, πιφιφῦσα, προσφύς, to cling closely* (as it were *to grow upon*), *ἐν . . . φῦ* in the phrase *ἐν τ' ἄρα αἱ φῦ χερσὶ, clung close to, πιφιφῦναι, to embrace*.

158. Χάζομαι, *recede*.

Root ΚΑΔ, *cause to recede, κίκαδον, κικαδεῖν, κικαδάν, κικαδήσει*, and *κικαδόντο, retreated*. ΚΑΔ, ΧΑΔ, *to let in, to contain, ὅσον κεφαλῇ χάδε*, Il., ρ, 462, *χαδεῖν* and *χάζεσθαι, χάζετο, χάσσονται, χάσασθαι*. From ΧΑΔ with Ν, whence in Theocritus *ίχάνδαν*, 13, 57, come *πεχάνδει* and *πεχάνδονα*.

159. Χαίνω, *open wide, gape.*

Root XA in χίσσται, Od., σ, 17, with the Æol. EI for H.—
 ΞΑΝ, χάνοι, ἀμφέχανε, χανών, πεχηνότα (*yawning*), *opening
 wide.*

160. Χίω, *pour.*

Root XEF, XE (cf. Germ. *geuss, giessen, to pour*), χίει, χίει,
 &c., and χίσθαι with like meaning, Od., κ, 518, on the other
 hand ἔχοντο and προχέοντο with a passive sense; aor. ἔχευεν,
 ἔειπε, χεῦ, ἔχευαν, and σύγχιας, Il., δ, 386, ἔχεεν, ib., ζ, 419,
 ἔχεαν, ib., σ, 347, ω, 799; conj. χεύη; χεύομεν, ib., η, 336,
 χεύωσιν; inf. χεῦναι, Od., α, 291. Of the middle only ἔχευατο
 πόντον ἐπὶ φρεῖ, Il., η, 63, *spread itself*, and so also ἀμφὶ δὲ ὄν
 φίλον υἱὸν ἔχευατο πῆχσε λευκῶ, ib., ε, 314, according to the
 construction καθ' ὅλον καὶ μέρος; perf. and pluperf. ΧΥ, πέ-
 χυνται, πέχυτο, πέχυντο, and without reduplication, χυμένη,
 ἐχύμενοι, ἐξέχυθ', Od., τ, 470, ἔχυντο, ib., κ, 415, ἐπέχυντο,
 ἐπέχυντο, and χύτο; aor. pass. ἀμφεχύθη, ἀμφεχυθῆναι, ἀμφι-
 χυθείς.—Cognate forms are XOEF, οἰνοχοεῖν, οἰνοχόει, οἰνο-
 χόει, οἰνοχοῆσαι, οἰνοχοεῖντις, and τυμβοχοῆσ', Il., φ, 323, doubt-
 ful whether from τυμβοχοῆσαι or the genitive of τυμβοχόη.

161. Χολοῦσθαι, *to be incensed.*

Root XOF, χάσται, χάσο, χάστο, χαόμενος. &c.; aor. χάσατο,
 ἔχασατο, χασάμενος.—XOΛ (χολή, Germ. *Galle, bile, χόλος,*
choler), χολοῦμαι, χολοῦται, χολούμενος, fut. χολασέμεν, aor.
 ἐχόλωσεν, ἐχολάσατε, χολάσης, χολάσατο, χολασάμενος, &c., χολ-
 ωθείς, perf. πεχολωμένος.

162. Χρίν, *to predict*; χράν, *to press upon.*

Root XPÉF, XPAF (cf. *grav-is, gravari*), with the notion
 of *pressure, vexation*, XPE, whence χρεῖη, χρεῶ, χρεῶ, *need,*
necessity; χρεῖος, χρεῖος, *debt*; so also χρήματα, *things of*
necessity, of use; ἀχρεῖος, *without use, unprofitable*; and of
 verbal forms χρεῖ, *it presses, is needful*; ψυχῇ χρησομένους,
 Od., κ, 492, *to seek for consultation*, and act. χρίων, *pre-*
dicting, ib., δ, 79; so also περχεῖν, *used, made use of*, together
 with χρηίζω, whence χρηίζεις, ὦν, ὄντι, ὄντα, *to need, to want.*
 —XPAF, XPA, χράει, *pressed, fell upon*, ἐμὸν ῥόον ἔχρει πῆ-

δαυ, Π., φ, 369, where *κῆδαι ἑμὸν ῥόον* is the order. Cf. . . . Ἐχραΐε, ἰσθίμεν, Od., φ, 69, *οἱ ἔχρας δαίμων*, ib., ε, and with *ἐπί*: ἀρεσσιν ἐπέχρας, Π., π, 352. Cf. ζαχ. Also (χραόμενος) *χρώμενος* *when hard pressed, when in u* ib., ψ, 834.—Likewise XPA with ΘM, XPAΘM (cf. with ΘM in ἀρεμήσαντι) which passed into XPΑΙΣM, w 2nd aor. *χραΐσμε, ἔχραισμε, χραίσμη, χραίσμενσι, χραισμήν* (χραισμε) fut. *χραισμησόμεν*, 1st aor. *χραισμησαι*, *to be of to assist, to defend*, equivalent to *ἀρεεῖν τινί τι*, e. g. ὁ δὲ θάνατον, also without any case: οὗτις δυνήσομαι, ἀχρύμας Χραισμήν, Π., α, 589.

APPENDIX.

OF THE CHIEF PARTICULARS

IN WHICH THE

OTHER DIALECTS DIFFER FROM THE HOMERIC.

THE NEW IONIC DIALECT OF HERODOTUS.

§ CCXXXIII.

OF THE DIALECT OF HERODOTUS,
CONSIDERED GENERALLY.

1. The Homeric dialect having been explained, it is most convenient, in treating of the other dialects, to notice merely those points, in which they differ from it. For later writers, to whatever race of Greeks they might belong, borrowed in composition more or less from the old heroic poetry, as familiar to the people, and hence, in respect of language, they stand in a more or less near relation to Homer. The parts of their diction, therefore, which agree with the Epic, require no farther remark, but only those peculiarities of their own dialects, which they mixed up with the Homeric language.

2. Of a dialect so compounded Herodotus made use.* In

* Hermogenes, p. 513, Laur. says of Hecataeus: *τῇ διαλέκτῳ ὡς ἀπράτῳ Ἰάδῃ καὶ οὐ μεμυγμένην χρώμενος οὐδὲ κατὰ τὸν Ἡρόδοτον συνίλην.* Comp. the review of Schweighäuser's Herodotus in the Jen. Allgem., L. Z., 1817, Sept. N. 181.

his work a distinction may be drawn between the Epic, Ionic, and common forms, although the manuscripts made great confusion in this respect,—one or other of these forms predominating in them, according to the inclination or the judgment of the copiers.

§ CCXXXIV.

OF APOSTROPHE, CRASIS, &c.

1. The apostrophe is seldom used, the words standing for the most part unelided, even when the first ends in a short vowel. However no fixed rule is observable : μήτε ἔργα, τί τε ἄλλα, ἀπὸ ἑαυτῶν, τὸ δὲ ἐνθεῦτεν, κατὰ ἣν τινα, and, on the other hand, παρ' ἑαυτῶν, παρ' ἐκάστων. Διά is commonly apostrophized, δι' ἣν, δι' ἐκείνων.

2. Crasis occurs,

a. In the case of καί : καλοὶ τε καὶ γαθοί, καλὸς καὶ γαθός, καῖπειτα, καίμοι, καίκεῖνον.

b. In the case of the article with adjectives, which no substantive follows : τῶποβᾶινον, ταῦτά, τᾶλλα, αὐτός, ἄλλα, αὐτοί, οὐτερος, τοὔτερον, τᾶρχαῖον, τᾶληθές, τοὔλαχμον, and τῶπὸ τούτου ; with substantives : τᾶγαλμα, τοὔνομα, ὠνήρ, ὠνδρες, ὠναῖς, ὠνθρωπος, and ὠνθρωπι.

3. The rough breathing has no effect upon the preceding word : ἐπ' ἑαυτοῦ, οὐκ οἶοί τε, ἐπ' ᾧ τε, ἐπεξῆς, κατὰ πτερ, ἀτελομενοι.

4. Contraction is commonly rejected in the case of E before I, E, and long syllables : as, κέρδει, εἰδεῖ, φοβέσαι, φανέσαι, ποίει, ἐπολέμει, ἐπάνει, ἐγγιγόνει, ἐώθει, ποίειτε, ἐποιέετο ; also ἔτια, but contraction occurs in the case of,

a. A before E, EIΣ : ὄρεῖς, ὄργῃ, ἐφοίτα, ἐτίμα. So also EA in ἀκλεᾷ, &c.

b. EO : ποιεύμενα, πλεῦνεις, ποιεύσι, the uncontracted form, however, of this syllable is more frequent.

c. OO, OOI : ὀρθοῦντι, ὀρθοῖτε.

5. The augment in E is employed regularly : ἐποίηε, ἐβόλοντο, &c., except with forms in ΣΚΟΝ, and the pluperfect;

Διαφθείρῃσι, ἀποεβέηκει, δεδούλυντο. The temporal augment is commonly rejected with A, OI: ἀφθη, ἀμείψατο, ἐξαγόρευε, οἶκεον, ἐνοικίσθη. Many also in E want it: ἐλυσθεροῦντο, ἐβέλπακον; but, from the variation of the manuscripts, no rule can be established.

§ CCXXXV.

OF THE DIFFERENCE OF VOWELS AND CONSONANTS.

1. The Herodotean dialect differs from the Homeric, and the common, also in this respect, that, in several words, it has different vowels and consonants; thus,

2. A instead of E: μέγαθος from μέγα, ἐπιτάμνειν, ἐτάμνετο, ἐκτράπομαι, ἐκτράπονται, ἄτερος.—A instead of H in μεσαμβρίη, λάμψαι for λήψαι.—A instead of O in ἀρράδειν.

3. E instead of A in,

a. The acc. sing. 1st decl., which, like that of the 3rd, adds A to the root: Ἀρισταγόρης, (Ἀρισταγορα-α) Ἀρισταγόρεα, Ὀρέστια, Δισκότηα.

b. Neuters of the 3rd decl.: τίρας, (τίρατος, τίραος) τίρεος. Thus κίρας, κέρια, κερίων, γίρας, γέρια. So also ὀπίων for ὀπίων.

c. Verbs that have A, when A stands before O or Ω: not ὀρέεις, φοιτέειν (although χρίσθαι), but ὀρέων, ἐνορέων, καταρέονται, πλανιόνται, ἐπερωτίω, ἐπηρώτειον and εἰρωτεύνεις, ἡρώτειν. In these NTAI and NTO are exhibited as ATAI and ATO without O: ἐμψχανίατο. ὀρμέατο. Thus too in forms without modal-vowel, ἐπίστια (for ἐπίστασαι, ἐπίστασαι), δυνίαται, &c.

d. In the beginning and middle of certain words: ἔρσην, ἐρσένων, τίσσερες.

4. I instead of E in ιστία or ιστή for ιστή, and hence ἐπίστιος and ιστηγόριον.

5. O instead of Ω in λαγός and ζοή for ζαή.

6. Ω instead of A in δαῦμα, otherwise δαῦμα, also δαῖμα, δαυμάζειν, τραῦμα or τραῖμα, ἐμμαντοῦ, ἐμμαντόν, σιαντοῦ, ἰαντοῦ, &c.—Ω instead of OΥ in ᾶν and γᾶν.

7. Change in the termination of a case finds room in

some proper names: Κροίσω, Βάντω, for Κροίσου, Βάντω.

8. Of the consonants Z stands for Δ in Ζορκάδες.—K for X in δέκομαι, ὑπεδέκετο, παντακῇ, &c.—K for Π in κῆ, κῶς and ὀκόθεν, κοτί and καίκοτε, κότερα, κώ, κώς, κῶς, εἰκας, οἰκας, ὀκας, ὀκοτίτην, κοῖος, κοῖαι, ὀκοῖον.—Ξ for ΣΣ in δέξ, τριξός.—Κιβών, ἐνθεῦται and ἐνθαῦτα for χίταν, ἐντεῦθεν and ἐνθαῦθα are also to be remarked, as words in which the *tennis* and *aspirated* letter have changed places. Also αὔτης for αὐθις.

§ CCXXXVI.

OF ABJECTION AND INSERTION OF VOWELS.

1. E is thrown away,

a. In ὀρτή and ὀρτάζειν, οἰκῶς, οἰκός, οἰκότα.

b. In the verbal terminations εαι and εο: φοβέαι, αἰτία, ἡγέο, ἐξηγέο, ἀπικνέο, φοβέο; yet we find also δέσαι, τυτίσαι, &c.

2. E instead of the extended EI is found in ἀποδέξαι, ἐπὶ δέος, ἐπιτηδεύωτος, -τατος, ἐπιτηδίας, and some adjective-forms, ἰθία together with ἰθείης, ἰθείη, and βαθή or βαθία, and βαθῆ.

3. On the contrary, E is inserted, beyond the Homeric practice,

a. In the cases with A and Ω: μνέας, δεσπότιας, ἐξηγητίας, Θεσσαλίων, αὐτίαν, τουτίαν, ἐπεινέαν, ἀνδρίαν, Εἰλατίαν, μυριαδίων, πυρίαν, χηνέαν, χιλιαδίων.

b. In verbal forms after long syllables: ἰστίαισι, ἐστίαισι, συμβαλλέομαι, περισπερχέω, τυπτεύω, χαιρέω, ῥιπτεύω, and even ἐνέχεις for ἐνέχει, although we find προεἶχε, συνεἶχε. So also in contracted syllables: χρεώμενος, ὀρεμάμενος, &c.—To this E, likewise, the terminations ATAI, ATO, without the *vowel of the mood*, are attached, as ἐβουλίατο, like ἐμχανίατο given above, &c.

4. A also is inserted in the personal termination ETO: ἐβουλίατο, ἐπιθίατο, ἐγγραφίατο, δεδίατο, through which these forms become similar to the plurals in ATO.

OF THE DORIC DIALECT.

§ CCXXXVII.

OF CRASIS, ELISION, APHÆRESIS, AND SYNZESIS, IN
PINDAR AND THEOCRITUS.

1. Pindar and Theocritus have the crasis of,

a. A with καί: κᾰσόφοις, κᾰγοραί, κᾰγαθᾰ, κᾰνθρώποις, κᾰκοντι, Ol., 10, 85,* where Boeckh writes ᾰκοντι φράστωρ δ', placing δέ after two substantives.—Theocritus has κᾰμφοιστελαμίνα, 2, 74, κᾰντιγίνης, and with the article, τᾰλαθία, τᾰλσαι, τᾰλλα, &c.

b. E with καί: Pindar in κᾰκείναν,† κᾰν γουνοῖς, Isth., 4, 43, κᾰν τελευτᾰ, Pyth., 1, 68, both which places might be written κ' ἐν γουνοῖς, κ' ἐν τελευτᾰ according to κ' ἐν βραχίστοις, Isth., 6, 86.—Theocritus (contracting AE into H) in κᾰῖξ, κᾰῖκετα, κᾰῖτε, κᾰῖφ' ὅτι, 2, 101, κᾰῖτε, κᾰῖγόν, κᾰῖμέ, κᾰῖμ', 8, 72, as it should be written instead of κᾰῖμ', κᾰῖν, κᾰῖκ, κᾰῖκα, 3, 27.

c. O with καί: thus Pindar χᾰῖταν, χᾰῖόταν, χᾰῖτι, χᾰῖόθεν, χᾰῖόσαι (as should be written instead of χᾰῖταν, &c.); and, with the article, τᾰργείου, τᾰντοῦ, τᾰντ'. Compare Boeckh ad Ol., 2, 73.—Theocritus has χᾰῖ (not χ' ᾰ), χᾰῖταν, &c., and, with the article, ᾰριστος, ᾰπόλλων, ᾰπόλος, ᾰπόλοι, τᾰντρω, 11, 44.

2. To crasis, or more accurately (see above, § xxxviii, 3, obs. 1,) to elision belong κ' οὔ, Pind., Pyth., 4, 268. Comp.

* The citations from Pindar are here given according to the common editions.

† Böckh ad Ol., 3, 55, removes the crasis and writes καὶ κείναν, because Homer, whom Pindar imitates, has only the latter form, not καὶ κείναν; this is true of our Homer, but not of the Homer before Aristarchus, which Pindar knew and followed.

above, 1, *δ*, and, in Theocritus, *κ' οὐ, κ' οὔτε, κ' οὐδέν, κ' οὔτε, κ' Ὀρίων, κ' ἄρχετο, χ' οἶ, χ' ἄ, χ' αἶ, χ' ὤς, χ' οὔτας*, &c.—*Περί* also is subjected to elision in Pindar, both alone : *ταῦτας περ' ἀτλάτου πάθας*, Ol., 6, 65, *περ' αὐτᾶς*, Pyth., 4, 471, and in composition : *περάπτων, περόδοις*.

3. Aphæresis occurs in *ὦ ναισσα*, Isth., 5, 6, *ὦ πολλανίας*, ib., 1, 6—in Theocritus in *ὦ γαθί, ὦ νθραπι, ὦ νᾶξ, ὦ λειθερε, τῷ Ὑβούλοιο*, &c.—Crisis and aphæresis in *χ' ὦν*, Theoc., 1, 72 (write *χῶ' κ*), *χῶ' τερος*, 7, 36, from *καὶ ἰτερος*, and likewise in *χ' Ὀδωνις* (write *χῶ' δωνις*,) from *καὶ ὁ Ἄδωνις*.

4. The neglect of *position* has wider limits in Theocritus and Pindar than in Homer (§ CXLVI, 5). Pindar leaves syllables short not only often before ΓΛ, ΘΛ, but even before ΘΜ and ΦΝ, as in *ἀφνός, ἔπιφνε*, and thrice before ΣΛ in *ἰσλός*; yet we should read instead of *Νεοπτόλεμος*, Nem., 7, 52, rather *Νεοπόλεμος*, and so instead of *τύχην ἄντ᾽ σκοποῦ*, ib., 6, 46, is now read *σκοποῦ ἄντα τυχεῖν*, instead of *εἰμί σκοτεινόν*, ib., 7, 89, Boeckh reads *εἰμί κοτεινόν*, and instead of *πλάγχθιντες*, ib., 7, 55, Hermann read *πλανέντες*, so that abbreviations before ΠΤ, ΣΚ, and ΓΧΘ, no longer appear. Comp. Herm. de Dial., P., p. 8, Boeckh, p. 289.—Theocritus not only applies the Homeric abbreviations to many syllables always long in Homer, as *ὄπλα, Κύκλάπων, πέρας, ἄκρον, μάκρον, ὄφρυς, ὄχλος, θυγαῖρός*, together with *πῶχλίας, νίτρον*, but he likewise leaves a syllable short with a mute before M or N : *ἀριθματοί, λῦχρον, τέκνον*. The abbreviation before ΣΤ in 23, 46, is, according to Lennep, inadmissible, and the place has been well corrected by Graefe.

5. By both poets, also, many syllables naturally long are made short; by Theocritus repeatedly *πρῶαν, τοῖαυτα, ποιεῖν*, by Pindar *τετραῶροισιν*, Nem., 7, 137, *Εὐξενίδα*, ib., 103, *Κυκνίᾳ μάχα*, Ol., 40, 19,* *ιοχίαρα*, Pyth., 2, 16, *μπτίσονται*, ib., 170, *πίαίνων*, Pyth., 4, 267, *ρῦοντο*, Isth., 8, 114, *χεῦσίαν*, Pyth., 3, 129, *χεῦσόν*, Nem., 7, 115, *χεῦστος*, Pyth., 4,

* So likewise *νόμ' ἀπάσαις ἀνίας*, Isth., 2, 33, appears to have been *νόμα πάσαις ἀνίας*, like *οὔτα* in Homer.

5, 257, 411, ἤρῶα, Pyth., 3, 13, ἤρῶες, ib., 4, 102, ἤρῶταις, Nem., 7, 68, and diphthongs, as τοῖαῦτα, Pyth., 8, 78, υῖων, Nem., 6, 37, πατρῶαν, ib., 9, 32, αὔρεῦη (to wit ἀφ' αὔρεῦη), Ol., 13, 114, αἰόλι, Pyth., 4, 414, γαῖαόχρ, Ol., 13, 114, where Boeckh reads ἰόλι, γαῖαόχρ, as also αἰ, Pyth., 9, 154, ἰρία, 4, 9, οἰκουῖαν, 9, 85, for αἰ, ἰρία from ἰρία, οἰκουῖαν. Lastly, Διός is monosyllabic and short, Pyth., 1, 109, comp. Herm. de Dial. Pind., p. 9, Boeckh de Metris Pind., p. 289.

6. Hiatus is allowed by Pindar without hesitation in the case of,

a. A long syllable in arsis : βροτῶ· ἰμέ δέ, Ol., 1, 162, Ὀρθωσίᾳ ἔγραψεν, ib., 3, 54, καί δ' Αἴτναν ἔχεις, ib., 4, 10, ἐπὶ γλῶσσᾳ ἀκόντας, ib., 6, 141, αὐτῶ Ἰολάου, ib., 9, 149, ἀνθεί' ἰσαιί, ib., 11, 10, Θεσσαλοῦ ἐπ' Ἀλφειῶ, ib., 13, 48, σὺ ἔκατι, ib., 14, 28, &c.

b. Every long syllable made short before a vowel ; yet this hiatus is not allowed in trochaic and dactylic verses, and λυγρῶ ἐν νείκει, Nem., 8, 42, αἰεῖ ἔδος, ib., 6, 6, are according to Hermann ἐν λυγρῶ νείκει, αἰὲν ἔδος ; we find, however, πολλά μοι ὑπ' ἀγκῶνος, Ol., 2, 149, οὗτ' ἀνιμοὶ ἐς μυχοῦς, Pyth., 6, 12, &c.—Compare Herm., p. 7, Boeckh, p. 101.

7. Short syllables make an hiatus before words, which, in Homer, are digammated : Ἐφιάλτα ἀναξ, κατὰ εἶδος, τόσα εἰπεῖν, παρὰ ἑλπίδα, τρία ἔπια, &c., and before some proper names, τι Ὀϊνον, τι Ἰάλυσον. Comp. Boeckh, p. 309.

8. With Theocritus the use of the hiatus approaches more closely to the Epic rule. It stands,

a. In the arsis : ἀπ' ἀνείῳ Ἀχέροντος, στυγνῶ Ἀχέροντος, λευκοῦ ἐλέφαντος, ἥ ὕδατι, ὦ ἕξενος, 15, 123.

b. In the thesis (but not with certainty, since χ' ἦφθᾱ· εὐμαρέως, 14, 23, is properly written by Graefe * χ' ἄφθῃ, κ' εὐμαρέως, κ. τ. λ.).

9. Short syllables make an hiatus not only before digammated words, καλὰ εἴπῃν, μέγα ἄστυ, φίλα ἔργα, ὅσα ἴσατι,

* Epistola crit. in bucol. Gr., p. 57.

but also before words not digammated, *οἶσθα· ἐγών*, 22, 116, *ὄλεια ὄσσα*, 15, 146, *δάκρυι ὄσσ' ἐθέλεις*, 15, 41, *χαῖρε, Ἄδω*, Ol., 15, 149, *οὐδὲ ἔν*, 23, 3; but *τελίθοντι αἰδοῖς*, 16, 69, should be written *τελίθουσιν*.

10. Lastly, the poet permits himself, after the Homeric fashion, to lengthen a short syllable in arsis: *Δῦγατίς*, 16, 104, *τὰν δ' ὃ ροδόπαχυν*, 15, 128, *θεαὶ αἰδοῦντι*, 16, 3, *βροτοὶ αἰδοῦντι*,* 16, 4.

11. Synizesis is confined in Theocritus (since he contracts some forms, which are always open in Homer, e. g. *εἴσα, εὔντα*, 2, 3, 76,) to the letters EΩ: *ἁμαρτία, ἰνοικία, φρουρία-μες, φωνίαν* (and so *μισίαν*, not *μισῶν*, 23, 62), *σφίαν, ἁμία, ἐς νιαν'*, 15, 143, &c.—It has wider limits in Pindar. In the edition by Boeckh (*comp. de Metris Pind.*, p. 290,) appear, with A, *αι, αι', αο, αοι, αω, Ἀέλιος, ἄσθλον* (together with *πινθάβη*, Ol., 13, 41), *ἄικαν, Διός*, comp. ad Ol., 1, 7, 9, 156, 10, 35, *φαινόη*, ib., 7, 122.—*Δαιον*, Ol., 2, 70 (Boeckh and Hermann *Λᾶον*), *Ἀῖδα* (write *Αῖδα*), Pyth., 4, 78,—*τετραορον*, ib., 10, 103, *τετραοριαν*, Isth., 3, 27, *τιμάν-ρος*, Ol., 9, 124, *χρυσάορα*, Pyth., 5, 140, *Λαομεδοντίαν*, Isth., 6, 40,—*λαοισι*, Pyth., 12, 22, *αἰδαῖς*, Nem., 11, 23,—*αὐ-σφόρος*, Isth., 4, 42.

12. With E in *εαι, εαι, εω, εοι, εου, εω, Πυθία*, Isth., 5, 23, *Νεμία*, Nem., 4, 122, *γλυκία*, Ol., 14, 7, *ἀδελφεαν*, Nem., 7, 5, *διαπρεπία*, Isth., 5, 56 (formerly contracted into *διαπρεπῆ*, like *Ὀδυσῆ*, Nem., 8, 44, *Ἀλκυονῆ*, Isth., 6, 49, but written as above by Boeckh). Further we find *νιάρων*, Pyth., 10, 39, *κτίατα*, Nem., 7, 60, *πολυκτίανον*, Ol., 10, 44, *Κτία-τον*, ib., 10, 33,—*Τεαῖσιν*, Isth., 7, 71, *ἐφάψαι*, Ol., 9, 19, *παραμειΐσαι*, Nem., 3, 47,—*Πηλεος*, Isth., 6, 37, *Νηρεος*, Nem., 3, 98, which can scarcely stand together with *Ἡρα-κλεῖς, Πολυδεύκης, Κλειδάμων*, &c.—*Ἀδελφείοισιν*, Isth., 8, 77, *φοινικείοισιν*, ib., 4, 30,—*Ἀλφειου*, Ol., 9, 29, *Αἰτῶν, οἰκῶν, ἑξαρκῶν*, and the like,—*προπρεῶνα*, Nem., 7, 126, *ἀργυρεῶν*, Ol., 9, 48, *αἰτῶν*, Nem., 9, 71, *κουλεῶν*, 10, 11, *πενθεῶν, γονεῶν, υἱῶν*, Isth., 8, 13, Pyth., 6, 27, Isth., 8, 53, 13. Double

-ta suffers synizesis in Δί (Boeckh Δί), OE in 'Οπίοντος, Bl., 9, 87 (perhaps 'Οπιῶντος, as λωτεῶντα for λωτόεντα in Homer), HE in ἐπησανόν, Nem., 6, 19.

14. Of two words together there are found with synizesis ὄτ', Isth., 7, 12, 13, ἄτα εἰ, Pyth., 11, 83, 84, δὴ αὐτόθεν, Nem., 5, 35, δὴ ἀμφοτέρωθεν, Ol., 13, 142, and οἱ ὄψιν,* Nem., 10, 27.

§ CCXXXVIII.

OF THE DIFFERENCE OF VOWELS.

1. The *plateiasmus* of the Doric dialect consists in the frequent use of A, and especially where the Ionians employ H; yet this use is subject to several limitations, since a number of words do not change their H,—in others the mss. give at one time H, and at another A,—and the H was occasionally preferred by the poets, as an approximation to the Epic dialect. Hence, in this and a few other particulars, the practice of the same writer—for instance of Theocritus—varies, since he writes some poems more after the Epic model than others.

In Pindar,

2. A instead of H appears in,

a. The radical part of many words: αἴλιος, ἄλις, ἀδύ, ἄμαρ, ἀμέρα, ἀμείων, ὀδυναρός, ἄραρι, σκαῖπτρον, ἀμῖν, ἄως, καῖρυξ, κράνα, μᾶλον, νᾶες, Μιτυλᾶνα, τάκομαι, μονᾶμα, σᾶμα, φάμα, &c.; yet H remains unalterably in ἦ, ἡδέ, δὴ, Δήν, μῆ, Δξηνῖν, πηδᾶν, πλῆρες, Θῆβαι, γῆρος, ἦτορ, also Ἀσκληπίον, ἦρανα, as it is now read in Pyth., 3, 12,—and

* Οἱ ὄψιν bisyllabum—versor ut cuiquam approbari possit. Hermann Elemen. doctr. metr., p. 55. The passage is καὶ οἱ ὄψιν ἐνδύμενος Ἀθανάτων βασιλεὺς αὐτὰν ἐσθλάθην. The old editions and all mss. have τί οἱ ὄψιν instead of καὶ οἱ ὄψιν. Now of τί οἱ the τί is manifestly corrupted from ἦ and that from ἦ τ', and οἱ as a gloss upon the rare pronominal form has crept into the text, so that we should read ἦ τ' ὄψιν ἐνδύμενος.

other words. In opposition to *ζαλαντός*, Ol., 7, 10, we find *ἀρίζηλος*, ib., 2, 101, where Boeckh reads *ἀρίζαιος*; thus too we find both *ἀσύχμος* and *ἡσύχμος*, *ἀναρίθμητος* and *ἀναρίθμητος*. *Ἀμφιάρεον* is admitted, Ol., 6, 20, as the rarer form, and *Ἰστρινιάν* proposed by Hermann for Ol., 3, 46. The same fluctuation is observable in Theocritus. According to the Scholiast *σισαρῶς* and *σισηρῶς* are found in the mss., 5, 116. *Μύρμαι* ἢ *μύρμαξ*, *Ἰρηκες* δ' *ἰρηξιν*, 9, 31, &c.

- b. At the end of the root of adjectives and verbs, especially of those in which A is the original letter. *Τολμάει*, *φωναῖεν*, *ὀναῖσαι*, *νικᾶσαι*, *σταῖσαι*, *σταῖναι*, *μνάσσομαι*, *τεθναῖς*, *κεκμακῶς*, *νενίκανται*, &c.; in the forms of *πτάομαι* and *χρεῶν*; but H remains in *τυχερός*, *ὕγιός*, and generally in forms from ΕΩ, *δαρήσομαι*, *τηρήσαι*, *καλλιερῆσαι*, *κάθησαι*, *πατησις*, *ἦτην*, *δεδαημένος*, *θήσομαι*, except *κονᾶσαι*, *παρακοινᾶσαι*, *δοναβῆσαι*, *ιδινάβην*, *ἀφθόνατος*, &c. *Πονῆσαι*, *to endure toil*, *πονᾶσαι*, *to finish by toil*, comp. Herm., p. 15, &c.—*Νικασῶ* and *ἐνίκησας*, *ἀναλος* and *ἀκρηλος*, and the like in Theocritus, can scarcely be allowed to stand close to one another.
- c. In the terminations of the first decl., *ᾶ*, *τᾶς*, *τά*, *ταί*, *Σελάνα*, *ἀνάγκα*, *εὐφροσύνας*, *κεφαλᾶ*, *ᾶτα*, *ᾶτας*, *ᾶται*, &c., so in the dat. plur. *κορυφαῖς*, *ἀρεταῖς*; yet, in the full form, the Ionicism often remains, *ἀμετίεσσι*, *δύεσσι*, *πορφυρέσσι*, &c., *Theoc.*
- d. In many terminations of the third: *ποιμᾶν*, *ταχύτας*, *ταχύτατι*, *γυνά*; but H remains in HΣ and HP: *εὐρσθενής*, *μάτηρ*, *πατήρ*, *ζωστήρ*, *ζωστήρι*, *κρητήρ* (perhaps *κρατήρ*, Lat. *crater*), *κρητῆρα*, &c., so in *βασιλῆος*, *νόημα*, *μέλη*, &c.
- e. In the augment of verbs beginning with A: (*ἀκούω*, *ἤκουσα*) *ἄκουσα* (---), *ἄνυσα*, *ἄγον*, *ἄγες*, *ἄγαγον*, *ἀνάλατο*, *ἀπανάνατο* from *ἀπαναίνομαι*, *ἀμείβην* (---); but *συνήντετο*, *Theoc.*, 8, 1, and always H when it comes from E, *ἦλθον*, *κατήλασα*, *ἦβλον*, &c., and so *ἦπον*.
- f. In the personal termination MHN: *ικόμαν*, *Pind.*, *ἄνυσάμαν*, *γινόιμαν*, *ἐφρατάμαν*, *ἐφάμαν*, *Theoc.*; also in ΣΘHN, *ἐκίπισθαν*, *Pind.*; but commonly not in HN,

ἰφάτη, Pind., ἐκρίβην, ἰμάνην, ἐπάγην, κατεκλάσθης, Theoc.; yet ἰρύπαν, ib., 4, 53.

3. Besides the use of A for H, we may remark the use of,

a. A for E in σκιαρόν, φρασίν, τόκα, Pind.—τόκα, πόκα, ὄκα, ὄκκα, ὄκχ', κά, and γά, Theoc.; for EI, χαλκοπάρεος, ποτανός, Pind.

b. OI for OΥ in Μοῖσα, Μοισαῖος, ποί, Pind., 'Αρείοισα, Theoc.; of Υ for O in ὄνυμα, Pind., for which he never uses ὄνομα; and of Ω for OΥ in ὦν.

c. The want of the aspirate in ἐπάμειροι, Pind., 8, 134.

4. Finally, the full-toned A of this dialect has the power of suppressing not only E, as ποῖᾶντα for ποῖάεντα, &c., but also a following O or Ω:

a. In the gen. sing. and plur. of the first decl.: 'Ατρείδᾶ, Ζητὸς νεφεληγερέτᾶ, &c., Μοισᾶν, 'Ατρείδᾶν, πασᾶν, after which the other feminines, ἀλλᾶν, πολλᾶν, should also be so written.*

b. In the termination ΑΟΣ of the second decl.: Μενίλας, 'Αρκεσίλας, Μενίλα, 'Αρκεσίλα, &c.

c. In the termination ΑΟΝ of the third: ξυνᾶνι, Ποσειδᾶν, Ποσειδᾶνος, -δᾶνι, 'Αλκμᾶν, 'Αμυθάν. So χλαρός for χλωρός from χλοαρός.

§ CCXXXIX.

OF THE DIFFERENCE OF CONSONANTS, OF ACCENT, AND OF QUANTITY.

1. The older forms are, the fewer long vowels and diphthongs they have; the syllables are therefore lengthened by the duplication of consonants. In the language of the Æolians are found πίδιλλα, ὁμίλλος, φίλειμμα, ἔμμα; in Pindar, φασινός, κλεινός, κελαιδενός.

2. Besides this we observe,

a. Γ for Β in γλέφαρον, Pyth., 1, 15, yet βλεφάρων, Ol., 3, 21 (Boeckh gives γλεφάρων, comp. pref., p. 34).

* Herm. ad Aristoph. Nub., 33, Böckh *Not. crit.*, p. 376.

- b. Π and Δ for M and T in *πίδα*, *πιδανγάζων*, *πιδάμιν*, for *μετά*, &c., in the poems which follow the *Edon* model. Also,
- c. T for Σ in *Ποσειδᾶνος* (as well as *Ποσειδᾶνος*, comp. Boeckh ad Ol., 13, 5, p. 421), and *κάπτεον* for *καπτεον*, *πισον*, *ἔμπετες*, *πιτοῖσα*, *πιτόντεσσιν*.
3. There is an omission of,
- a. Θ in *ισλός* (~~), according to Hermann de D.P., p. 8.
- b. Π in *κάπτεον*, Ol., 8, 51, comp. *καβᾶς* Alcman. ap. Hephæst., p. 44.
- c. P in *προτί*, always *ποτί* in Theoc., *ποθόρημι*, *ποθ᾽ ἰστῆναι*, &c.
4. Nevertheless, Pindar, in the recent edition, has received the full forms with MB, *ὀπιθόμεροτος*, *πλειστόμεροτος*, *λεξιμέροτος*, *δαμασίμεροτος*, *ἄμεροτος*, *ἱναρίμεροτος*, comp. Boeckh in his notes, p. 386.
5. The circumflex is peculiar in this dialect in the words *ἄμᾃ*, *παντᾷ*, *κρυφᾷ*.*
6. *Τὸ πᾶν* is found in Pindar, Ol., 2, 153, as *τὸ πᾶν*, with two short syllables, as the adverb *τόπαν* like *παράπαν*. Further, *διδύμος* is found also with long υ, *διδύμος*. In this case, to lengthen the middle syllable, Hermann writes *διδυμνος*;† however, to explain the singularity, besides *διδύμος* from *διδύ-μος*, we may more conveniently derive *διδύμος* from *διδυ-ιμος*, so that ι, dropped between υ and μ, leaves υ long, as in *λελυίμην*, *λελύμην*, *λέλυτο*, &c.

§ CCXL.

OF THE FORMS OF NOUNS, PRONOUNS, AND VERBS.

1. Peculiar to Dorism, except in Pindar, is the circumflex

* Herodianus in the Schol. ad Pind. Pyth., 3, 65.

† Hermann ad Pind., Olymp., 3, 63, whom Böckh follows, with the assent of Seidler *de versib. dochm.* in *Add. et Corrig.*, p. 415. Lastly, Hermann in *Elem. Doctr. metr.*, p. 45, where this form, without further reference to its origin, is cited out of Pindar, together with *ἀπάλαμνος* and *κόνιμνος*.

the gen. plur. of the second declension, οἰκῶν, συκῶν. These are the old forms οἰκό-ων, συκό-ων, contracted.

2. Similar to this is the change of the gen. plur., third declension, into the first: ἡ αἰξ, Theoc., 5, 148, τᾶν αἰγῶν, 49; and the change, in the same declension, of one form to another: τὸν ἄδεια for ἄδιν, 20, 44, ἰχθῦα, 21, 45, for ἰχθύν, after the analogy of the Homeric εὐρέα πόντον (§ cc, 11).

3. The forms derived from κλος take single ε: ἀγακλεῖα ἔσαν, Isth., 1, 49, ἐκλεῖ παρὰ Δίρκᾳ, Ol., 10, 101, &c., κλεῖα, Pyth., 12, 42. is the conjecture of Erasmus Schmid.

4. The pronouns peculiar to Pindar and Theocritus are the sing. number ἰγῶγα, Theoc., τὺ for σύ, Pind., Theoc.

Gen. Τεῦς, Theoc., 2, 126 (*cf. ad loc. Valck. and Apoll.*, π., 'Αντ., p. 356, A), 11, 52, 55, τσοῦς, ib., 25.

Dat. Ἐμίν, Theoc., τίν, Pind. Theoc., ἱν, Pind., (this last in compliance with recent criticism, *cf. Herm. ad Pyth.*, 4, 63,) in οὐδ' ἀπίθησέ ἱν, and καί τινά—φᾶσί ἱν δάσειν μόνον, Nem., 1, 99, add to which, according to § CCXXXVII, note *, also ἱν τ' ὄψιν, Nem., 10, 27.

Acc. Τύ and τί for σί, Theoc., τίν for σί, Pind., Pyth., 8, 97 (according to Hermann, p. 14, in opposition to whom Boeckh considers τιν ὀρμονίαν as put for ἄρμονίαν σου), Theoc., 11, 39; 55, 68; νίν and μίν, Pind., Theoc., ψί for σφί or αὐτάς, Theoc.

Obs.—The contracted forms, as σαινοῦ, ἱμαντῶ ἱαινοῦ, &c., are never found in either poet, and αἰνοῦ, αἰνῶ, &c., should therefore in them, as in Homer, be written with the smooth breathing.

5. In the formation of tenses ξ appears for σ in the forms of verbs in ΖΩ: ἱναρμόξαι, ἀρμόξαν, ἱναρίζαι, Pind., Θεισπίξασα, αθίξας, Theoc.; even ἱφθαξα, Theoc. Also in the perf. ἐχλάδοντας, πεφρίκοντας, Pind., according to the analogy already explained in the Homeric dialect, and infin. perf. ἐγάκειν, aor. βᾶμεν, στᾶμεν.

6. In the personal formation both poets have,

a. In verbs without a modal-vowel the primitive termination, 3rd pers. sing., TI instead of ΣΙ, in Pindar only

in *ἐφίημι*, Isth., 2, 15, in Theocritus also in *ἐντί*, *ἴσαι*, *τίθημι*.

b. The 3rd pers. plur. act. without the Σ ; hence with the termination NTI analogous to the passive NTAI, *ἐντί* as well as *εἰσί*, *φαντί*, *ἐπιτρέψοντι*, *φιλέοντι*, *φιλεῦντι*, *φάγοντι*, *ᾠντι*, *ᾠδήκαντι*, &c.

c. The same person is found, in Pindar, with Σ (NTΣΙ), but so that, in the refinement of the form, O passes into OI instead of OΥ. The Poet* chooses between the two according to the demands of euphony:

a. Avoiding the recurrence of the syllable ONT, or one of similar sound in *στάξοις* *θήσονται* *τε*, Pyth., 9, 110, *Ἀνθρακοὶ καλέοις*, Nem., 9, 97, &c.

b. And, consequently, taking always OI when the paragogic ν is necessary: *φιλέοισιν*, Pyth., 3, 32, *νομίσουσιν*, 4, 32, *ἐνέποισιν*, Nem., 6, 102, *φυλάσσοισιν*, ib., 11, 5, *καλέοισιν*, Isth., 2, 40. The forms in OΥΣΙ, *ναίουσι*, Isth., 6, 97, *περικνέουσι*, Ol., 2, 130, *διαθύσσοισι*, ib., 7, 175, *εἰλαπινάζουσι*, Pyth., 10, 62, are corrected by Boeckh, chiefly on the authority of mss.; yet those with E before OΥ, *καλέουσι*, *περικνέουσι*, &c., appear to have analogy in their favour, and to reject OI.

7. The feminine termination of the participle, ONΤΣΑ, is treated in the same way: *εἰδῶσα*, *ἀποθανοῖσα*, *ἔχουσα*, *κατασχοῖσα*, Pind., *τεύχουσα*, *γελάουσα*, &c., Theoc.; and the termination masc. and fem. of the 1st aor. act. (*ωντε*, *ωντα*), so that α passes into $\alpha\iota$: *ρίψαις*, *τρέψαις*, *μάρψαις*, *ὑπαντιάξαις*, Pind., which, however, does not extend to the 2nd aor. (*στάς*, *ἀποθᾶς*), where α is the radical vowel (comp. Boeckh pref. to Pind., p. xxxiii), nor to Theocritus, who maintains ΑΣ and ΑΣΑ.

8. In the formation of the infinitive, the shortened termination $\epsilon\nu$ remains in Theocritus in *βόσκειν*, *ἀμέλγειν*, *ἐρισθεν*, *αἰεῖν*, *λείχειν*, *ἀκούειν*. In Pindar forms of this description, *γαρεύειν*,

* Cl. Boeckh ad Ol., 2, 78.

., 1, 5, &c., are combated by Hermann and Boeckh.*

9. If ε be already in the root, εε is contracted into η, but Theocritus only; κοσμηῖν (not κοσμηῖν, &c., with iota), εὐρηῖν, ὄρεχθῖν, κατοικῖν, χμεῖν, in opposition to ἀποδαμῖν, 14, ἡ παρεινθεῖν, 15, 60. Χαίσειν, 14, 1, as well as αἰεῖδεν, 15, ἰ, and the like, appear untenable.

10. Concerning verbs in AO we may remark, that they,

a. Make many form swithout modal-vowel: νίκη, imperf., Nem., 5, 5, according to Hermann, ποθόρημι, Theoc., 6, 22, ποθόρησθα, ib., 8, νίκημι, ib., 7, 40, νίκη, ib., 6, 46.

b. Contract AE into H, only, however, in Theocritus: ὑπερπηδῇτε, ὄρη, ἔρευνῇ, τολμῇς, φοιτῇς (better τολμῇς, φοιτῇς, from τολμάεις, φοιτάεις), and in the infin. (λυσσάειν) λυσσῇν, σιγῇν, αἰθριοκοιτῇν, 8, 78 (write αἰθριοκοιτῇν), &c.

c. But AO, introducing E for A, into ET, also in Theocritus alone, ἡγάπειν, (γελαοντσα) γελεῦσα, ἀτιμαγελεῦντες, ὀρεῦντι, ποθορεῦσα, ἐβρήνευν, παρελεῦντα, in opposition to a number of common and Epic terminations, ἦρων, ὀρῶντε, ὀρῶεν, ὀρώσσα, κοιμᾶσθαι, πατῶντο, &c., many of which would probably by closer investigation be removed.

§ CCXLI.

COMPARISON OF THE DORISM OF PINDAR WITH THAT OF THEOCRITUS, AND PECULIARITIES OF THE LATTER.

1. In Pindar a great approximation to the Epic dialect is sible. Out of the rich store of Doric forms he selects but few; and, moreover, in but few instances does he use them diversally,—commonly in obedience to the nature of his mposition, as this reflects the gravity of the Dorians, or e lighter temper of some different race; and not even jecting the pure Æolic, when he sings in the Æolic strain.—

* See the former in *Diss. de dial. Pind.*, p. 16, the latter in his notes 365 and p. 386.

Consequently his dialect is *Epic*, variously blended with old Doric and Æolic forms. (Cf. Herm. *de dial. Pind.*)

2. Much purer from Ionicism, and richly endowed with Doric forms, is the dialect of Theocritus—otherwise named the BUCOLIC. A more complete emancipation from the sovereignty of the Epic dialect, the manifold improvements of the Doric in his time, and still more the circumstance, that he describes characters and incidents of common life, and is thus able to avoid the graver tone of the ancient Epos, empowered him to exhibit the peculiarities of his own race. Hence he uses the Doric forms above enumerated, not only here and there, but for the most part universally, follows the Doric analogy, as has been already observed, farther than Pindar; and has besides a considerable list of Doric peculiarities, which are strange to Pindar. Not a little, however, of the Epic dialect is mingled with his language; only the terms of their relation are altered. As in Pindar the Epic dialect is blended with Doric properties, so here the Doric, as the basis, is occasionally mixed with Epic forms.

§ CCXLII.

OF THE DORISM OF THEOCRITUS.

1. Peculiar to Theocritus, with regard to the vowels, is the change,

- a. Of *ε* into *α* in *κα*, *γα*, whence *τύγα* (*σύγι*), *εῖσάκα*, *αῖκα*, although not universally.
- b. Of *ου* into *ω*: at the beginning and in the middle of words: *ᾠρία*, *βῶς*, *δῶλος*, *κῶρος*, *Μῶσα* as well as *Μοῖσα*. In the gen. sing. of the 2nd decl., *τῷ*, *ἐφάτω*, *κόσμου*, *Πηνελῶ*, *ἀργαλῶ*, *ἄκρω*, &c. The traces of these forms in Pindar, e. g. *οὐρανῷ*, *χρυσалаκάτω*, have been removed (Cf. Hermann, *ut supra*, p. 12). In the acc. plur. of the 2nd decl., *τῶς ταύρας*, *ἐρίφας*, *ὄρχας*, *θύνας*, *ὀφθαλμούς*, &c., which *ω* is also shortened according to the demands of the verse, *τὰς λύκος*, 4, 11, *διδυματόκος αἰγας*, 5, 84, *τὰς ἀμπίλος*, ib., 109. (The examples of

this *ω* in Pindar are uncertain. *Comp. Herm. ut supra, Boeckh, p. 385, and Pind. Nem., 10, 116, where ἡμῖνω should be read for ἡμῖνως.**) —The acc. plur. 1st decl. in *ας* is also repeatedly short: αὐτὰς ἱλαύνει, 3, 2, βόσκει τὰς, 3, 3, μοῖρας (read μοῖρας) ἀραξεῖ, 2, 160, πᾶσας ἀμείλγεις, 4, 3, &c.

2. With regard to the consonants, the resolution,

a. Of ζ into σδ: μελίσσεν, σφρίσσειν, ἐσδάμεθα, &c.; on the other hand, ἐπύγιζον, ῥαγιζοντι.

Obs.—Forms such as μάδδα of the Megareans, Σφρίδδω of the Boeotians, γυμνάδδω of the Laconians, reveal the origin of ζ in many verbs.—From the root ἱριδιῖρις, ἱριδ-ος, came ἱρίδω—with an ancient duplication ἱρίδδω,—in which δ before δ passed into σ, and σδ were conjoined by means of the common sign: ἱρίδω—ἱρίδδω—ἱρίσδω—ἱρίζω.

The change,

b. Of λ into ν in ἦνθον, βέντιστος.

c. Ποτ and κατ from ποτί for πρὸς and κατὰ before T, ποττῶ Διός, 4, 50, καττῶ, 5, 143.

3. In the formation of tenses :

a. The change of the intransitive perf. into a present, πεπόνθω, &c. The pluperf. in H, πεπόνθης, πεφύκη, ἐλελήθη.

b. Termination of the fut. act. and mid. in σίω—σίομαι, contr. σῶ—σεῦμαι: πεμψῶ, δοκασεῖς, λαψῆ, ἀποισῆ, ἀξῆ, νικασεῖν, θησεύμεσθα, &c. In Pindar there is no certain trace of this. Κλειξεῖν, Ol., 1, 176, is from conjecture.

c. Of εἰμί the forms ἐμμί and inf. ἤμεις and ἤμεν.

* But if even the Doric acc. in ΩΣ is inadmissible in Pindar, how much more inadmissible must be that in ΟΣ, which Böckh has received into the text, ῥᾶσος, Ol., 2, 129, and κακαγόρος, ib., 1, 85,—the latter without metrical necessity. Pindar, as unacquainted with ΟΤ, certainly wrote ΚΑΚΑΓΟΡΟΣ, but this, when once expressed in the Ionic alphabet by ΟΤ, should not be suffered to remain as a single memorial of the ancient orthography.—Hermann, p. 21, considers this acc. peculiar to the poems in the *Æolic style*, an opinion for which there is no good ground, since such accusatives are common in the *Doric* Theocritus.

4. In the personal terminations, the primitive *ε* for *αι* *th*
μες for *μην* ; *συρίσδες*, *εἴρομαι*, *ἰδοκεῖμαι*, *σταξεῖμαι*, *καλίσσεται*, *τίθναμαι* *ή* *ζοοὶ εἰμὶς*, &c.

5. There are still a few forms of words to be remarked.
 In Pindar : *ἀμᾶ*, *κρυφᾶ*, *παντᾶ*, for *ἄμα*, *κρύφα*, *πάντη*, *ές*,
 Ol., 10, 61, *as*, *since*, *δαμάκις* for *δαμά* (after the analogy
 of *πολλάκις*), *τουτάκι* for *τηνικαῦτα*, *φῆς* for *θής*, *ὦν* for *οὐ*,
ὄτε for *ὅστις* ; certain separations of the diphthong *υ* : *Ἀλ-*
κιδᾶν, *Ἀτρεΐδας*, *Λατοΐδας* ; also *σῶπᾶσαι*, *διασῶπᾶσαι* for
σιωπᾶσαι, *ἐν* for *εἰς* in songs after the Æolic manner, similar
 to which are *ἔπειν*, *τίδα* for *μετά*, *ὀνυμάξαι* as well as *ὀν-*
μάξαι. In Theocritus : *ἄνθηρα* for *ἄνθηρα*, *τῆνος* (Æol. *κῆνος*)
 for *κείνος*, *τηνί*, *τουτᾶθεν*, *ἡνί*, *ἡνίδε* for *ἰδοῦ*, *ἦπα* (properly *ἦπα*)
 for *ἦπου*, *τοσσῆνον* for *τοσοῦτον*, *λῆς*, *λῶντι*, from *ΛΑΩ*, *desire*,
wish, *οὐ Δᾶν*, 4, 17 ; 7, 39, for *οὐ Ζεῦ*, or, according to
 others, for *δῆν*, *γῆν*.

6. To Homer, Pindar, or Theocritus, all other writers,
 except the Attics, are, in respect of dialect, either altogether
 alike, or at least so related, that the forms of their language,
 even when a little different, pursue, in their very difference,
 the analogy observable in these authors.—Here and there are
 peculiarities, chiefly Æolic, or belonging to dialects which
 were never improved by any writer, found in fragments,
 inscriptions, and ancient Grammarians, which need not be
 collected together, except in copious works written expressly
 on the subject of the dialects.

§ CCXLIII.

OF THE ATTIC DIALECT.

1. The oldest written monument of the Attic dialect, of
 any extent, was the body of Solon's laws, but slender frag-
 ments of which have come to our knowledge. So great were
 the differences in the form and meaning of words, which
 arose between the epoch of Solon and that of the orators,

the latter found it necessary to give particular interpretations of antiquated expressions in the former.*

This rapid change was caused chiefly by the growth of ideas and opinions in the schools of the philosophers and orators, and by the works of the dramatic poets,—also by the constant intercourse of the Athenians with all other parts of the Greeks, and by the confluence of strangers (μέτοικοι), whom the wants of their several states, commerce, or other pursuits, brought to Athens, and who made up a considerable part of her population.†

After the laws of Solon, the oldest considerable monument of Atticism, not to reckon inscriptions, is found in the

g. *Lysias* against *Theomnestus*, 1, p. 284, Bekker, explains the expressions of Solon: διδύσθαι δ' ἐν τῇ ποδοπάκῃ (i. e. ἐν τῇ ξύλῳ), κιντα τὸν Ἀπόλλω (i. e. ἐμβόσαντα), δίκης ἵνικα δρασκέζων (i. e. ἀποδιδόντις δὲ ἀπὸ λητῇ τῇ Θύρᾳ (i. e. ἀποκλείῃ τὴν Θύραν). Further, upon τὸν στάσιμον εἶναι ἐφ' ὁποσῶν ἀν βούληται ὁ δανίζων the orator remarks: καὶ τοῦτό ἐστιν, ὃ βέλτιστον, οὐ ζυγῷ ἰστάναι, ἀλλὰ τόκῳ πράττεσθαι βούληται. Lastly, upon Ὅσαι δὲ πειρασμένως πολοῦνται, καὶ οἰκῆος ζῆς τὴν δούλην εἶναι δοῦλεν, as follows: Προσέχεται τὸν νοῦν. Τὸ μὲν γὰρ ἰσὶ φανερῶς, πολοῦσθαι δὲ βαδίζειν, τὸ δὲ οἰκῆος θεράπωντος. Πολλὰ ἄλλα τοιαῦτά ἐστιν.—Thus it was οἰκός, οἰκῆος, like the old Epic ὀϊκός, βασιλῆος, a proof that forms of this kind, which in the early poets are considered as borrowed from the Epopee, might be taken from their own dialect, like the still longer retained adverbial forms Ἀθή-
-ζῆσι, &c.

ὁ δὲ καὶ μικροτέρων μνησθῆναι, διὰ τὴν ἀρχὴν τῆς θαλάττης πρῶτον οὐς εὐαρχῶν ἐξοῦρον, ἐπιμυσθῆναι ἀλλήλοις. . . . Ἐπειτα φωνὴν τὴν ἐκπονοῦντες, ἐξελέξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς. Καὶ οἱ μὲν ἰδίᾳ μᾶλλον καὶ φωνῇ καὶ διαίτη καὶ σχήματι χρώνται. Ἀθηναῖοι μίμητι ἐξ ἀπάντων τῶν Ἑλλήνων καὶ βαρβάρων, Xenoph. de Rep. cap. 2, § 7, 8. The mixture of citizens and Metics pre-
specially after the Sicilian defeat.—We must add to this, that a great part of these Metics were barbarians (foreigners): Ἀλλὰ μὴν ἴδως γ' ἂν ὠφελεσθῇ, εἰ οἱ πολλοὶ μετ' ἀλλήλων σφραγίσκοντο μᾶλλον, ἢ τούτοις αὐτοῖς ὥσπερ οὖν Λυδοὶ καὶ Φρύγες καὶ Σύροι καὶ ἄλλοι παντοδαπαί. De Vectigal., cap. 2, 3.

historical work of Thucydides. Much of his expression is still of an ancient, and sometimes of a rough character, much also is new, partly hazarded by himself, partly taken from the rising schools of rhetoric; his whole style displays a great command of oratorical rhythm, and a great deal of peculiarity.

4. Not less freely did the Tragicists deal, after their own fashion, with the language, drawing at once from the fountain of the more ancient poetry, and from their own affluence, what was needful for their representations, and not opposed to the essential character of the dialect.

5. In the full purity and grace of the most highly cultivated Atticism, there stand between these writers Plato and Aristophanes; the former giving the refined and agreeable expression of the polished, the true Athenians (*εὐλιπεριῦς Ἀθηναῖος*), with which, in irony, he frequently allows to mingle the rhetorical artificialness of his contemporaries (Gorgias, Lysias, &c.); the latter, resembling Plato in the vivacity and freshness of expression, but inclining at the same time, as his art led him, to the close energy and natural vein of the more bold and nimble Attic style, except where, in lyric passages, he soars above the regions of the *agora*. As Plato has occasionally imitated the rhetorical style, so he often humourously imitates, in the way of parody, the tragic.—Xenophon also is added to this group, and taken as a model of Atticism, not without the dissent of Helladius, who accuses him of departure from the Athenian idiom, as one who lived with strangers and did not preserve his native dialect in all her purity.*

6. In opposition to all these together, who wrote in the *middle* Atticism, but are also, without regard to older authors named the *old* Attics, stand the orators, especially Demosthenes, as *new* Attics, from whom those later writers, t

* Helladius in Phot. Myriobibl., p. 1589, l. 37, where it is remarked that Xenophon has *νομῆς* contr. for *νομίας* against the usage of the Attics and then there is added: οὐδὲν δὲ θαυμαστόν, ἀπὸ τοῦ ἐν στρατείᾳ σχολάζει καὶ ξένων συνουσίας, εἴ τίνα παρακρίναι τῆς πατρῴου φωνῆς. Διὸ νομοθέτη αὐτὸν οὐκ ἂν τις ἀπαικισμοῦ παραλάσσει.

From Attic was not a native but an acquired tongue, are separated under the name of *Atticists*. The new Atticism distinguished from the old chiefly by the attenuation of the forms, which now fall to be enumerated.

7. *Use of the letters.—Consonants.* The old Attic, like the Epic, has PΣ in ἄρσῃν, δάρσος, δαρσῖν, &c.; ΣΣ in δῶσσα, κράσσω, μέλισσα; the new Attic changes these combinations into PP, TT, ἄρρῃν, δαρρῖν, γλῶττα, κράττα, μέλιττα, the first traces of which are found in Aristophanes. In like manner ζ into ττ : ἀρμόττειν, συρίττειν,—πνύμων into πλύμων, παφύς into γναφύς.—In the old prevails the full form ξύν, in the new σύν.—Common to both is ἀνύτω, or rather ἀνύτα,* ῥύτω, &c., for ἀνύω, ἄρύω.—*Vowels* : A for AI : ἀστός, κάω, λάω, ἀσί, for αἰστός, &c., which practice, however, does not seem to extend to the Tragic^(B) (who preferred αἰστός, καίιν, &c., as more remote from the common language),—no more than the Comic ποιῖν for ποιεῖν, like μῦα, μητρεά.—HI for EI : κληθεα, κληδοῦχος, συγκλησαντες, &c., belongs to the new Attic.—

8. *Quantity of syllables.*—The Attic poets follow, generally, the laws already explained for Epic and Doric composition. A is long in ἄγᾱν, πῆρᾱν, εὐᾱν, λῖᾱν. Likewise ερός appears in some places with long A; though in these the other form of the word should be preferred.—I is long in the deictic termination οδί, τονδί, τηνδί, οὔτοσί, &c.—On the other hand A is used as short in αἰλιος, AI in the middle words : γεραίός, δειλαιος, ἔμπαιος, ἱκταιος, and φιλαθήναιος, Aristoph. Vesp., 282, when the diphthong is in *thesis* : †

* Porson *ad Eur. Phœniss.* and Elmsley *ad Eur. Bacch.*, 1098, give a preference to the rough breathing in this word; it seems, however, to follow from its almost total disappearance from written monuments, that in the new Atticism the breathing was already inaudible, and its restoration in spite of mss., especially in compound words by the aspiration of a preceding letter, is a bold experiment.

† Seidler *de vers. d.*, p. 101, restricts this and similar abbreviations e. in δηώσας, ~~~) to the sprightly rhythm of dactylic verse, and alters, g. δηώσας to διώσας, whereas Elmsley *ad Eur. Heracl.*, 995, supports a form by similar examples.

'Ακταίανος, Eur. Bacch., 337, unless we should there read (from 'Ακταίονος,) 'Ακτίανος, like 'Αλκυμάννα.—Similarly Ι is shortened in comparatives in -ίαν, e. g. ἡδιάν, but only once or twice; * in λίαν (ᾗ-), ἱμαί (ᾗ-), and ἱημι.—Ω in ὀρίαν for ὀρεσκάος, ζή for ζή, πατρῶος, &c. ΟΙ is used as short in τοιοῦτος, τοιαῦτα, similarly μηθ' οἰηθῆς, Arist. Eq., 860, ἀλλ' οὐχ οἶόν (ᾗ-) τε, ib., 74.

Obs.—Where instead of EI the non-Attic language had short iota, the forms with this are often chosen as occasion may demand, e. g. Βακχίος, δούλιος, ἱετικός, for Βακχίως, δούλιως, ἱετικώς. So stands ἱμαί, E. Bacch., 1112 (see Elmsley *ad loc.*), certainly for ἱμα (as with the non-Attics εὐσεία, εὐγενία, for εὐσεΐα, εὐγενία), and πλείων, χίρις for χίρις.

9. The force of *position* before mute and liquid (§ CXLVI, 5, CCXXXVII, 4,) is slighted by the Attic poets; very seldom, however, before βλ, γλ, γμ, γν, δμ, δν, by Æschylus, Sophocles, and Aristophanes, never by Euripides, e. g. παῖδες, βλάστας, Soph. Œd. Tyr., 717, οὐκ ἔτι γλαῦσσα, Æsch. Pers., 593, sometimes, perhaps, before μν : ὑμνοῦν (ᾗ-), ib., 999, never before κτ, πτ, σκ, σμ. On the whole, in cases of *position*, the lengthening of syllables is much less usual than the shortening of them with the Tragic poets, at least in composition (yet πολὺχρυσος, Eur. Andr., 2), especially in the case of prepositions and of the augment (yet ἀπὸτροπος, Eur. Phœn., 600, ἐπὶκλωσιν, Eur. Orest., 12, πικλῆσθαι, Soph. Electr., 366), never in the case of *two words* when the sound can be strengthened by the assumption of the final N, e. g. παρίδωνι (read παρίδωνιν) τρέφειν, Eur. Orest., 64.†

Obs.—Very remarkable is the rejection of *position* before μν in ἀμπλακίη, ἀμπλακίημα, ἀμπλακίητος, which some critics seek, by

* Matthiæ *ad Eur. Sup.*, 1105.

† So it seems proper to limit the remark which Porson would apply universally to the conclusion of a word. Erfurth *ad Soph. Aj.*, 1109, alters the passages opposed to this doctrine; Matthiæ *ad Eur. Phœniss.*, 591, *Suppl.*, 294, properly supports them.

abjection of μ , to render similar to the common usage (*ἀπλακκῖν*, ἀπλάκμα, ἀπλάκηνος. Cf. Seidler *de vers. dochm.*, p. 25).

10. P, as has been remarked, doubles itself after a vowel in composition: ἀρρηκτος, ἀντίρροπος, &c.; yet, in the lyric parts of tragedy, it remains sometimes single, and the syllable short: ἀγνόρυτος, πολύρυτος, &c. — Out of composition, it gives the force of position, *always* according to Dawes, e. g. μέγα ράκος, Æsch. Prom., 1022, εἰς ἐμὲ ῥέπον, Soph. Œd. Tyr., 847, &c., *with a few exceptions* according to Gaisford: * πρὸς ταῦτ' ῥηπτίσθω μὲν αἰθαλοῦσσα φλόξ, Æsch. Prom., 991.

Obs.—There is a remarkable position before ΣΕ in ὦδε πρῶσιλοιμῖν, Æsch. Prom., 438, and πρῶσιλοιμῖν. Τοῦς δὲ χαλκῶς, Arist. Ran., 730; it is uncertain whether there be here a trace of an original digamma in the form, or the form itself be corrupt. ^(R)

11. Next to the quantity of syllables the treatment of *open syllables* comes to be discussed.—In the middle of a word they are contracted according to rules already given. Except, with the Tragics, αὐτοίντης (for αὐτέντης by elision), τιμάρορος, ξυνάρορος, τετράρορον (yet τέτρωρον ἄρμα), φάος also φῶς, ἱερέα, βασιλέα, also ἱερῇ, βασιλῇ.† Some peculiarities in the treatment of open syllables follow under the remarks upon declension and conjugation.—Synizesis in the middle of a word appears in Σῆος, νέος, λῶός, χρέων, νειωσί, Μεινοπέα, Θεσία, and the like.

12. Open syllables between two words, or the *hiatus*,

* *Ad Hephæst.* p. 219, 220. Cf. Brunck *ad Æsch. Prom.*, 1031, Eur. Hipp., 462. In the passages cited by Gaisford the lengthened syllable is always in *arsis*, except in ἴσα καὶ τὰ ῥήματα τίκται, Arist. Ran., 1059, where, however, Brunck first altered the reading ἴσα καὶ τὰ γι ῥήματα τίκται. It is evident that, from the sinking of the tone in the *thesis*, the duplication of the following P cannot take place there, and hence the effect of this sort of position is confined to syllables in *arsis*.

† Cf. Matth. *ad Eur. Alc.*, 45, against Elmaley, who will not admit this contraction.

obtain universally (§ XXXIX, 3,) in *prose*, in the *poets* only when, in lyric passages, the former syllable is long, also in the simple dactylic rhythms, e. g. *τηλεσκόπη ὀμματι γαῖα*, Arist. Nub., 290, *παρθενοὶ ὀμβροφόροι*, ib., 298, *καὶ ἀγάλας*, ib., 305, so in anapaestic and dochmiac verse.

13. In the dialogue it is confined to very few instances, namely *τι* and *τί οὖν*,* *τί οὐ δῶν*, Eur. Phoen., 878, with the Comics *τι* in all cases and also *ὅτι*, *τί ἔστι*, Arist. Eq., 123, *τί ἄρ'*, ib., 119, *τί οὖν*, ib., 1214, and *ὅτι οἶα*, ib., 101, *ὅτι ἄν*, ib., 53; in like manner the preposition *περί*: *περί Ἀθηνῶν*, ib., 1011, *περί ἐμοῦ*, ib., 1018, also the forms taken from the language of the common people, *οὐδὲ εἰς, οὐδὲ ἐν*, distinguished from *οὐδαίς, οὐδέν*. Further, there appear with hiatus the particles of exclamation, as *αἶ* in *αἶ αἶ Ἀδων, φησίν*, Ar. Lys., 393, and even in tragedy, *ᾠ* in *ᾠ οὗτος οὗτος Οἰδίπους τί μέλλομεν*, Soph. Œd. Col., 1627, *ᾠ οὗτος Αἴας*, Soph. Aj., 89, *ᾠ Ἡράκλεις*, Ar. Av., 93.^(B) At the end of the verse the hiatus stands without disturbance, when the next verse begins with a long vowel.

14. Synizesis in the open syllables of consecutive words appears with *H* in *ῆ* and *μή* in the following cases: before *εἰ* in *μή εἰδέναι, ῆ εἰδέναι, ῆ εἰδότος*, Eur. Iphig. Taur., 1048,—also even *ῆ εὐγένεια*, Eur. Electr., 1104, before *οἰ* in *ῆ οἰχόμεσθ' αἶμα*, Soph., Trach., 84, before *ου* in *μή οὐ, μή οὐκ*, and before *A*: *μή ἄλλα*, Ar., Av., 109, *μή ἀναχαιτίσεις, μή ἀντί, μή ἀποτίσεις, μή ἀποδώσω*, and the like.† Peculiar is the synizesis in *ἐπεὶ οὐ*, Soph. Œd. Col., 1436, and elsewhere, very remarkable in *εἰρινύων*, Eur. Iph. Taur., 931, 970, 1436,

* Brunck *ad Eur. Phoeniss.*, 889. Porson wished to banish this hiatus altogether from the Tragic (*ad Eur. Phoeniss.*, 892), as likewise Blomfield *ad Æschyl. Sept. con. Theb.*, 193, Monk *ad Eur. Hipp.*, 975. On the other side see Hermann *Elem. metr. doct.*, p. 50.

† According to Elmsley *ad Eur. Heracl.*, 460, *Med.* 56. These used generally to be considered examples of aphæresis (*μή ᾠτίσας, &c.*) which Elmsley calls elision, and wishes to banish universally, when it cuts off *A*. This rule must at least be limited to the instances where *μή* precedes.

ἑνοῖν, Soph. Œd. Tyr., 640. Where in other cases, besides those hitherto mentioned, words stand together with open syllables, synalœphe occurs under one of its three forms, crasis, ecthipsis, or aphæresis (§ xxxv).

15. *Crasis*.—Attic crasis has its most remarkable forms in the article, which may therefore be usefully collected and presented here.

16. The article with all its open sounds, A, O, AI, OI, H, HI, Ω, ΩI, disappears before A and H, except in as far as the aspirate and the consonant τ are concerned: *ἄνθρωπος*, *ἄνῆρ*, *ἄγαθός*, *Ἀπόλλων*, *ἄγών*,* *αὐτός* (*idem*, the same), *αὐτότατος*, Arist. Plut., 83,—*ἀρετή*, *τάγαθόν*, *τῆναιδές*, *τᾱπορεῖν*, Soph. Trach., 1243. *Τᾶργος*, *ταυτό*, *ἐς ταῦθ*, i. e. *ἐς τὸ αὐτό*, *ταύτου*, *ταὐτᾶ*, *τάγαθοῦ*, *τάγαθῶ*, *τάνδρός*, *τάνδρῃ*, *τᾱγορεῖ*, *τάγαθά*, *τᾶλλα*, *τάνθρώπων*, i. e. *τὰ ἀνθρώπων*, *δαίματιδία*, Arist. Lys., 401. A rare instance is *Ἀγγελί* *Ὀρέστη*, *παιδὶ τάγαμέμνονος*, Eur. Iph. Taur., 752, for *τῷ Ἀγαμέμνονος*, *Ωιδίπου* for *ὁ Οἰδίου*.—Before H: *Δήμετρου* for *τοῦ ἡμετέρου*, Arist. Vesp., 524, *Δήμέρα*, *Δήτέρα*.—

Obs. 1.—The article makes a peculiar crasis with the ancient *ἄριστος*, *alter*, afterwards *ἱριστος*, where also, according to *Θάριον*, *Θάριον*, Θ is extended to *Θᾶριος* for *ἄριστος* from *ὁ ἄριστος*; yet we do not find *Θάριον*, as we do *Θάριον*, but *ἀρίον*.

Obs. 2.—Occasionally this crasis is exchanged for the Ionic, which

* This crasis in the nominative, to be recognised by the production of the vowel, was first remarked by Dawes *Misc. Crit.*, p. 123, and established by the authority of Porson (*ad Eur. Orest.*, 851). That it was known, however, to the old Grammarians also is shown by Apollon., π. συνδ., p. 495, 25, *Bekker*, καὶ ὡς ὁ ἀνὴρ ἀνῆρ, ὁ ἄνθρωπος ἄνθρωπος, οὕτως τὸ ἱριον Θᾶριον ἴστι. Cf. Matthiæ *Addend. ad Nott. in Eur. Hippol.*, p. 502, where it is supported in the case of *αἰνός* against the recent attacks of Buttmann *ad Soph. Philoct.*, 119, and Hermann *ad Soph. Antig.*, 920. Bekker views this crasis in the same light as Matthiæ *ad Demosth. in Oratt. Attic.* T. IV, p. 11.—On the form *ἄγών* cf. Elmsley *ad Soph. Œd. Col.*, 1148.

contracts AO into Ω : ὠνός, Soph. Phil., 521, Eur. Alc. 1401, so also ὄρχων, Ὀχαρηθῆν for ὀ'Αχαρηθῆν. This, however, is certain only where a manifest imitation of foreign forms prevails.

17. Next stand the coalitions of AE in A : τᾱμά, Σάτερα, τᾱν (τὰ ἐν), τᾱκεῖ, τᾱκτός, τᾱνδχ', Eur. Phœn., 470.—AO in Ω : τᾶρενα, Arist. Av., 105, Σᾶπλ' ἀπίεναί, i. e. τὸ πλά, ib., 452.

Obs.—Of the *relative* the form *ᾶ* coalesces in like manner with A, e.g. ἀπόλλω, i. e. ᾶ'Απόλλων, ᾶν (ᾶ) for ᾶ ᾶν, and with E : ᾶμέ (ᾶᾶ), i. e. ᾶ ἡμέ, ᾶγώ (ᾶᾶ), ᾶπαθε (ᾶᾶᾶ) for ᾶ ἔπαθε, Arist. Eq., 523. That here and in the foregoing examples ἀνήρ, τᾶγαθοῦ, τᾶμά, &c., a real crasis takes place is shown by the lengthening of the short syllable.

18. Also OE into OΥ : οὔχθρός, τοὔργον, τοὔλαιον, τοὔκλημα, τοὔπος, τοὔν, χρόνος οὔν μέσση, Eur. Phœn., 597, and Valck., p. 82, ποὔ ὄ οὐπιδιώκων, Arist. Vesp., 897,—O and O into OΥ : τοὔνομα for τὸ ὄνομα, τοὔψον, Arist. Eq., 1038, τοὔρηνθια, Av., 667, οὔπισθεν, ib., 301, οὔρενις, &c.—O and I into OI : τοῖμάτιον for τὸ ἰμάτιον,—O and Υ into Ὑ : Σῦδαρ for τὸ ὕδαρ, and even Σῦδατος for τοὔ ὕδατος, Arist. Lys., 370,—O and OI into ΩΙ : ᾶνος, τᾶκίδιον.

19. Ω and the diphthongs OΥ, ΩΙ, before E, O, OΥ, remain unaltered : τοῦμοῦ, τᾶμῶ, τοῦέλοῦ for τοὔ ὄελοῦ, τᾶφθαλμῶ, τᾶχληφ, &c.

Obs. 1.—We might ascribe these forms to *aphæresis*, since nothing is altered in the syllable which remains. Yet it would be improper to make a difference between cognate forms, and so write τῶνμα but τοὔ'νόματος, τοῦμῶν but τοὔ'μοῦ. Besides οὔνικα and τῶνικα for ὄ ἰνικα, τοὔ ἰνικα, supply an old and palpable analogy in favour of the crasis. It will likewise be shown hereafter, that no essential difference exists between crasis and aphæresis.

Obs. 2.—The mode of writing τῶνικα decides also the writing of ἰνῶνικα (not ὀδῶνικα,) from ὄνου ἰνικα. The rough breathing is lost in the extended syllable, as in ὄρος, οὔρος, and the like.

20. The plural *Oi* before *E* occurs sometimes with aphæresis: *οἱ μοί* for *οἱ ἐμοί*; sometimes with crasis: *οὐμοί*, *οὐπυχάριοι*, Soph. Œd. Tyr., 1046, which form contains at once elision (*ἐπθυψις*), and crasis.

21. Besides the article, crasis applies to *O* in *πρό*, *Ω* in *ᾧ* and *ἐγώ*, *AI* in *καί*, *OI* in *τοί*, *μοί*, and *σοί*; thus *O* in *πρό* before *ε*: *προῦφαινε*, *προῦργου* for *πρὸ ἔργου*, *προῦνοήσω*, Arist. Eq., 423; before *A*: *πρωῦδᾶν*, Arist. Av., 559. In many instances *ΠΠΟΟ* is contracted into *ΦΠΟΥ*: *φρουῖδος*, *φρουρός*, and especially *φροίμιον* otherwise *προοίμιον*; *ἐγώ* before *οἶδα* and *οἶμαι*: *ἐγῶδα*, Arist. Ran., 869, Thesmoph., 449; in *ᾧ* before *A* in *ᾧγαθέ*, *ᾧνθραπτε*, and *OI* in *ᾧζυρά*, Arist. Lys., 948, *ᾧζυρέ*, Nub., 655, some admit aphæresis here also; *ᾧγαθέ*, *ᾧζυρέ*, &c.; but the same remarks apply to these as to *τοῦνεκα*, &c.

22. Crasis of *KAI*.—*AI* with *A* and *E* exhibits the common forms: *καῖλλοι*, *καῖγαθός*, *καῖγά*, *καῖτι* (˘ ˘), *καῖτα*, *καῖτερον*, *καῖμάνθανον*, Soph. Œd. Col., 769, for *καὶ ἐμάνθανον*, *καὶντός*, Arist. Plut., 1187. Likewise *καῖπειτεν*, Acharn., 745, as a form of a different dialect.—Before *H*: *καῖ* for *καὶ ἡ*, Arist. Ran., 981, *καῖγγουσα*, Lysistr., 46, for *καὶ ἡ ἔγγουσα*, or *ἄγγουσα* (*Anchusa tinctoria*, *Alkanet*), where the rare occurrence of a double crasis, in *καὶ ἡ* and in *ἡ ἔγγουσα*, appears. We cannot here suppose aphæresis, *ἡ ἔγγουσα*, because it would be impossible to pronounce *ἔγγουσα* without a vowel.—Before *O* and *OI* in *καῖ* for *καὶ ὁ* and *καὶ οἱ*; yet, for distinction, it is better to write *καῖ οἱ*, for *καὶ οἱ*, by elision: *καῖ τυμπανισμός*, *καῖ πυκνοὶ Σαβάζιοι*, Arist. Lys., 388, *καῖπας*, *καῖστις*.—Before *OY*: *καῖ*, *καῖχω*, *καῖπω*, *καῖτας*, Soph. Œd. Col., 1533, Antig., 232. These forms, however, stand upon the boundary between crasis and elision (*καῖ οὐ*, *καῖ οὔτας*), and are not wholly restricted to the former by the analogy of *καῖπας*, &c.

Obs.—*AI* makes, in the old comedy, a crasis also in the verbal termination *πικρόφομαῖσιν*, Arist. Ran., 512.

23. Crasis of *OI* in *τοί*.—*Τοί* suffers crasis before *ἄρα* and *ἄν*: *ταῖρα* (˘ ˘), *ταῖν* (˘ ˘), in both tragedy and comedy, e. g

Δυστάλαινα τὰρ' ἰγώ, Soph. Œd. Col., 1442,—ἔδοκά τῷ Ἑλλῃσι, Eur. Iphig. Aul., 965. In prose, especially after μέν, μὲν τῶν, so ἡ τῶν, ἡ τᾶρα, ἡ τᾶρ'.

Obs.—How shall we write μέντᾶν, μίντᾶν, μίντᾶς, or μέν τ' αὖ?—In the same way, ἡ τᾶρ', ἡτᾶρ', ἡ τ' ᾶρ', ἡτᾶρ', ἡτᾶρ'? Each of these strange forms has its supporters. Matthiæ adheres at last to ἡτᾶρ', and Elmaley, who recently defended the circumflex in τᾶλλα, against Wolf, could not have abandoned it in τᾶρα, &c. No one, however, will think of the circumflex in instances, in which it did not belong to the sounds when open (as in κᾶτα from καὶ εἶτα), who reflects that, for example, from τὸ ἔργον, τὸ ἴσος, never arise τῶργον, τῶργον, and τοῦπος. Since, moreover, μίντω, ἦτω, are written merely in compliance with custom, without reason, instead of μέν τω, ἡ τω, and this mode of writing has its inconvenience, when τῶ coalesces with the following word, it is difficult to perceive wherefore it is retained in crasis, and why the simple orthography μέν τᾶν, ἡ τᾶ, ἡ τᾶρα, should be abandoned.

24. Crasis of OI in MOI and ΣOI.—This prevails with the Comicks in μοιῶδον, μοιῶχρησιν, μοιῶσιν, Vesp., 34, 159, Plut., 829, Eq., 1006, instead of μοι ἰδόν, &c., ἀστίον μοιῶ-κάμιον, Nub., 1209, σοῦσιν, Acharn., 336,* for σοι ἰστίον. On the other hand, ὁ κολοῖός μ' οἷχεται, Arist. Av., 86, should be written μῶχεται. Together with this form appears also μοι ὄσιν, e. g. Eur. Iph. Aul., 817, which is now abandoned, and still more μ' ἰστίον, since this elision cannot, according to the almost universal opinion of scholars, be allowed to stand.

25. *Elision* occurs without offence in the case of the short vowels α, ε, ο (never υ, ι), with limitations. Iota is elided in the prepositions ἀμφί, ἀντί, ἐπί, not περί; in the particle ἔτι, e. g. οὐκ ἔτ' εἰμί, &c.; not in ὅτι,^(R) ὅθι, ὅ, τι, or τῇ; in all

* Cf. Greg. Cor., p. 148, Elmaley *ad Eur. Med.*, 56, 801. Even the Schol. *ad Vesp.* judges the form μοιῶδον to be correct, perceiving in it καὶ ἰσθλῆνις καὶ κῆσις. Yet Valcken. *ad Eur. Phœniss.*, 171, opposes it. In *Aristoph. versus ap. Athen.*, X, p. 422, ὡς βαδίζω μοι ὅτι πρὸς τὸν δισκίτην *nemo facile ferat μοι ὄσιν* (sic). *Eadem est in similibus ratio.*

rbal forms: εἰμί, εἰσί, φημί, φασί, ἔπομι' ἄν, δίδόασ' ἔν, Arist. j., 194, and so in the imperat. ἔξιθ' ἐκ χάρας, Eur. Phoen., 39, δέδιθ', Arist. Eq., 230. Excepted is the long iota of the rms οὔτοσί, ταδί, &c., and iota of the dat. plur., thus not ὅτοις nor χερσ' for χερσί. Whether it may be elided in the st. sing., 3rd decl., is a question that has been long debated,* if there are places unsuspected and numerous enough to establish an analogy, e. g. ὑπαντιάζειν παῖδ' ἡμῶν περιάσομαι, Æsch. Pers., 850, τὰδ' εἰ τελευτῇ μοι θανάοντ'· ἐπεὶ οὐ μοι, τ. λ., Soph. Œd. Col., 1436,—ἐχρῖον, ἀργῆτ' οἶός, εὐαίρου ὅποι, Soph. Trach., 675.

26. Of the diphthongs there are subject to elision AI in αῖ before AY: κ' αὐθις, Arist. Av., 106 (not καὶ before αῖ), χ' αὐτῇ, ib., 277, which others ascribe to *crasis*: καὐθις, αὐτῇ; before EI, EY, in κ' εἰ, κ' εἰς, which are also written εἰ, κείς, and so also ascribed to *crasis*, which, however, connects AIE into *ā*. Καὶ before εὔ only in compounds: κ' δαίμονα, Arist. Av., 37. We may add the cases of καὶ before ου (n. 22), as κ' οὐ, κ' οὐπω, χ' οὕτως.—Whether AI is elided in passive terminations, has been disputed since the time of Dawes, who denied it (Misc. Crit., p. 269). The passages in the Tragics are uncertain, e. g. συσσωφρονεῖν

* This elision is rejected by Wakefield *Diatr.*, p. 31. On the other and Porson *ad Eur. Orest.*, 584, "*non libenter vocalem hujus dativi edunt Attici.*" See also Hermann *ad Hec.*, 906. The elision was rejected next by Lobeck *ad Soph. Aj.*, 801, and Elmsley *ad Eur. Ierocl.*, 693, also by Dobree *ad Arist. Plut.*, 689, although the last does not express himself distinctly. Monk *ad Eur. Hipp.*, 220, restricts it to a few instances, *sexies si bene recordatus sum in omnibus tragicis.*" After him Elmsley also modified his opinion *ad Soph. Œd. Col.*, 1435, and allows its use *ad percollendos auditorum animos*,—which sounds strangely enough. Hermann *Elemen. doct. metr.*, p. 55, alters his opinion so far as to prefer synizesis in place of this elision, e. g. in the Æschylean ὑπαντιάζειν παῖδ' ἡμῶν περιάσομαι, of which, however, the Grammarians make mention in Homer, but not in the Attica. Schäfer *ad Soph. Œd. Col.*, 1435, and Matthiæ *ad Eur. Alc.*, 1128, have declared for elision, and it will probably, for the future, remain unopposed.

σοι βούλομ' ἀλλ' οὐ συνποσιῖν, where Plutarch gives *συσσασφρασι* γὰρ, οὐχ' συνποσιῖν, ἔφυν, Opp. Morr., T. II, p. 64, C, *ξύνοικας* ἴσομ' ἀλλὰ τῆδε (others ἴσομαι ἀλλὰ), Soph. Electr., 818, where Dawes reads ἴσομαι ξύνοικας. They are more certain in the comic poet, although the editors seek in many ways to oppose the elision: ὄσομ' οὐδὲ, Arist. Vesp., 1417, *τηροῦμ' ὑπὸ τῶνδε*, ib., 318. The elision of the infin. aor., e. g. *κολάσαι ἔξιστι*, Nub., υ, 7, is supported by Wolf,—Brunck writes *κολάσαι ἔξιστι*, which, as we shall see, is an inadmissible form of aphæresis,—Reisig, *κολάσαι ἔξιστι*, by which, except for the eye, nothing is gained, while in the pronunciation the synalœphe avoided in the orthography is made necessary, and it would have to be spoken as *κολασαῖξιστι*,—of which hereafter. Further, certain are the following readings: *τὴν ἱμῆν καλεῖσθ'*, ἀπαγξαίμην τρέχων, Nub., 778, ὅστι μ' ἀπάγχεσθ', ὅταν, κ. τ. λ., ib., 984, οἰκίσθ' ἄν, Eq., 1180, *χρὴ παρὲν* εἰς τὴν Πύκα, ib., 758. In ἀπολοῦντ' ἄρ, Nub., 1183, the Ravenna ms. has ἀπολοῦσ'.—Besides AI, OI of the diphthongs suffers elision in οἶμοι before ω, e. g. οἶμ' ὤς, Arist. Eq., 1003, &c.

27. Allied to crasis, and even invading its province, is aphæresis, where the long vowel or diphthong, with which a word ends, takes away (ἀφαιρεῖται,) the short vowel α, ε, ο, with which the next word begins, without itself suffering any alteration. So A after H and Ω; e. g. *τύχη γὰρ*, Arist. Av., 438, Dindorf., *τῇ ρετῇ*, Eur. Troad., 1002, Matth. (it might be *ταρετῇ*), *μὴ μαθεῖς*, ib., 974 (for *μὴ ἀμαθεῖς*); after ὦ: ὦ ἵδρις, ὦ γὰρ, &c. Ὠρα στί, Arist. Av., 644, Διατίθεμαι γὰ, Av., 447,—*δὴ πῖ*, Eq., 413, *ὅτι πιάρεται*, ib., 430, *ὅτι δὴ γκων*, ib., 637, *εὐ μὴ κφύγης*, ib., 707, *ἦ γὰ*, ib., 1168, *τῇ λσφαντίνῃ*, ib., 1174; and before ου: *ἦ υγίνα*, *ἦ υλάσεια*, and the like,—*ἐγὼ μαντῶ*, ib., 113, *καὶ γὰ ἵν*, ib., 422, *καὶ γὰ φράσω*, ib., 652, *δρέψω γὰ*, ib., 806,—*δήπου γίνισθαι*, ib., 907, *σοῦ κλέγων*, ib., 915, *ποῦ στί*, ib., 1327.—*Τοῦ μφαλοῦ*, Arist. Nub., 977, *τοῦ λυμπίου*, Av., 130, *τοῦ βειλοῦ*, &c. Frequently two instances follow close on one another, e. g. *οὐκ ἀξιῶ γὰ μαντὸν*,—*ἰσχύειν μέγα*, Eq., 182, *τὰ φθαλμῶ κκοπή*, Av., 322; or aphæresis and elision: *τρέχων π' ἀφώας*, ib., 77, *ποῦ σθ' ὁ*, ib., 353. Generally

Speaking, aphæresis is rare in tragedy, frequent in comedy, which therein imitates the slurring of words, and tendency to abbreviation, observable in common life.

Obs. 1.—Thus it seems that aphæresis arises from the pressure of a long and full sound upon a short one, by which the words are blended together, and the short sounds are lost in pronunciation. It follows, that aphæresis can take place only where the former of two sounds is long; thus, not ἰδοῖα 'μαυτῷ but ἰδοῖξ' ἱμαυτῷ, not ταῦτα 'μοί but ταῦτά μοι or ταῦτ' ἱμοί, and the like. Moreover, it appears that it does not differ in nature from crasis. In crasis also sounds are overpowered by pressure, and often those which stand second, as in ἀγώ for ἄ ἰγώ, τοῦμόν for τὸ ἱμόν, only that here the remaining sound, being weak of itself, is lengthened or altered, whereas, in aphæresis, the preceding vowel, being long, remains unchanged: τρέχω 'γώ, μή 'μοί, &c. However, this unchangeableness is merely for the eye, and it is manifest that, by the coalition of the syllables, ω and η acquire, in point of strength or extension, as much as the short vowel in crasis, although their nature prevents them from passing into another sound. But, if crasis and aphæresis are essentially one, it follows that βούλομαι 'γώ, διατίθεμαι 'γω, and the like, are in reality false forms, since the compression of the open sounds necessarily produces βουλομαιγώ, i. e. βουλομαιγώ, &c., although no one will introduce such novelties into orthography. This form is quite certain in the following: A in ἀπό: περιβόμοῑπιλθόντ', Arist. Ran., 512, ἱναυτιζο-μοῖ̄πλάκουντος, ἄλζάνωντος, Plat. Com. in Athen., XIV, p. 644, A.*

It follows, further, from the similar nature of crasis and

* Gaisford *ad Hephaest.*, p. 222, Porson *Addenda ad Plut.*, p. 99, both of whom seem still to be thinking of elision, at least both write περιβόμοῑ ἀπιλθόντ', ἱναυτιζομοῖ̄ ἀπλάκουντος, without recollecting that *elision* could not produce the remaining syllable.^(R)—Perhaps it would be most advisable to write περιβόμοῑπιλθόντ', ἱναυτιζομοῖ̄πλάκουντος, since περιβόμοῑπιλθόντ', ἱναυτιζομοῖ̄πλάκουντος, though required by absolute correctness, would scarcely find admission.

aphæresis, that, where the latter occurs, there should properly be always a junction of the words: δῆγώ as well as καὶγώ, μέμφη, τῶφθαλμιά, and even ἀξιώγῳμαντόν, τῶφθαλμώσκησις, &c. But in order to destroy this kind of junction, however agreeable to the ancient orthography (e.g. to that of the inscriptions on stone), yet appearing strange to us, who are accustomed to the division of words, and to assist perspicuity, the separation of the words, as in ἀξῶ γῶμαντόν, was introduced, by which also the several parts of the dissolved synalæphe recover their accents. Where, however, perspicuity does not oppose, and the forms do not appear unusual, the writing by crasis should be universally adopted; and it were to be wished, that the differences in ὦναξ and ὦ'ναξ, ὦγαβ and ὦ'γαβ, ὦνδρες and ὦ'νδρες, κίγνεια and κί'γνεια, and the like, which yet prevail, and are even found in the same editions, might at last disappear.

Obs. 2.—In order to remove the abjection of the augment from the Tragics, Brunck admitted aphæresis also at the beginning of the versæ, and even when the foregoing line ended with a short vowel: ἀμφὶ δὲ | 'κυκλοῦντο, *Æsch. Pers.*, 375, ἐφίητο | 'πτόκηαι μὲν Ζεὺς, *Soph. Œd. Col.*, 1605. Seidler remarked that abjections of this sort took place chiefly in the narrations of messengers (ῥήσας ἀγγελικαί), and were, therefore, to be treated as a peculiarity of those passages (a relic of Epicism in the narrative, i. e. the *Epic* parts of tragedy); Reisig, that these abjections were found in *weighty* words. The question is not yet decided. Elmsley, *ad Œd. Col.*, *ut supra*, supposes corruption in the passages that really reject the augment. Hermann in the preface to *Eur. Bacchæ* seeks to define closely the cases of possible abjection, without entirely satisfying himself, and perhaps (unless we follow Elmsley's strange conceit as to the elision of *i* in the dative, and suppose that this abjection also was allowed *ad percellendos auditorum animos*), we shall at last agree in the conclusion, that this, like the said elision of the *i* of the dative, was a peculiarity of Attic tragedy, which naturally occurred most frequently in the narrative parts, because in these discourse is principally occupied with past events.

Obs. 3.—Prose also has traces of apocope: *μᾶλλον ἡμῶν . . . ἢ 'κείνῳ*, Demosth. Bekker, p. 46 (Orat. Attic, T. IV), and there Bekker "*κείνῳ* S. (Paris. Reg., 2934,) *quæ est perpetua hujus pronominis in bonis libris vel elisio vel crasis: ceteri κείνῳ.*"

28. *Syncope* befalls *ἀνά* in compounds; e. g. *ἀντολή, ἀντίλλω, ἀρπνίω, ἡσυχόμην*, Soph. Antig., 467.

29. *Tmesis* is not uncommon in lyric passages, very rare in tragic senarians; e. g. *ἔα τοι πτόλῃγμαι*, Eur. Hip., 934, — *ἐν δὲ κλῆσαι δούρας*, Alc., 548, — *κατὰ σὺ χάσσομαι τοῖς λίθοις*, Arist. Achar., 294, *ἀνά τοί μοι πύθεις*, Vesp., 781.

30. *Epic* forms, as well as *Doric*, are found chiefly in lyric passages; in anapaestic verses, however, the Doric forms occur only in proportion as they rise to lyric grandeur of thought or expression. In the verses of the dialogue they are confined to a few examples; thus,

a. *Epic*:^(R) *ξίνος, γούνατα, κοῦρος* (but not *Δίοςκουροι*, always *Δίοςκοροι*, comp. Phryn., p. 235), *δουρή, οὔνομα, μούνος*, for *ξίνος, ὄνομα*, &c., as the verse may require; in like manner *κείνος* for *ἐκείνος, ἐλίσσαν*; *εἰναλίαν* only in choral parts. Thus too *πόλιος, ἱρά, βίη*, and, from the old Atticism, agreeing in this respect with the Epic language, *Θήρησιν, Ἀθήρησιν*, which remained also in prose with some similar forms, *πόρησιν, ἀσιμῆσι*, &c. Further, *σίθεν* for *σοῦ*, *νίν* for *ἔ*, *ὄ* for *ὅς*, not only in the lyric but also sometimes in the iambic parts (*Monk ad Eur. Hip.*, 527),^(R) and the placing of prepositions after their case: *τούτων πέρι, ὅπλων μέγα*, &c.

b. *Doric*: *Ἀθάνα, Δαρμάτης, δαρός, ἔκατι, δᾶκος* for *δαῖκος*; *ἰππονώμας, κυναγός, λοχαγός, ξιναγός, ὑπάδος, ὄτασιν*, Soph. Aj., 391, *ποδαγός*. Valcknaer restricts *μάτης, ματρός*; to the choruses, and banishes *Ἑλλάναν, ὄδοσαν, γλάμων*, &c.—*φαινός, δεινάζεν*, not *κλεινάς*.*

* Valck. *ad Phœniss.*, 84, Fors., 82. Positive rules on this subject cannot well be given. Many Doric forms had passed even into the language of ordinary life, as, e. g. *Ζεύς Ἑλλάνος*, the voc. *Δάματις* as an exclamation of astonishment. In the use of these forms sometimes custom prevailed, sometimes a feeling of the suitable; we cannot,

31. *Declension.* In the 3rd decl. the gen. sing. of nouns in *ις* and *υς* is made not in *ος* but *ως*: πόλις, πόλι~~ος~~ς; πῆχ~~ος~~ς, πῆχ~~ος~~ς; and in the dual, *ων*: πόλι~~ων~~ων, πῆχ~~ων~~ων. Those in *αι* have the same gen.: βασιλεύς, βασιλεί~~ος~~ς; it may be contracted after a vowel: Πειραι-ίας, Πειραιῶς. *Comp.* § LVII, 4.—The acc. sing. *ια* is found open, and generally long: Ὀφεί~~α~~, Ὀφεί~~α~~, Θεοί~~α~~, βασιλεί~~α~~, but also contracted into *η*: Τυδεί~~α~~, Τυδεί~~α~~, Πειραι~~α~~, Πειραιῶ. The acc. *ίας* always open: ἱππίας, νομίας, except after a vowel: εὐφ~~υ~~-ίας, εὐφ~~υ~~ῶς; ἀγ~~υ~~νίας, ἀγ~~υ~~νί~~ας~~, ἀγ~~υ~~νῶς. EEΣ in the plural is, in old Attic, contracted into HΣ: ἱππ~~ί~~ες, ἱππ~~ῆ~~ς, ἀμφορ~~ῆ~~ς, Πλαται~~ῆ~~ς, Μεγαρ~~ῆ~~ς, although the ms. vary in this particular.

32. *Numerals.* Οὐδείς, μὴδείς, are separated for the sake of emphasis: οὐδὲ εἷς, οὐδὲ ἓν (*not one*); in the later Attic, after Demosthenes, this δ is aspirated: οὐθείς, οὐθέν.

33. The Attic forms of δύο are: nom. Δύο (*not δύω*),—gen. δυοῖν and δυεῖν,—dat. δυοῖν, not δυοσί, and, according to Phrynicus, not δυεῖν,—acc. δύο, not δύω.

34. *Pronouns.* Νίν (in Epic μίν) and σφε are used by the Attic poets, in the acc., for αὐτόν, αὐτήν, αὐτό, αὐτούς, αὐτά, αὐτά.

35. *Enclisis* sometimes changes, with the Attics, ἡμῶν and ὑμῶν into ἡμιν and ὑμιν, whence Sophocles *often* makes the last syllable short, Euripides *seldom*—according to Brunck, *never*—according to Matthiæ.†

however, always trace them to one cause or the other, but must often trust to tradition alone. Even by *Aristophanes*, as we learn from Aristotle's Poetica, cap. 22, it was objected to the Tragic poets, that they made use of forms which were not current in the common speech (ἐν τῇ κοινῇ) of Athens; and *Athenæus* says of *Æschylus* (B. 9, p. 402, C.), διατρέφας ἐν Σικελίᾳ πολλὰς κίχρηται φωνὰς Σικελικαῖς.

† Brunck *ad Eur. Phœniss.*, 777, Matthiæ, *ib.*, p. 766.—“Ἡμιν, ἡμιν, an ἡμίν exares nihil admodum refert,” Hemsterb. *ad Arist. Plut.*, 286,—but by enclisis the tone is properly drawn back, and the words are placed in the same rank with ἄμμιν and ὑμμιν, whence we should write ἡμιν and ὑμιν or ἡμιν and ὑμιν, according to the quantity of the last syllable.

δ. The *enclitic* forms of *ἐγώ*, namely *μοῦ*, *μοί*, and *μή*, with *enclisis* even after prepositions: *ὑπὲρ μου*, Æsch. i., 101, *ἀμφὶ μοι*, Chæph., 220, *πρὸς με*, Soph. Aj., 283, e, on the contrary, *πρὸς ἐμὶ*, to me. Comp. Eur. Bacch., Electra, 347, *εἰς μ'*, Arist. Eq., 294.

ε. *Verbs.*—*Augment.* It is dropped by the tragic poets only in lyric passages (besides the forms of *ἀναλόω*, *ἀνᾶ-ἀνᾶλωκα*, *ἀνᾶλωμαι* ^(H)), but, as was observed at n. 27, 2, also in the iambics. The new Attics have a double augment in the forms of *διακονῶ*, *δεδιήκονηκεν*, &c.

ζ. *Tenses.* The aor. of verbs in ΑΙΝΩ has *η* and *α*: *και* but *εὐφραῖναι*, *πικραῖναι*, &c.,—those with *α* evidently account of the P. In the fut. the mutes have *σομαι* and *ω*, e.g. *φύξομαι* and *φουξοῦμαι*. The shortened form of the 1st aor. pass. *θεν* for *θησαν* is, with the Tragic, very common to other writers unknown. In the imperat. aor. they use *ι* (besides *ἰλθέ*, *εὐρέ*, *εἰπέ*, which three the common dialect has preserved with this tone) likewise *ἰδέ*, *λαβέ*.

η. *Conjugation.* The second person in *σαι* of the pass. is the subject of dispute as to its termination. Commonly *σαι*, by the Attics also, was contracted into *η*: *λείπομαι*, *λείπη*, &c., contrary to the opinion of the old Grammarians that *ω* is the original form in this case, which Dawes supported. Brunck, following this authority, printed the fut. pass. with the termination *φανεῖ* for *φανῇ*, &c. Porson added also the termination *ω* of the present,* and after his time, the forms in *η* were, for a while, abandoned by all. Recently, however, a leaning to the former usage has appeared again. Certainly the forms in *ω* were acknowledged as Attic, especially by Aristophanes, and the

**ref. ad Eur. Hec.*, p. v, on the following false ground: "*Analogia postulat, ut vocalis corripitur in indicativo, producatur in subdramate, εὐπνέωμαι, εὐπνέω, εὐπνέεται, εὐπνέωμαι, εὐπνέω, εὐπνέεται.*" He did not remember, while writing this, that *εὐπνέω* is contracted out of *εὐπνέωμαι*. Reminded, he acknowledges the contraction in his supplement, but maintains, that for the sake of distinction the double form should be retained, as if, in determining the analogy, this could be esteemed a sufficient reason.

Schol. *ad Plut.*, 40, remarks expressly that those with η belong to the subjunctive. On the other hand Chceroboscus* informs us that the Tragicæ never used α for η in these terminations, but adhered to the common usage. This remark supports the use of η at least in the Tragicæ, who seem to have adopted it, as the more *full* of the two, from the *Epic* dialect, while comedy, in this respect also, follows closely the *Attic* rule. The common dialect has left the short form only in the three words $\betaούλι$, $οἶ$, $ὄψι$.

40. *The termination of the pluperf. act. 3rd pers. sing.* is in old Attic, as in Epic, $\epsilonν$: $\etāδεν$, $\epsilonπ̄π̄ονθεν$. The *new* Attics have 1st and 3d pers. α , ϵ , contracted into η : $\epsilonπ̄π̄ον̄θη$, $\epsilonπ̄π̄οῑθη$, &c.[†]

41. *Contraction.* Several words follow the Doric method: $\xīη$, $\piυν̄η$, $δεν̄η$, and $χρη̄ται$, $χρη̄σθαι$. Verbs in $\epsilonω$ have 3rd pers. opt. $ο̄η$ and $ο̄ι$: $δοκ̄οῑς$ and $δοκ̄ο̄ι$. Contraction is prescribed in $ρ̄ῑ$, $ζ̄ῑ$, $π̄λ̄ῑ$, $ιδ̄εῑτο$, $ε̄π̄λ̄εῑτο$, $ε̄ρ̄ρ̄εῑτο$; on the other hand $διδ̄ο̄ασι$, since $διδ̄ο̄υσι$ comes from $δ̄ειν$ ($διδ̄ειν$). In like manner $λο̄ῡσθαι$, $λο̄ῡμαι$, $λο̄ῡται$, $ε̄λο̄ῡμην$, $ε̄λο̄ῡτο$, &c., not $λ̄αῑσθαι$, $λ̄ο̄ῑομαι$, &c.

42. *Irregular verbs.* In the imperf. of $\epsilon̄ιμι$ the primitive form $\epsilon̄α$ is in the 1st pers. Attic likewise contracted into $\epsilon̄$. It stands often in Aristophanes; once in Plato; in the *dactyl* $\etāτην$ for $\etāστην$ is found in Eur. Hip., 389; the 3rd pers. $π̄λ̄η̄$ for $\etāσαν$ perhaps Soph. Trach., 517; the imperat. has also once $\etāτω$ for $\epsilon̄στω$ in Plato.

† In Bekker's *Anecdota*, III, p. 1290, $\epsilonπ̄ν̄ οῑ τραγωδοῑ το̄υτο̄ ο̄ν̄ πᾱλαῑς ἀλλ̄ ἀκολουθο̄υσι το̄ις κοιν̄οις$.

REMARKS.

R E M A R K S .

P. 1. THUS the expression of thought or desire, by the use of pictures, gestures, symbolical flowers, &c., may be included under the most general notion of speech.—To the term *articulate* it will be observed, that the author attaches a closer sense than that which is commonly assigned to it; but so in Payne Knight's *Analytical Essay on the Greek Alphabet*, p. 3, sec. 1: "*An articulate sound is properly that which begins from, or ends in, a suppression or obstruction of respiration, by the compression of some of the organs of the mouth.*"

P. 2, note. According to Dion. Halicar., in the passage alluded to, the *semivowels* are so called because *μετὰ μὲν τῶν φωνήεντων κρατῶν ἐκφέρεται, καθ' ἑαυτὰ δὲ χεῖρὸν τι καὶ οὐκ αὐτοτελῶς*, "they can be more clearly pronounced in connection with the vowels, more indistinctly and incompletely by themselves." Aristotle, *περὶ Ποσειδωνίου*, cap. xx, p. 51, ed. Herm., says on the same subject, *ἡμίφωνοι δὲ τὸ μετὰ προσβολῆς ἔχον φωνὴν ἀκουστήν*. "the semivowel is that which has a distinct sound with *percussion*;" i.e. the appulse of the tongue against the palate or teeth, or of the lips against each other. The latter definition agrees in spirit with that of Payne Knight, in his *Analytical Essay*, who makes it the criterion of a semivowel that it "*expresses tone as much as articulation.*" Dionysius defines the *mutes* to be such, *ὅσα ὄντι τὰς τελείας, ὅντι τὰς ἡμιτελείας φωνὰς ἔχει καθ' ἑαυτὰ, μεθ' ἑτέρων δὲ ἐκφωνῶνται*, "as have neither perfect nor imperfect sound by themselves, but are pronounced with the aid of other sounds:" and, to the same purpose, Aristotle remarks, *ἄφωνα δὲ τὸ μετὰ προσβολῆς καθ' αὐτὸ μὲν οὐδέμιναν ἔχον φωνήν, μετὰ δὲ τῶν ἐχόντων τινὰ φωνὴν γιγνόμενον ἀκουστόν*. "the mute is that which, with percussion, has yet no sound by itself, but joined with one of those letters that have some sound, becomes audible."

Four of the semivowels, viz. λ, μ, ν, ξ, were called *liquids* (*ὑγρά, liquidæ*), from the ease with which they join themselves to, *flow into*, other sounds. Some grammarians class with the semivowels ζ, ξ, and ψ, and even θ, φ, χ, which last Matthiæ supposes to be the *φωνήεντα μὲν οὐ, οὐ μόνον γὰρ ἀφθόγγα* of Plato (in the *Cratylus*, Vol. IV, p. 293, ed. Bek.).

P. 3. The principle here touched upon is true, in every language within certain limits; but in every language these limits are exceedingly narrow. Strictly speaking, sound can *imitate* nothing but sound, although by the aid of fancy, we may sometimes trace a resemblance between the sound of words and *motion, roughness, smoothness*, and other accidental qualities of matter. But to make the imitative principle a general law of speech is a mistake as absurd as any part of those theories, in which language is treated as entirely an invention of mankind. For a ludicrous exhibition of the errors arising from this mistake, the scholar may consult a long line of speculative works, down from the *Cratylus* of Plato to the *Teut. of Heineius*, or Herder's *Treatise on the Origin of Speech*.

P. 5. That is, the *essential* parts of speech are really two, the *verb* and the *noun* (under which both the *substantive* and the *name of property* are included). All other parts of speech, "*more or less conventional language*," to whatever extent grammarians may multiply their divisions may be resolved into these elements. On this subject it is curious to trace, in the second chapter of Dion. Halicar., *επι συνήθειαι*, the progress of error, from the time of Aristotle and Theodectes, through the age of the Stoics, to the age of Dionysius himself. The same species of error continued to infect the works of modern philologists, until Horne Tooke called them back to the principles of truth and nature. The recent edition of the *Diversions of Purley* by Mr. Richard Taylor (London, 1816) has placed this immortal work within the reach of all readers.

P. 8. This derivation of Πηλαγοί from *πέλαγος* is by no means universally received. The derivation from *πελαγοί, storms*—applied as a familiar term to a *migratory* race—is open to still stronger objections. The real roots of the appellation probably lay in the old Pelagic tongue itself, the source of a large portion of both the Greek and Latin languages. This tongue had certainly an affinity with the Celtic; and, in some dialects of Celtic, according to Gebelin, in his *Monde Primitif*, *Pel* signifies *high*, and *Laag*, *a chain of mountains*, so that Πηλαγοί would mean *inhabitants of a region intersected by chains of mountains*, a meaning in perfect agreement with the geographical position of the Pelasgians.

P. 13. This assertion, that of the Æolic peculiarities "*Pindar retains only those which were common to the Dorians also*," is not strictly correct. See Böckh de Metris Pind., Lib. III, cap. xviii, the last edition of Hermann's observations in his *Opuscula*, Vol. I, pp. 254, 261, and Thiersch himself below in the Appendix, p. xv.—On the dialect of Pindar, generally considered, see, below, the remark on p. 19.

P. 15. And hence the most recent editors of *Æschylus*, Wellauer and Choisefield, have most wisely retained many Epic and Ionic forms in text of this poet, which even Porson and Elmsley, as well as other scholars, in their extreme devotion to Atticism, wished to alter.—In *Sophocles* and *Euripides* also, Epic and Ionic forms appear, but not to an extent as in *Æschylus*. See my *Rules and Exercises in Homeric and Attic Greek*, &c., p. 286.

P. 16. The *Ionicism* of *Solon* may, perhaps, better be accounted for the fact, that in his time the Attic and Ionic dialects bore a strong resemblance to each other. See *Bentley's Dissert. upon the Epistles of Æolus*, and the *Appendix* to this Grammar, p. xix.

P. 19. The expressions of ancient writers concerning the dialect of *Pindar* are various, and for the most part inaccurate. Thus *Pausanias*, in the *Ætolica*, cap. xxii, in assigning the causes of *Corinna's* victory over the poet, says, φαίνεται δὲ μοι παῖσι τῆς διαλέκτου τε σπουδαίον, ὅτι ἦδεν οὐ ἐν τῇ πατρὶ Δωρίδι, ἀλλ' ὅπου ὁ Πίνδαρος, ἀλλὰ ἐνταῦθα συνέσπον ἡμελλεν Ἀχαιῶν, κ.τ.λ., “but it appears to me that she vanquished him by reason of the dialect which she employed, because her verses were not composed in the Doric dialect, but in that dialect which *Æolians* would understand,”

Sec. In like manner *Suidas* says ἔγραψε Δωρίδι διαλέκτῳ, but *Eustathius* upon *Od.*, λ, p. 1702, l. 3, more correctly remarks, ὡς δὲ οἱ Δωριεῖς ἔχουσιν καὶ Ἀιολικοῖς, δηλαδὲ Πίνδαρος, ἀναμειξὺν οὖτοι συνῆν, ἥτοι Δωριεῦς γράφειν καὶ

Ἀιολικῶς,—of which the best interpretation may be given in the words of *Hermann* (*de Dial. Pind.*, obs.) “Est enim *Pindari* dialectus *Epica*, sed colorem habens *Dorica*, interdum etiam *Æolica* lingua.” *Böckh* (*de Metris Pind.*, Lib. III, c. xviii,) lays down the following rules with reference to the different kinds of rhythm and melody (*Doric*, *Æolic*, *Lydian*,) in which the *Odes* of *Pindar* are composed: “*Doricorum Pindari* canticorum dictio communis fere *lyrici* carminis est: *Æolica* vero, quo major existat tumor, major poesis audacia et licentia modis numerosque apta, reconditas recipit vocabulorum formas *Doricas* *Æolicasque*, ita tamen ut pro soni metricque ratione aut alia ex causa quacunquē vulgares etiam formæ, vel in eodem cum reconditionibus carmine poni queant; *Lydia*, ut media numero sunt inter *Dorica* et *Æolica*, ita dialectum quoque mediam quodammodo retinent, hæc est vulgarem *Doricorum*, assumptis tamen passim sed rarius iis formis, quæ *Æolicis* tribuebantur.”

By his own opinion, above given, *Hermann* explains the assertion of certain old grammarians, that “*Pindar* used the common dialect,”—which

has been so signally misinterpreted by Sturzium (*Introd. in Græcos Dialectos*, p. xxxiv); the original words, however, of Gregorius Corinthius at least, hardly evince him to have understood the right doctrine, as laid down by Hermann: κοινή δὲ, ἢ πάρις, χρώμεθα καὶ ἡ ἐκχρήσασθαι Πίνδαρος, ἥτοι ἡ τῶν ὁ σμενῶσα, "the common dialect, which we all make use of, and which Pindar used, to wit, that dialect which is made up of the other four."

It is strange that Thiersch, who, in his Appendix, pp. xv, xvi, agrees with Hermann that Pindar's dialect is "*Æpic*, variously blended with old Doric and Æolic forms," and who, above, p. xiii, speaks the same language, should here confound Pindar with the Æolic writers.

P. 21. The true composition of the Greek Z (*ad* not *ds*), as here given, is proved not only by the Æolic and Doric usage, to which Payne Knight is reluctant to yield (*Analyt. Essay*, p. 32), but likewise by such forms as Ἀθήναζε, ἱεράζε, θύραζε (Ἀθήναςδε, ἱεράςδε, θύραςδε); ἔζμαι for ἰδομαι (as ἴσπμαι for ἴσμαι, ἴσχω for ἔχω, ἰνίσσω for ἰνέσω); and the testimony of ancient grammarians. It is probable that the ancient pronunciation of Z corresponded to these elements; although in later times its sound was so much softened that the Greeks are said to have prefixed it instead of Σ to the letters β and μ, as in ζῶνταί, Ζυλῖνα (see *Hemsterhus. ad Lucian.*, T. I, p. 94).

The precise date of the introduction of Z into Greece cannot be fixed. It appears on a very ancient votive helmet dedicated to Olympic Jove, which was found in the river Alpheus, and is certainly anterior to the other double consonants.

P. 22. The semicircular form of sigma, C, does not appear on any marble prior to the time of Euclid, B.C. 403, nor (as Mr. Rose believes) on any coin more ancient than B.C. 300. Æschryon, a Greek poet quoted by Tzetzes, and described very loosely as *vetustus scriptor* by Rubnke in his notes on Longinus, alludes to this form in the line: Μῆνι τὸ καλὸν ὀφραῦ νῖον Σίγμα. If this be Æschryon the Samian, twice cited by Athenæus (L. VII, p. 296, and L. VIII, p. 335), the date of that poet will agree with the negative testimony of the marbles as to the date of the C. For, in his choliambics, quoted by Athenæus, in L. VIII, he mentions the Athenian sophist, Polycrates, who, according to Pausanias L. VI, 17, was contemporary with Jason of Phœæ, slain B.C. 370. The date of the other Æschryon, of Mitylene, will equally agree with the conclusion to be drawn from the marbles; for he was the friend of Aristotle, and accompanied Alexander on his Asiatic expedition, B.C. 334—C, as an ancient shape of Gamma, is found on many coins of gree

antiquity, on a vase discovered in the neighbourhood of Corinth (*Vas Dodwellianum*), and in the oldest Latin alphabets.

The *Epsilon* is supposed by many to have been so named (*smooth E*,) in order to distinguish it from H, *originally the mark of the aspirate*, and expressed, as a vowel, likewise by E. But this name, first used by Zosimus (4, 13), seems rather to signify *single* or *short* E, in opposition to H, as the *double* or *long* E. The more ancient Greeks gave to epsilon the name of *el*, see Plato in the *Cratylus*, Vol. IV, pp. 297, 320, ed. Bekker, Lond., 1826. The passage in Athenæus (L. X, p. 453), from which Schneider (*Griechisch—Deutsches Wörterbuch*, Vol. I, p. 392,) concludes that it was called also *ε*, is properly corrected in Schweighäuser's edition.

Matthiæ, in the second German edition of his Grammar (Leipzic, 1825), supposes the names *omicron* and *omega* (*little* and *large* O) to have been given because these letters were first distinguished in writing by their different size, *ο* O, before the two cross lines were added to the omega, Ω. This supposition seems to be supported by some of the ancient monuments (see Masochi *ad tab. Herac.*, p. 124); but the names may perhaps rather have been intended to mark the difference of quantity (*short* and *long* O). The ancient Greeks called omicron *οὐ*, and omega simply *ω*, not *ο μέγα*. See Plato in the *Cratylus*, p. 299 (§ XCIII): the passage in p. 313 (§ CVII), where *ο μικρόν* and *ω μέγα* once stood, has been rectified by Heindorf.—The true origin of the name *upsilon* is given in the text, p. 24, § 5.

P. 22, § 2. The use of *ς* in compound words was introduced by Wolf (*Præf. ad Odys.*, α, 1794, p. viii), after the precedent of Henry Stephens: e. g. *εἰσφέρειν*, *δυσμενής*, *προσέλθων*. But the objections to this mode of writing are manifold. It has no authority of ancient writers, grammarians, or manuscripts, in its favour: it causes a difficulty in the case of those compounds, in which *Σ* appears to be inserted merely for the sake of sound, such as *Διόσδοτος*, *σολίσταλος*, *ἀμφισπῆται*: and it contravenes the spirit of the ancients. For the ancients, more prone to associate different ideas in obedience to the laws of feeling, than to distinguish them by the act of the understanding, threw together those parts of expression which we are accustomed to keep separate,—a tendency which displays itself in the constant use of *attraction*, the complication of words in a sentence, the division of syllables, and the alteration of final consonants, by which different words are blended into one, as *τελλογον* for *τὸν λόγον*, &c. Hence it is probable that, even had they known, or observed in writing, the

difference between ϵ and ϵ , the Greeks would rather have written $\epsilon\kappa\alpha\iota$, $\epsilon\sigma\phi\epsilon\rho\acute{\iota}\nu$, &c., than $\epsilon\kappa\alpha\iota\epsilon$, $\epsilon\sigma\phi\epsilon\rho\acute{\iota}\nu$, and the like. For these reasons *Matthiæ* in the second edition of his *Grammatica*, has preferred the use of ϵ in the middle of compound as well as of other words.

P. 23, note *. This reason for the epithet *velutrynæ*, as applied to the Grecian letters, will not receive the universal assent of scholars. The disputes, not only upon the origin of alphabetic characters, but likewise on the minor question of their introduction into Greece, are interminable. In the opinion of many, the old Pelagic inhabitants of that country were in possession of an alphabet before the arrival of Cadmus. Mr. Paps Knight's reason for believing so is, "that the first piratical settlers, who brought letters from Greece into Italy, brought an alphabet much less perfect, and therefore probably more ancient, than the Cadmean. That of the Eubœian tablet contains only twelve single letters, unless the Van is to be reckoned distinct from the U, with which Gori joins it, as being the aspirated U. These are probably the original Pelagian letters, at first brought into Italy; for, without admitting the conjecture of Gori, that this inscription was engraved two generations before the Trojan war, we may safely allow it to be more ancient than any other written monument now extant." (*Analytical Essay on the Greek Alphabet*, p. 120.)

The other recent and most accessible authorities, whom it may be amusing to consult, are *Jamieson's Hermes Scythicus*, p. 60; *Murray's History of the European Languages*, Vol. II, p. 392; *Anthon's edition of Lemprière's Classical Dictionary*, article *Pelasgi*; *Lurcher's Note on Herod.*, L. V, 58, &c.

Since, however, the Greek alphabet, as known to us, agrees so nearly in the names, the order, and the oldest shapes of its letters (*see the Table of Alphabets by Ogerius in Steph. Thes.*, Vol. I, p. 118, ed. Valpy,) with the Phœnician, as to be manifestly one and the same, what became of the primitive Pelagic characters, if such ever really existed? Either the Phœnician letters were so superior in point of excellence that they supplanted the old Pelagic,—a very probable conjecture with regard to an age in which writing was so little practised,—or the alphabet of Cadmus and that of the Pelagi were originally identical; in which case, how could the tradition, that the Phœnicians first introduced letters into Greece, arise, or be admitted as true by Grecian authors?

Some German scholars attempt to explain the tradition respecting Cadmus by supposing that he merely introduced into Greece more suitable and convenient materials for writing, and especially the use of the

palm leaf, whence γράμματα Φοινίκην, *letters traced upon the palm-leaf*, not “*Phœnician letters*,”—a solution of the difficulty which is too ludicrous to merit confutation.

It seems, on the whole, most reasonable to adhere to the opinion of the earliest writers on this subject, which will be found to support that of the author of this Grammar. The ancient authorities cited by those who believe in a Pelægic alphabet are generally Diodorus Siculus, L. V, 57, 74, Pausanias, L. I, 43, and Eustathius: but on the other side of the question we have the authority of much earlier writers,—Herodotus, and the still older Dionysius of Miletus, the contemporary of Hecataeus, who flourished about 550 B.C., and whose words are quoted by Diodorus Siculus in L. III, c. 66. The passages in which these authors allude to the subject are subjoined on account both of their own weight, and of the erroneous interpretations which have been sometimes given of them. Herodotus, in L. V, c. 58, writes as follows: Οἱ δὲ Φοίνικες οὗτοι αἱ σὺν Κἀδάμῳ ἀπικέμενοι, τῶν ἦσαν αἱ Γεφυραῖοι, ἄλλα τι πολλὰ, εἰκάζαντες ταύτην τὴν χώραν, ἐσθγαγοῦν διδασκάλους εἰς τὴν Ἑλλάδα, καὶ δὴ καὶ γράμματα, οὐκ ἔδοντα πρὶν Ἑλλῆσι, ὡς ἡμοὶ δοκεῖν· πρῶτα μὲν τοῖσι καὶ ἅπαντες χρέωνται Φοινίκας· μετὰ δὲ, χρόνου προβαίνοντος, ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων. Περιόικον δὲ σφίσι τὰ πολλὰ τῶν χώρων· τοῦτοι τὸν χρόνον Ἑλλήνων Ἴωνες· οἱ παραλαβόντες διδασχὴν παρὰ τῶν Φοινίκων τὰ γράμματα, μεταρρυθμίσαντες σφῶσι ὀλίγα, ἔχοντες· χρεώμενοι δὲ ἰφάτισαν, ὥσπερ καὶ τὸ δίκαιον ἔφερε, ἐσθαγαγόντων Φοινίκων εἰς τὴν Ἑλλάδα, Φοινικήσια καλεῖσθαι. “Now these Phœnicians who accompanied Cadmus, and of whose number the Gephyreans made a part, upon their settlement in this country introduced into Greece many other branches of knowledge, and among them also *letters*”—(Larcher’s *des lettres* for *les lettres* is quite in contradiction to the context)—“which were, in my opinion, previously unknown to the Greeks. And at first they used the same as all the Phœnicians: but, in process of time, they changed, together with the language, likewise the *fashion*” (or *figure*, see Aristot. de Mirabil., p. 1165, A, not “*the sound of the rhythm*,” as Dr. Jamieson translates the word ῥυθμὸν) “of the letters. The greater part of the surrounding territory was at that time occupied by Ionian Greeks, who adopted, with a change of form in a few instances, these letters communicated by the lessons of their Phœnician instructors; and they gave them the denomination of Phœnician, as was indeed just, since the Phœnicians brought them into Greece.”—Diodorus quotes Dionysius of Miletus to the following effect: φησὶ ταῦνται παρ’ Ἑλλῆσι πρῶτον εὑρετὴν γενέσθαι Λίδην ῥυθμῶν καὶ μέλους· ἔτι δὲ, Κἀδάμου κομίσαντος, ἐκ Φοινίκης

τὰ καλούμενα γράμματα πρῶτον εἰς τὴν Ἑλληνικὴν μεταβῆναι δόξαν, καὶ τὰς προσηγορίας ἐπ' αὐτῇ τάξαι, καὶ τοὺς χαρακτῆρας διατυπῶσαι· κατὰ μὲν οὖν τὰ γράμματα Φοινίκια κληθῆναι, διὰ τὸ παρὰ τοὺς Ἕλληνας ἐκ Φοινίκων μετανεχθῆναι· ἰδίᾳ δὲ τῶν Πελασγῶν πρῶτον χρησαμένους τοῖς μετατεθείαις χαρακτῆρσι, Πελασγικά προσαγορευθῆναι.

"He (*the Milesian Dionysius*) alleges, that among the Greeks *Linus* was the discoverer of rhythm and of melody: and that the same *Linus*, after *Cadmus* had brought *letters* from *Phœnicia*, was the first who transferred them to the Greek mode of speech, and gave to each its name and character. Hence these letters were in *common* called *Phœnician*, because they were brought from *Phœnicia* to *Greece*, but they had also the *private* name (*among the Pelasgians themselves?*) of *Pelasgic*, because the *Pelasgians* were the first to use the transferred characters."

P. 24. Υ , as a vowel, ranked in the alphabet after all the letters which are not of Greek invention; but it cannot be said of the *Vau*, as a consonant, that it was *placed at the end*, since it certainly once occupied the sixth place of the Greek, as of the Latin alphabet, being nothing else than the *Baÿ*, or *digamma*, treated of in § XIX. See also p. 27.

P. 26. The Peloponnesian war was concluded by the surrender of Athens to *Lyssander*, in the month *Munychion* of the archon *Alexias*, that is in the spring of the year B.C. 404; the archonship of *Pythodorus* intervened between this event and the archonship of *Euclides*, who thus was archon in the *second* year, by Athenian reckoning, after the end of the war.

P. 26, note. For an account of this inscription the reader may refer to the work of Mr. *Rose*, entitled "*Inscriptiones Græcæ Vetustissimæ*," p. 145, a most elegant and useful introduction to the study of a curious branch of classic knowledge.

That the letters H (as a vowel), Ψ , and Ω , though not admitted into the public acts and monuments of Athens before the archonship of *Euclides*, were well known among the Athenians, in private use, before that period, is demonstrated by the description of H , as the second letter of the name of *Θησύς*, given by *Euripides* in a fragment of the tragedy so named, and of Ψ and Ω , given by *Callias*, an Athenian comic poet, in his *γραμματικὴ τραγῳδία*, about B.C. 432. *Euripides* died B.C. 406, three years before *Euclides*, and his *Thæseus* was probably composed long before his death, certainly before B.C. 422, since it is alluded to in the *Wasps* of *Aristophanes*, of which the date is B.C. 422. Of Ξ , likewise, *Thiersch* observes, in his dissertation on the *Potidean* inscription

Act. Philol. Monac., T. II, p. 399), “ac vetus tessera hospitalis Musei Borgiani, (the *Petilian inscription*,) quam explicuit Heerenius in *Bibl. Ser alten Lit. Fasc. V, p. 1*, habet ΑΡΜΟΝΙΑΔΑΜΟΣ et ΠΡΟΞΕΝΟΙ nexta ΔΙΑΟΤΙ, ΜΙΝΚΟΝ, ΕΠΙΚΟΡΟΣ, non Ω, ΟΥ, sed Ζ.

P. 27. See above, § XI, 4. Baũ is merely the Greek mode of expressing the name *Vau*.

P. 27, l. 10. The form C, as a mark of the digamma, is found on old Italian monuments, but F alone on the ancient monuments of Greece itself. See *Rose Prolegg.*, p. xxx.

P. 27, obs. 2. The double letters ξ and ψ are written ΧΞ and ΦΦ in almost all inscriptions down to the archonship of Euclides. In the Amyclæan and Nanian inscriptions alone does ΚΞ * appear in the place of ΧΞ. Of the spuriousness of the former of these there can be no doubt, but the authenticity of the latter (though disputed by Rose,) is maintained by Payne Knight, by Böckh, and by the author of this Grammar. See p. 25.—These *old Attic* letters, in contradistinction to the whole 24 under the appellation of *Ionic* (so called for the reason stated § XII, 9), are certainly those to which both Harpocraton, whose words are quite explicit, and Hesychius (in v. Ἀρχαῖα γράμματα) make allusion; so that Larcher has no right, notwithstanding the epithet *ιερώνυμα*, to treat the testimony of the latter as favourable to the notion of a *Pelægic* alphabet. An expression in the speech *κατὰ Νεαίρας* (printed among the works of Demosthenes, though the most distinguished scholars deny its authenticity) is explained by Harpocraton on the same principle. Ancient monuments yield no grounds for restricting the old Attic alphabet, as opposed to the Ionic, to sixteen characters, although most scholars confine it to this number.

P. 28. *Scarabeus, beetle*, is the name given to those stones, of which the convex part represents the insect, so called, engraved in relief. On the stone here alluded to the names of Tydeus, Polynices, Amphiaræus, are written from right to left, those of Adrastus and Parthenopæus, from left to right.

P. 29, note. It should be observed that this stone is a work of Etruscan art, and is proved, by the design as well as the inscription, to be of great antiquity. The forms of the letters are more closely allied to the

* Böckh conceives that he has also traced ΠΞ for Ψ in an Argive inscription (*Inscr. Græc.*, Vol. I, p. 36), and accounts for it as an Æolism, according to the assertion of the ancient grammarians that *xs* for ξ, and *sv* for ψ, are Æolic.

earliest Greek characters, than those of any other Etruscan monument. See *Geri dia. dell' alf. Etr.*, pref., p. cxxxii.

P. 29. "Græci, secus atque hodie in plerisque linguis fieri videntur, in scribendo *literarum vim, quam vocabulorum scripturam, constantius servare maluerunt.*" Hermann *de emendanda ratione Græcæ grammaticæ*, p. 6.

P. 31. *Δίσιλος* is certainly the old form of *δῖλος* (II., x, 466) as *χῖος* was contracted to *χῆος*, *Δι* to *Δί*, *μήτι* to *μήτι* (II., ψ, 315, &c.), but that the Greeks ever used, in writing, "to express the power of η, or as far as, as asserted by Matakis after Villoison and Fischer, is not true. Of the Amyclæan inscriptions, cited by Villoison in support of this opinion, the authority is null; and the scholiasts on Dionysius Thrax, likewise quoted by him, merely assert that a long vowel is equal in power to two short, and that two short may be contracted into one long, or vice versa, not that the characters were thus interchangeable.

P. 32. The comparison of the Greek dialects with one another will likewise aid in ascertaining the ancient sounds of letters. See Hermann, *ut supra*, p. 6.

P. 32. § 2. The sound of the German *ue* or *ü* resembles that of the French *û* in *Vûe*, or of the Scotch *ui* in *puir*; as, a *puir* body.

The Bæotians, and the Æolians generally, expressed the sound of *υ* by *ου*, not only in words in which that letter is long, as *φούρα* for *φύρα*, *κῆμα* for *κῆμα*, but even where it is short, as *λγούρος* for *λγυρός*, *δυγάρης* for *δυγάρης*, *κῶντες* for *κῶντες*. See Kœnius ad *Gregor. Corinth.*, p. 179, Schol. Hephæst., p. 62, and Priscian, Lib. I, p. 554.

The whole of the rules for pronunciation given by Dionysius of Halicarnassus (*περὶ αὐθόσως*, p. 14) are well worthy of attention, and, together with other proofs, strongly support the propriety of the Scotch method of pronouncing the Greek vowels. To this method even Mr. Payne Knight, no ardent admirer of Scottish scholarship, pays a passing compliment. *Analytical Essay*, p. 21.

With regard to the word cited in p. 34, from Plautus, in reference to the pronunciation of η, it may be observed that *līro* for *λῆρο* might be used by the Roman poet from the analogy of the Latin *delīria*, and therefore furnishes no decisive evidence.

P. 36. Concerning the nature and pronunciation of this diphthong compare with what is said here, and below, p. 40, the testimony of Herodian, *περὶ ἡμαρ.* λξ. § XVII, ἔτι ἀμαρτάνουσιν οἱ διαμαρτάνοντες τὸ μένμα ἰὺς, ὡς τρισύλλατον, καὶ αἰθῦα, ὡς τετρασύλλατον· οἱ γὰρ ἀμφοτέρω συναρτῶν

ἄγω ταύτην, ὅτι τὸ ι μετὰ τοῦ υ ταυτόμενον οὐδέποτε διαρίζεται· οὐδὲ χωρίζεται
 — αὖ ἰαυτό, ἀλλὰ τῷ υ συνεκφυλάττειται, καὶ γίνονται μία δίφθογγος ἡ ι υ· οἰκοῦν
 αἶθνα μὲν τρισύλλαβον, καὶ ἄρπυια, μυῖα δὲ καὶ υἱὸς δισύλλαβον.

— P. 37. Even Hermann (*de emend. lat. Græc. Gram.*, p. 51), though he accedes to the Reuchlinian pronunciation of *αι*, similar to that of the Latin *æ*, “ut media sit inter *a* et *e*,” admits that there are some words in which the diphthong should be more fully pronounced, with the sound of each letter audibly expressed, to wit those words in which *αι* has arisen by contraction from *αῑ*, as *δαῖξω*, *Æschyl. Agam.*, 216, *δεδαυγμένοι*, *Pind. Pyth.*, VIII, 125, *αἶστος*, *Æschyl. Eumen.*, 552, from *δαῖξω*, *δεδαῖγμένοι*, *αἶστος*. But since *αι* was confessedly thus pronounced in some words, it seems a safe conclusion that the *original* pronunciation of it in all words was, as Thiersch asserts, the same. It may be observed that Eustathius affirms that the Bæotians pronounced, in the part. pres. pass. *λεγόμενη*, *ποιούμενη*, for *λεγόμεναι*, *ποιούμεναι*. Undoubtedly he means thereby to mark the deviation of the Bæotian from the common pronunciation, so that, in the latter, the sound of *αι* must have once been distinct from the sound of *η*, which approaches that of *æ*.

P. 38. The transition from the open to the shut sound in *αι* as well as *αῑ* should be marked with reference to its pronunciation; as in *ἔρῑ*, *ἔρι*, *Ἀρεῖδας* (Doric), *Ἀρεΐδης*.

The similarity of the sound of *αῑ* to that of the German *au* in *Auge* is rendered probable by the use of it in Aristophanes to imitate the barking of a dog: ΚΥΩΝ. αὖ αὖ. *Vesp.*, v. 903.

P. 39. The confusion of *λοιμός* with *λιμός* might arise from the similarity of the words in other respects rather than from an identity of sound in *ο* and *ι*. Had *ο* been originally pronounced like *ι*, these two words could not have been distinguished, as long at least as poems were not written, in the verse of Hesiod, *λιμὸν ὁμοῦ καὶ λοιμὸν*· π. ε. λ., *ἔργ.* 241.

P. 40. There is no certain ground for affirming that *ου* was ever pronounced *separately*, and the author himself affirms (p. 37), that the *puncta diacrescos* have no place over the *υ* of this combination. The substitution of *Θῶμα* for *Θωῦμα*, &c., seems to prove that the sound of the *υ* was never very distinct. The same must be said of the *υ* in *ηυ* (see above, p. 36), the *metrical* power of which diphthong likewise, even in the earliest poems, points out the *singleness* of its original sound.

P. 42. In the specimens of pronunciation here given the, *i* must have the force of the English *e*, and so on, according to the foregoing remarks.

A singular piece of legislation on this subject is alluded to by Payne

Knight, *Analyt. Essay*, p. 20, where he mentions "an edict, published in the year 1542, by Stephen Gardener, Bishop of Winchester, and Chancellor of the University of Cambridge, strictly commanding that the mode of pronunciation established by the modern Greeks should be continued."

P. 54. The quantity of the final syllable of *τάλας*, for which Maltby adduces no authority, is fixed (in spite of Theocrit, 2, 4, where Græc reads *πίλας*, and some mss. give *τάλαν*) * by Soph. *Trach.*, 993, ed. Herm.

"Ἦν μὴ ποτ' ἐγὼ προσιδεῖν ὁ τάλας

"Ὀφελον ὄσσους, κ. τ. λ.

The last syllable of *μίλας*, however, is marked by Maltby as *short* (*Prosodia*, cap. 2, *Lex. Græco-Prosod.*, p. 57, ed. 2da). There is no line in the *Odyssee*, (in the *Iliad* *Μίλας* occurs only as a proper name,) in the *Hymns*, or in the poems of Hesiod, which decides the quantity, since the last syllable, in all the instances, which these supply, may be lengthened either by position or *cæsure*. Many of the other Greek poets yield nothing decisive, but in Aristoph. *Acharn.*, 302, ed. Bek, we find

Ὅϊον αὖ *μίλας* ἐφ' ὑμῶν θυμάλας ἐπέζουσιν,

which convicts Maltby of an error, followed by me in the "System of Greek Prosody" attached to the "Exercises in Homeric and Attic Greek," p. 324. The long quantity of these final syllables agrees with the analogy of the *Æolic* dialect, which has *μίλαις* and *τάλαις* for *μίλας*, *τάλας*, just as it has *αις* in the partic. 1st aor. act. for *ᾱς*, lengthened as proceeding from *αις*.

P. 57. In the division of *compound* words regard must be paid to the elements out of which they are compounded: *συν-ει-δέχομαι*, *ἐξ-ῆλθεν*, *προσ-τίθημι*, &c. But when, in the composition, the last vowel of the first word is omitted, on account of a vowel following, the last remaining consonant is annexed to the following syllable: *πα-ρί-χω*, *ἀ-φες-μή*, *ἰ-μαν-τόν*. (See Matth. *Gram.*, § LVII, 2.) As far as *pronunciation* is concerned, this takes place independently of composition, when the last vowel of the first word is omitted, on account of a vowel following: *ἰ-π'* "Ἴλιον, *ἀ-φ'* οὐδ, not *ἰπ'*-"Ἴλιον, *ἀφ'*-οὐδ. For the apostrophus contracts two words, (not vowels, as Blomfield renders it), into one. *Porphyr. ap. Villois. anecd.*, II, 115, cf. *Theodos. Gr.*, p. 62, 32.

* And where also the Doric license, which shortens even *αις* of the acc. plur. in the 1st decl., may account for the abbreviation.

P. 62, note *. The passage in the *Odyssee*, from which this example is taken (*the Song of Demodocus*), is probably spurious, see Payne Knight *ad loc.*, and Bernhardt Thiersch *Urgestalt der Odyssee*, p. 63: but in *Od.*, τ, 114, we find the same verb: ἰξ σὺνυσίνης ἀπετάει δὲ λαὸν ἐκ' αὐτοῦ.

P. 63. In the *observation* the author properly remarks, that this *ν* is not found in the deictic pronouns αὐτός, &c. He contradicts himself afterwards, in § LXXXII, 6, p. 165; but the opinion here expressed is the true one, although for the adverb, αὐτός, Heindorf has twice admitted αὐρών, from mss., into the *Gorgias* of Plato.

P. 63, § 6, obs. 3. It seems more probable that the *κ* belonged originally to the word *ὠκ*, and was dropped before a consonant, than the reverse. Compare *vac*, the root of the Latin *vac-vus*, empty, and see also Jamieson's *Hermes Scythicus*, p. 142. On the other hand, however, the omission of the *κ*, even when followed by a vowel, before a stop, proves that *ὠ* was considered by the Greeks themselves as the original form.

P. 65. This remark supposes the *α* of *τιμᾶν*, if uncontracted, to be *short*, a point not decided in the practice of the Greek poets.

P. 69. "Accedit synalæphe ρφ' *ῥαῦρ*', retenta tamen litera *i* contra receptam hodie regulam, quæ in *Æolismo* haud dubie non obtinebat." Böckhius, *Inscriptt. Græcæ, Pars I*, p. 31.

P. 71, l. 5. This marble was brought to Italy, and placed in the *Nanian* collection, in the year 1755. A strong argument in favour of its authenticity is, that the letters were at first read with extreme difficulty, and, by some of the Italian critics, in a manner most ludicrously erroneous. The mode of cutting the fluted channels indicates a high antiquity, and the age of Solon is the probable epoch to which the inscription may be referred.

The letters run from left to right, and from the top, or more slender extremity, to the bottom of the column. The *Γ* retains the old position, as when the Greeks wrote from right to left. Among the ancient forms of the characters we may likewise notice the *Iota*, similar to that in the *Petilian* tablet, on a coin of the *Gortynians*, and on some of *Magna Græcia*, and strongly resembling the present *Jod* of the *Hebrews*, and that *Samaritan* and *Phœnician* form of the same letter which *Swinton* (*Inscriptt. Cit. Oxon*, 1750, 4,) has adduced. On the characters *KZ*, *ΠH*, *KH*, see above, p. 9, and in the *Grammar*, pp. 25, 27: the antiquity of the duplication of *Ξ* in such words as *ἐπίλεισσι* appears from the second verse.

P. 71, l. 15. Böckh reads γέρων, i. e. γέρων, as the Doric form of γέρων, (Melos having been colonized by Dorians about 700 years before the Peloponnesian war,) and translates it by "*sculpendo*," as applied to the pillar, or, as he adds, "*siquis malit statuam impositam fuisse, certe picta statua fuerit: ut vis verbi γέρων ad pingendi pertineat operam, qua perficitur statua.*" Some consider γέρων as Τέρων, a proper name. Corsinus, who reads γέρων, supposes *Silanus* to be meant.

P. 71, l. 17. Böckh, differing from Thiersch in the reading of the last word, and in the interpretation of some others, renders the whole distich thus: *Jove gnato (Apollo), ab Epheanto accipe hocce sine representatione elaboratum donarium (δῶγμα): tibi enim supplicans hoc perfeci sculpendo.* The meaning given by Thiersch to ἐπιυχόμενος would rather require ἐξέμενος.

P. 71, l. 26. The exact dimensions are—length, 4 feet 7 inches; circumference at the base, 2 feet 9 inches,—at the top, 2 feet 4 inches. The number of the flutings is sixteen.

P. 73. This celebrated relic of antiquity was found at Olympia, where it appears to have been originally placed. The inscription is cut upon a plate of bronze, somewhat larger than the copy given in the text. The language is Æolic, (see Strabo, L. VIII, init.,) which accounts for the various archaisms, and for the omission of the aspirate, which omission Thiersch should have marked in the words ἀ (not ἀ), and ἱαρόν (not ἱαρόν). The date is fixed by Böckh, with great probability, between the 40th and 60th Olympiads. It will be observed that the article is employed according to the *post-Homeric* usage.

In the many papers written upon this inscription, various modes of reading or explaining some of the words have been proposed. The chief variations from Thiersch's method are the following: in line 1, for Εὐφασίως, 'Ερφασίως ('Ηρφασίως), i. e. 'Ηρανῖα (see Gell in the *Class. Journ.*, xxiv, 402), the people of Heræa, a town close on the frontier of Elis, which frequently disputed its possession with Arcadia, whereas the Arcadian Eua, near the province of Argolis, was a more remote and insignificant place. In line 3, Böckh explains ΤΟΙ as the *nominative neuter sing.* τοί, an Æolism equivalent to the Attic τοῖς or τοῖ,*

* There is, however, no authority for this Æolism, nor for τοί in l. 8, as equivalent to the Attic τοῖς or τοῖ: on the other hand the meaning given by Thiersch, "*let it commence—to commence*," applied to the

and translates "*initium autem sit hic ipse annus.*" In l. 7, Böckh explains ΤΑ ΓΡΑΦΕΑ ΤΑΙ (τὰ γράφεια ταί) by τὰ γράμματα τάδε (γράφεια ἀπὸ τὸ γράφειν, the same as τὸ γράμμα), "*nunc non de fœderis, sed de tabula læsione dicitur;—siquis autem scriptum hoc violaverit.*" In line 29, for ἐν ἑπιάρῳ (i. e. ἐν τῷ ἑπιάρῳ, where, however, the Æolic dialect will perhaps admit the elision of the ψ), he reads ἐν' for ἐνι, —αἱρετὶς ἑίρεως ἰσθμὶ ἐπὶ τὴν αἵρεσιν αἱρετὶς δῆμος ἐν', ἐπιάρῳ καὶ ἐπὶ τὴν αἵρεσιν, κ. τ. λ.

On the word λατρεύμενοι, in l. 7, Böckh remarks, "*manifesto λατρεύμενοι pertinet ad τάλαντον. Λατρεία est venerationem et officium præstare, etiam donis et sacrificiis numini: hinc est de multa Jovi pendenda, si altera civitas cum altera consilia vel res gestas non communicasset. Pro eo est assumptum, λατρεύμενοι.*" This remark will agree with the version of Thiersch. On δῆμος, in l. 9, he observes, "*δῆμος igitur intellige pagum.*" The use of παρ, i. e. παρὰ, in l. 4, for παρὶ, is remarkable.

I subjoin the translation by Böckh, which may be compared with that given in the text: "*Pactum Eleis et Hercænsibus. Societas sit centum annos: eam autem incipiat hic ipse: siquid vero opus sit vel dicto vel facto, conjuncti sint inter se et cetera et de bello: sin non convincti sint, talentum argenti pendant Jovi Olympio violato donandum. At siquis literas hæc lædat, sive civis socialis sive magistratus sive pagus est, multa sacra tenetor hic scripta.*"

P. 76, l. 3. The Sigeon marble is 8 feet 7 digits high, 1 foot 6 digits broad, and above 10 digits thick; the letters of the inscription are in many places nearly obliterated; of which Mr. Rose thus assigns the cause: "*qui enim febri laborabant, presbyterorum jussu super lapidem nostrum sese projicere et volutari solebant, spe mali e demonum crudelitate orti levandi.*"

According to Böckh and Rose, who agree with Dawes (see above, p. 68, note **), the language of the lower inscription is Attic (thus Ἐμμοκράτους, πάγῳ, κρατῆρα, &c.); that of the upper is Ionic (thus τοῦγε μοκράτους for Δούμοκράτους, κρατῆρα, ὑπακρητήριον, Πρυτανήϊον).

This monument is often ascribed to the age of Solon, but Böckh, upon good grounds, contends for a much lower date,—about the epoch

treaty, seems to require the middle voice of the verb, whereas Böckh's translation, "*let this year begin it, i. e. begin the league,*" agrees with the true signification of the active voice of ἀρχω—"let this year begin it, and let those which follow keep it up."

of Alexander the Great, or still later, when the Attic had become the prevalent dialect. He imputes the mode of writing (*Βαυτογραφία*), and the other archaisms observable in both the inscriptions, to an *affectation of antiquity* in the person who set it up. This person he considers to have been Phanodicius himself, and that both inscriptions were cut at the same time—the lower one in the Attic language and letters, for the Sigeans (see Herod., V, 65, 94), and as the predominant dialect, the upper in Ionic, as the dialect of Proconnesus, to which place he belonged. The word *Στυνῦσι*, in l. 6, appears to Böckh to be a mere mistake of the cutter for *Στυνῦσι*, as also *ἐπείσω* (which, if not a mistake, would be Boeotian,) for *ἐπείσω* or *ἐπείσω*. The words in line 8, which Thiersch read *μελεδαίνω ἰῶ*, Böckh, after Porson, reads *μελεδαίνω με, ὦ Στυγῆς* (Attic vocative), and explains, "hic rursum imago ipsa loquitur, sed ita, qui homo sit: *siquid mihi acciderit, μελεδαίνω με, curetis me, O Sigeans*." In l. 10, the same critic denies that *Αἰσωρος* (*Αἰσωρος*) can stand for *Αἰσωρος* (see above, p. 68, § 4, obs. 2), "in nulla enim hujusmodi inscriptione *nomini artificis articulus præfigitur*: itaque pro *Æsopo* arbitror *Hæesopum* esse sine articulo, ut multa nomina asperum modo omittunt modo assumunt."

See *Inscriptt. Græcæ*, Vol. I, p. 15, and likewise the *Addenda*, in which Böckh ably defends himself against the remarks of Hermann.

P. 76. On this circumstance Böckh remarks: "literæ sunt *συντάχθαι* dispositæ, non alia de causa, quam quod hæc ratio elegantissima est; nec verum est omnia Atheniensium acta publica ante Christum natum *συντάχθαι* scripta esse."

The marble was found on the plain of the Academy near the Ceramicus: "in Ceramico *καλλίστῳ προαστείῳ* scilicet *τῆς πόλεως* omnes qui in bello ceciderant, præter Marathone occisos, id quod diserta testatur Thucydides, et omnibus notum, *δημοσίῳ σήματι* sepeliri solebant." * One hundred and fifty Athenians, with their commander Callias, fell in the first battle fought under the walls of Potidea (Thucyd., I, 62), about six months before the breaking out of the Peloponnesian war, B.C., 432 (*a date which coincides with Ol.*, 87, 1, not 86, 4, see Clinton's *Fasti Hellenici*).

Böckh's copy supplies, chiefly from the *Class. Journ.*, XIV, 185, a few

* Rose *Inscriptt. Græcæ Vetustissimæ*, p. 114. See the same work, in the Appendix, p. 370, for an elegant dissertation on the Potidean inscription, by the author of this Grammar.

characters in addition to those given by Thiersch. The first four verses have been differently filled up by scholars, but of course merely from conjecture.

P. 80. Both mss. and editions vary as to the imposition of this accent, see Heyne *ad Il.*, α, 9. Hermann, who gives to such words the name of *proclitics*, "quia accentum non in præcedente, sed in sequente vocabulo deponunt," and who thus properly accounts for their recovery of accent, when placed *after* the words with which they are constructed, "*quia jam cum ad sequentia transmittere nequeunt*," gives, upon this principle, the accent to ᾱ, ῥ, ω, αῖ, when used pronominally. *De Emend. Rat. Gram. Græc.*, p. 110. It should be marked that ὧς, with the meaning of *thus*, takes the accent.

Observe, likewise, with reference to p. 82, § 5, that the so called *Attic* genitives νῶ, λῶ, &c., from νῶς, λῶς, retain the acute accent (see p. 108, *obs.*), and add to πῶλεως, ἀνώγειω, &c., in p. 83, the *Ionic* genitives in ῶ, such as δεσπότηῶ, νηνίῶ.

P. 85. The words ὀμήλιξ, κατήλιψ, as the author here gives them, are examples of the *middle accent*, not of the *fore accent*. But their true accentuation is ὀμῆλιξ, κατῆλιψ (*on the latter word see Thiersch himself*, p. 117, § LVII, 1), which will make them examples of the *fore accent*.

To the list of enclitic particles add ὅην. Some of the ancient grammarians consider the accusative αὐτόν, when it signifies simply *eum*, not *ipsum* or *solum*, an enclitic. Hermann (*de Emend. Gram. Gr.*, p. 83,) would make all the oblique cases of this pronoun, when their meaning is not emphatic, also enclitics; but, for at least a modification of this opinion, see his *Opuscula*, Vol. I, p. 330, *Lipsiæ*, 1827.

The author says nothing of *anastrophe*. By this is meant that, when a preposition stands after the word which is governed by it, the accent of the preposition is thrown back from the last to the penultimate syllable: ἴλος πάτα, Θεοῦ πάρα, &c.,—"accentum in priorem syllabam retrahunt, quo ipsa pronuntiatio ostendat, ad quodnam referendæ vocabulum sint" (Hermann, *ut supra*, p. 102). This should be observed likewise when the prepositions stand as adverbs, either with or without an ellipse of the verb—in the former of which cases they are erroneously said to stand *as verbs*—since in this usage nothing *follows* for them to govern. The grammarians except from the operation of *anastrophe* the prepositions ἀνά and διά, and also those instances in which a word, e. g. δέ, stands between its case and the preposition, thus τῷ δ' ἐπὶ Τυδείδῃ, but without good grounds for the exception. When the preposition stands between a

substantive and the adjective belonging to it, anastrophe naturally finds place only when the substantive *precedes*, not when the adjective does so; since the substantive alone is governed by the preposition, the adjective merely agrees in case with the substantive.

P. 86. Montfaucon, in his *Palæographia*, affirms that there is no appearance of accentual marks in MSS. earlier than the *seventh* century. It is evident, however, as Foster (*Essay on Accent and Quantity*, p. 108,) has inferred from a number of proofs, that many copies of the ancient authors, after the time of the Alexandrian Aristophanes, exhibited these marks. But, though the Greek *accent* is alluded to by Plato in the *Cratylus*, as well as by Aristotle, the very passage in the third chapter of the *Blanchi*, to which Thiersch refers, proves indisputably that the *marks* were unknown in the time of these philosophers. Indeed there was no use for such marks until the pronunciation of the Greek tongue, as well as the tongue itself, began to be corrupted by an increased intercourse with foreigners, and it became necessary, even for the sake of such foreigners, to point out, in a visible manner, the true pronunciation.

P. 89. But in the change of *αὐράς* to *ἀράς*, the *accent-syllable* is not affected—therefore the case is not similar. As to *reading Greek by accent*, which the author here recommends, I never heard it practised without a complete sacrifice of the proper emphasis, and consequently of the sense, as well as of quantity. The Greek accent consisted in the mere *elevation* or *depression* of the tone, and therefore did not interfere with quantity. But our accent consists in the *stress* of the voice, and therefore cannot be applied to a *short* syllable without altering its quantity.

P. 91. The force of the passage is injured by the hyphen, and the interpretation which it demands, in this instance. Diomedes reproaches Paris as *an archer*, *ροξότα*, “*ab usu arcus, cum heroes hasta uterentur*” (Heyne *ad loc*), and *an injurer*, or *a doer of base things*, *λωζήτης* being equivalent to *ὁ λώζας ποιών*, &c.

The marks of punctuation, as well as of accent, were invented by Aristophanes of Byzantium. Before the Alexandrian period the Greeks had no such marks. Aristophanes introduced three; the *τελεία σιγμή*, or full stop, the *μίση σιγμή*, and the *ὑποσιγμή*. The point of interrogation (;) appears first in the MSS. of the 9th and 10th centuries. In the more recent editions of Greek authors the point of admiration (!) is frequently admitted.—For some useful remarks on the subject of punctuation see the 2nd German edit. of Matthiæ’s *Grammar* (Leipsic, 1825), Vol. I, p. 132.

P. 94, obs. 1. Pyanepsion, the fourth Attic month, includes part of September as well as of October, according to that order of the months, which appears most agreeable to the ancient Greek writers.

P. 94, obs. 2. This notion of determining the gender by analogy is fanciful, and becomes, if pushed too far, absurd. For a brief exposure of the errors into which it betrayed Mr. Harris, see Tooke's *Diversions of Parley*, Part I, chap. 4.

P. 97. According to David, (*méthode pour étudier la langue Grecque moderne*,) for the nom. acc. and voc. plur. of *μουσα*, in modern Greek, stands *μουσας*, but this equally exhibits a trace of the primitive termination.

P. 101. The last syllable of *συνία* is short. See on this point, and on the whole subject of the quantity of final *a*, my *System of Greek Prosody*, p. 325.

P. 103. Also *χλόης*, an epithet of the wild boar, *χλόων*. Add the remark of Elmsley on Eur. Med., 1230, "Genitivus pluralis *κραιῶν* nihili vox est. *Dorice* autem rectius scribitur *κραιῶν* quam *κραιῶν*. *Attice* quidem genitivus pluralis adjectivorum femininus eodem accentu effertur quo masculinus, quoties iisdem literis scribitur. Dicitur, e.g. *τῶν ἄλλων γυναικῶν*, licet substantivorum, quorum nom. plur. in *αι* desinit, genitivus accentum circumflexum in ultima habeat. Femininum enim *ἄλλων* a masculino suo non magis diversum est, quam femininum *τῷ* a masculino *τῷ*. In dialecto vero Dorica aliter se res habet. Gen. plur. femininus a masculino scriptura differt, neque magis scribendum *Dorice* *τῶν ἄλλων γυναικῶν*, quia scribitur *τῶν ἄλλων ἀνδρῶν*, quam scribitur *Attice* *πάσων γυναικῶν*, quia scribitur *πάντων ἀνδρῶν*." Thus then in Attic write, *ἀγία*, *ἀγίων*; *ξίη*, *ξίων*, &c.

P. 103, § x, obs. 2. There is no reason for contracting *γῆ* from a supposed *γῆη*, rather than, with other grammarians, from a supposed *γία*. The formation of *γῆ* from *γία* may be explained on the author's own principle, § xxxvi, 2.

P. 108. Where does this genitive plural occur?

It should be observed that this form of declension, though called *Attic*, appears also in other dialects, e.g. in the Epic of Homer, and the Ionic of Herodotus.

P. 116. The contracted dual of this word is *σάλη*, not *σάλει*, in Arist. Thesm., 24, Pax 854 (ed. Bekker), and so *δύο ἰδῆ* in Plato. Böckh and Buttmann obtain *σάλει*, *ζεύγε*, from an inscription published by Chandler, where Matthiæ prefers to understand the uncontracted *σάλει*, *ζεύγε*, as

meant to be expressed. As instances of the dual in η from π , we may cite $\xi\upsilon\gamma\gamma\acute{\iota}\eta$ (not $\xi\upsilon\gamma\gamma\eta\acute{\iota}\varsigma$), Arist. Av., 368, $\pi\epsilon\pi\alpha\lambda\lambda\acute{\eta}$, Theomoph., 282. For $\phi\acute{o}\sigma\iota\varsigma$ Bekker reads $\phi\acute{o}\sigma\eta$ (Plat. Rep., γ , p. 440), while another reading is $\phi\acute{o}\sigma\upsilon$, and for $\pi\acute{o}\lambda\iota\varsigma$, both $\pi\acute{o}\lambda\eta$ and $\pi\acute{o}\lambda\iota$ are cited from the Socratic Æschines by Chæroboscus— $\sigma\tau\alpha\tau\acute{\iota}\omega\varsigma$ δὲ $\epsilon\upsilon\acute{\rho}\iota\sigma\kappa\epsilon\tau\alpha\iota$.

P. 120. In the genitive and dative *alone* of $\pi\alpha\tau\acute{\epsilon}\rho$, $\mu\acute{\eta}\tau\epsilon\rho$, but in other cases also of $\alpha\eta\eta\epsilon$, as the paradigm shows. In *Homer* we find $\theta\acute{\upsilon}\gamma\alpha\tau\epsilon\rho$, $\theta\acute{\upsilon}\gamma\alpha\tau\epsilon\rho\iota\varsigma$, $\theta\acute{\upsilon}\gamma\alpha\tau\epsilon\rho\alpha\varsigma$, see § CXCIV. $\Pi\alpha\tau\epsilon\rho\acute{\omega}\nu$ for $\pi\alpha\tau\acute{\epsilon}\rho\omega\upsilon$ is rare. The dat. plur. of $\gamma\alpha\sigma\acute{\eta}$ is either $\gamma\alpha\sigma\acute{\eta}\eta\epsilon\iota$ or $\gamma\alpha\sigma\acute{\eta}\alpha\iota$.

Of the gen. $\chi\acute{\alpha}\rho\iota\tau\omicron\varsigma$ (for $\chi\acute{\alpha}\rho\iota\delta\omicron\varsigma$), pp. 122, 125, it should be remarked that, though called by grammarians *anomalous* and *Doric*, it alone appears in all the dialects.

The genitive $\chi\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$ as well as the contracted form (pp. 114, 127,) is found in Attic Greek, e. g. in Xen. Hist. Græc., VII, 5, 24.

P. 134. $\tau\omega\acute{o}\upsilon\tau\omicron\varsigma$ and $\tau\omicron\sigma\acute{o}\upsilon\tau\omicron\varsigma$ have, in the tragic writers, generally $\tau\omega\acute{o}\upsilon\tau\omicron\upsilon$ and $\tau\omicron\sigma\acute{o}\upsilon\tau\omicron\upsilon$ in the neuter, very rarely $\tau\omega\acute{o}\upsilon\tau\omicron$ and $\tau\omicron\sigma\acute{o}\upsilon\tau\omicron$.

To the *superlatives* of only two terminations add $\delta\upsilon\sigma\tau\eta\acute{\nu}\omicron\tau\alpha\tau\omicron\varsigma$, Eur. Sup., 967, ed. Dindorf., $\pi\rho\acute{\omega}\tau\iota\sigma\tau\omicron\upsilon$ $\delta\alpha\omega\pi\acute{\eta}\eta$, H. in Cer., 157. Of the *comparative* we have an example in $\alpha\pi\omicron\rho\acute{\omega}\tau\epsilon\tau\omicron\varsigma$ ἢ $\lambda\eta\psi\iota\varsigma$, Thuc., 5, 110.

P. 145. "Αἰς and ἄγχι seem improperly placed among the *independent* adverbs. The former is probably connected with the *old* form $\alpha\acute{\iota}\rho\epsilon\tau\omicron\varsigma$, *other*, (the breathing being softened,—compare Swedish *ater* "on the other hand"), and the latter is, according to Dr. Davy's ingenious derivation, the dative of $\alpha\gamma\gamma\acute{\iota}$, *the bend of the arm*.

The adverbs in $\theta\epsilon\iota$ and $\theta\iota$ are ancient forms of the genitive and dative.

P. 150. The comparative $\alpha\lambda\chi\acute{\iota}\omega\upsilon$ is not used; $\tau\alpha\chi\acute{\iota}\omega\upsilon$ from $\tau\alpha\chi\acute{\upsilon}\varsigma$ is a *late* form.

P. 151. "Εσχάτος, if not derived, as the Etym. Mag. derives it, from $\epsilon\chi\omega$ (*extreme*, at which one *stops*), may perhaps proceed, by a transposition of letters in the root, from $\epsilon\chi\acute{\epsilon}$ (*outermost*, hence *extreme*). "Τοπίος, which the Etym. Mag. derives from $\tau\omicron\pi\acute{o}$, is taken by Schneider also from a contracted form of that preposition ($\tau\omicron\pi\acute{o}$, $\tau\omicron\pi\epsilon$, $\tau\omicron\pi$, like $\alpha\pi\acute{o}$, *abs.* The Latin *sus* in *susque*, *deque*, &c., answers to the obsolete Greek $\tau\omicron\pi$). Other etymologists refer $\tau\omicron\pi\acute{\iota}\omicron\varsigma$ to a Hebrew word signifying *to be behind hand*, *to fall away*.

P. 154. Koppa, not Sampi, comes after π , and is the mark for 90, and Sampi, not Koppa, comes after ω , and is the mark for 900. See Thiersch himself, above, p. 27, § XII, 9, obs. 1.

From the Scholiasts on Aristoph. Plutus, 277 (cf. Eccles., 683,) it

appears that at least the first ten letters of the alphabet (from Α to Κ) were occasionally used as marks of number by the Athenians. Under the Ptolemies this was the more usual method of notation, so that Aristarchus numbered the books of Homer in this manner (Α, 1; Κ, 10; Δ, 11; Ω, 24; &c.). In the time of Claudius Cæsar, the Stigma (as representative of Vau) for 6, and the Koppa for 90, were introduced, and appear upon medals and inscriptions. The Sampi for 900 is found only in mss.

Some curious remarks on the methods of notation practised by the Greek mathematicians are to be found in Matthiæ's Grammar (*2nd edition of the original*), Vol. I, p. 509.

P. 158, § 6. For the dative of this old form, *ῖν*, see below, § CCIV, 4.

Ibid. The neuter form *φρία* is found in Herodotus. Cf. Euseb. Præp. Ev., 9, 41.

P. 164. In *δυνων*, and the other forms of this word with the circumflex on the antepenult, the attached enclitic has no effect upon the accentuation.

Ibid. Some parts of the plural of *οὐδαίς* and *μηδαίς* are likewise found, e. g. *οὐδαίς*, Isocr., *περ. ἀντιδ.*, § CCC, Bekk.

P. 172. On the subject of the 2nd future active and middle, see below, p. 182, § xciv, 7. In all cases the so called second future of *these voices* is merely a contracted form of the first or real future. This form is nearly universal in liquid verbs, and very common, with the Attica, in pure verbs and verbs in ζω. In the paradigms some forms of second future are given which do not exist (e. g. *λπίτω* or *λπίῳ*, *λπίομαι*) for the sake of analogy.

P. 175. The root of *φιλίω*, compared with *φίλος*, *φιλία*, &c., is really *φιλ*, the termination (including *copula* and *subject*) is *ιω*. This is to be observed with reference to future remarks on the true constitution of the verb: but, as the basis of a mere grammatical distinction, *φιλς* may be called the root.

P. 177. See Eur. Bacch., 32, where, however, Elmsley, after Porson, reads *ψορησα*, see the remark of Elmsley on the same play, v. 686. The want of augment in this case is supposed by Matthiæ to proceed from the old orthography, which made no use of Ω.—The augment *η* from *ει* appears to be a peculiarity of the later Attic: the same may be said of *η* from *εὖ*.

It should be observed that the *temporal* augment seems to have proceeded originally from the contraction of the *syllabic*: thus, *εα* into *η*, *εε* into *η* or *υ*, &c.

Βούλομαι, imperf. *ἡζουλόμην*, should be added to the verbs which take, in Attic, a double augment.

The Epic dialect sometimes, for the sake of the verse, omits to double λ after the syllabic augment.

P. 179. 'Περὶφθαι is cited from Pindar, and $\lambda\epsilon\pi\sigma\sigma\eta\mu\acute{\epsilon}\nu\eta$ or $\lambda\epsilon\pi\sigma\sigma\eta\mu\acute{\epsilon}\nu\eta$, a c from Anacreon, by Chæroboscus.

P. 183. Because these verbs generally exhibit the original root, as well as the formation of the verb in an entire state: consequently there is, in their case, no older form, the imperfect of which can stand as the second aorist of a new form. Every Greek verb, in the 1st pers. pres. ind. act. is made up of three parts: the root, which conveys the individual meaning of the verb ($\phi\iota\lambda$, love, in $\phi\iota\lambda\acute{\epsilon}\omega$; $\tau\upsilon\kappa$ or $\tau\upsilon\kappa\tau$, strike, in $\tau\iota\gamma\eta\mu$, &c.), and the two parts of the termination, viz. ι (rarely another vowel sound), expressive of effort or existence, and ω or μ , different shapes of the first personal pronoun (thus $\phi\iota\lambda$ - ι - ω , love-do-I, or loving-am-I,—predicate, copula, subject)—more of which hereafter.* But, in mute and liquid verbs, the primitive root has generally been extended (as $\tau\upsilon\kappa\tau$ from $\tau\upsilon\kappa$, $\tau\iota\mu$ from $\tau\iota\mu$ or $\tau\alpha\mu$), or otherwise altered, so that there is an old imperfect ($\dot{\iota}\tau\upsilon\kappa\omega$, $\dot{\iota}\tau\alpha\mu\omega$), to serve as 2nd aor. of the new form. As to the second future, see above, the remark on p. 172. That which is here called (§ 5), the Attic future belongs to the class there noticed. 'Εἶω, here marked $\dot{\iota}\acute{\alpha}\omega$, is marked $\dot{\iota}\acute{\alpha}\omega$ by Maltby. The Attic poets of course contract the open forms, but before a consonant the α is always long. In Homer, however, we find $\dot{\iota}\acute{\alpha}\alpha$, that is $\dot{\iota}\acute{\alpha}\iota\iota$.

P. 188. Except in so far as the augment is thrown away; thus, from $\lambda\epsilon\lambda\epsilon\psi$, ι is dropped except in the indicative.—The mood vowel, as the author terms it, may be included with the pronominal forms, ω , $\mu\alpha\iota$, $\mu\eta\iota$, &c., under the general name of termination. See the preceding remark.

Ibid. § CI, 1. The true mood vowel for the 1st pers. indic. act. of the chief tenses is more commonly ι than ϵ .

Upon the terminations of the 1st aor. optative active it should be remarked that, instead of the forms in $\alpha\iota\mu$, &c., the Attics, after the example of the Ionians and Dorians, generally used the primitive and Æolic form $\omega\alpha$, $\omega\alpha\varsigma$, $\omega\alpha$, at least in the 2nd and 3rd persons singular and the 3rd plural. The Æolians made use of the 1st person likewise. The forms $\epsilon\omega\varsigma$, $\alpha\iota$, however, were not unknown to Homer or to the Attics. Examples occur in the Iliad and Odyssey, and also in Æschylus, Sophocles, Plato, Thucydides, &c.

* See below, p. 24.

Likewise in the passive aorists we may observe that the optative plur. is commonly in the Attic poets, and even in prose, the forms *εἴμεν, εἴτε, εἴτε*, a contraction which appears also in Homer. The uncontracted forms, however, are found, though in the third person very rarely.

P. 194. The author considers the 1st pers. dual to have its place in conjugation, though always identical with the 1st pers. plural. On the 2nd and 3rd persons dual, see below, p. 449, and, in addition to Elmsley & *Bar. Med.*, 1041, *Arist. Achar.*, 723, likewise Hermann ad *Soph. Ed. Col.*, 1381.

P. 200. Monk reads: *αἰ, αἰ· κίχραται ξυμπορὰ ἴων κακῶν*, with the following note, "equidem demum repositi ξυμπορὰ, monente Elmsleio. singularis est κίχραται."

P. 209. The contraction is really from *χρυσέν*, and may be traced, in this and similar verbs, through successive abbreviations, from the oldest form: *χρυσόμεναι, χρυσόμεν, χρυσέν, χρυσούν*.

Upon the same principle of contraction there should be no iota subscribed to the contracted infinitive of verbs in *αιω*: *τιμαίμεναι, τιμαίμεν, τιμάμεν, τιμῶν*, not *τιμάμεν, τιμῶν*, &c. This has long been a subject of dispute among scholars. We find it noticed even by the grammarian Herodian, (about A. D., 180), who, with many other ancient critics, declares against the iota. Among modern authorities on the same side the chief is Elmsley ad *Soph. Ed. Tyr. præf.*, p. vii.

P. 210. On *ἐργῶν*, *Arist. Av.*, 935. Dindorf remarks: "*ἐργῶν* infinitivus est, ut *Vesp.*, 446, *ἀσπί μὴ ἐργῶν γ' ἰκάνον*". Ad quem locum Schol., *ἀπὸ τοῦ ἐργῶν. Δάμω δὲ τοῦτο καταπατήσαν παρὰ Ἀπτικῶς*. In *Nub.* tamen, 443, forma communis occurrit *ἐργῶν*, ut et *Acharn.*, 1146, v. *Mæris*, p. 339, ibique Pierson. Sed *Lamb. Boæ Obs. Critt.*, p. 48, præeunte *Tho. M.*, p. 782, discrimen facit inter *ἐργίω* et *ἐργῶν*, ut illud ad animum, ejusque horrorem, timorem, hoc ad corpus referatur et frigus."

P. 222. The imperative *δοῦ* is very rare, and appears almost exclusively in compounds: *πρίσθου, ὑπέρθου, &c.*

The aor. 2nd mid. of *ἵημι* is not *ἤμην* but *ἴμην*, or in compounds *ἴμην* (see below, p. 227).

The augment *ι* belongs to the *pluperfect*, not to the *perfect*, of *ἵστημι*.

P. 225. Of *existence*, as representing the act of *respiration*, necessary to existence, of *motion* and *impulse*, as representing the same act with greater energy—the *straining of the breath*. The prefixed consonants, sibilant and guttural, which the author supposes to have been originally joined with *ε* or *ι*, would give more strength to the representative sound.

At p. 424 (§ CCVII, 1), a different account of the origin and radical meaning of *εἰμί* is proposed, but that here given is recommended by its greater simplicity.

Ibid. § 3. He must mean that it was not so used *separately* (as *am*, &c., in the English passive voice), since in § CCVII, he derives the terminations of tense and person from different shapes of this verb.

The formation of the various inflections of the Greek verb from the form *ἴω* or *εἰμί* has been a favourite theory with many philologists. There appear to be two objections to this system.

1. It is superfluous. For after we have applied the various forms of *ἴω* or *εἰμί* to explain the terminations of other verbs, *these forms themselves remain to be accounted for*. But the same analytical process which will account for these, would explain at the same time the constitution of verbal inflections, if the latter exhibited (according to the notion of the philologists above alluded to,) always the same appearances which may be traced, directly or by inference, in the substantive verb.

2. It is inadequate. For all the different shapes of *ἴω* or *εἰμί*, that can reasonably be supposed, will not supply the whole forms of verbal termination. We may derive from them such forms as *φιλείω*, *τίπτω* (or the older *τυπνίω* or *τυπίω*), *φαίνω* (or the older *φανίω*), and likewise such as *ἰσθῆμι*, *τίθῆμι*, and the like, but not such as *δηλόω*, *τιμάω*, *ἀρόω*, *γελάω*, &c. It is erroneous to say, with regard to these verbs, that they have *ἴω* and its parts contracted or syncopated, in their terminations, thus *δηλο-ω*, *δηλόω*, *τιμα-ω*, *τιμάω*, *ἀρο-ω*, *ἀρόω*, *γελαι-ω*, *γελάω*, fut. *δηλο-εω*, with contraction in the penult, *δηλώσω*, *τιμα-εω*, *τιμήσω*, *ἀρο-εω*, by syncope or ejection of *s*, *ἀρόσω*, *γελαι-εω*, *γελᾶσω*: for the roots of these verbs are not *δηλο*, *τιμα*, *ἀρο*, &c., but, as both analogy, and a comparison with cognate words in the same or other tongues, demonstrate, *δηλ*, *τιμ*, *ἀρ*, &c. Whence, therefore, have they *δηλ-ω*, not *δηλ-εω*, *τιμ-άω*, not *τιμ-εω*, *ἀρ-ω*, not *ἀρ-εω*, in these forms when completed?

If the theory proposed above (p. 22, remark on p. 183,) be admitted, these appearances are of easy solution. The Greek verb in its simplest form, the pres. ind. act., is made up of a root, a vowel sound denoting effort or existence, the real, independent *copula*—and a personal pronoun:*

* Compare this statement with what the author says in § II, 3, 8. The Greek substantive verb includes the pronominal symbols as well as the copula, and thus differs from the English use of *am*, *art*, *is*, &c.

φιλ-ί-ω, δηλ-ό ω, τιμ-ά-ω, *love-do-I, show-do-I, &c.*, or *loving-am-I, &c.*, and so also, in the other conjugation, τίθ-η-μι, διδ-ω-μι, *place-do-I, give-do-I, &c.* E, o, α, η, or other vowel sounds, may equally stand as symbols of effort or existence, on the principle already applied to ἴω or εἰμί (p. 23), and ω or μι are recognised forms of the first personal pronoun. The other persons are in like manner represented by their proper pronominal symbols: see § CCVII, 6. In the present of mute and liquid verbs, the *copula* or vowel sound, which connects the root with the symbol of personality, is contracted together with the latter, as in the contracted shape of verbs pure. But in other tenses some shape of it frequently becomes visible, as τυπτήσω, &c., and hence, by contraction, the peculiar form of the future in liquid verbs.

It is evident that to the substantive verb two only of these elements will belong, since existence and personality alone are expressed by it. But the other *small* verbs, as Thierach terms them, have, either in their actual form, or in some obsolete form discoverable in some of their parts, the whole of the three elements.

In the formation of the passive and middle voices a new pronominal symbol is introduced: δηλ-ό-ο-μαι, *show-do-I-myself*, and hence *I am shown*, φιλ-ί-ο-μαι, &c. The mute and liquid verbs, having absorbed the connecting vowel sound in the present active, neglect it in the other voices: τύπτ-ο-μαι, *strike-I-myself* (middle or reflexive meaning), hence *get a blow*, not *give one to another*, (passive meaning).

The formation of the other moods and tenses of the verb may be traced out in perfect conformity with the principle here developed. Both the connecting vowels and the symbols of personality undergo various changes; the latter seemingly for the sake of discrimination, the former to mark the modifications of meaning. Thus the connecting vowel is lengthened or extended in the conjunctive and optative moods (η, ω, α, αι, υ). Moreover, when any expression of time, beyond the most simple and obvious expression of it by the present tense, is to be marked, it is necessary to introduce into the verbal form a suitable symbol. Hence the *augment* of past tenses, the *sigma*, which is the universal symbol of futurity, and which belonged originally to verbs liquid as well as to the mute and pure verbs, and other devices. Of some of these devices it is possible to explain the origin and nature,—others seem to depend upon that arbitrary principle which operates, to a greater or less extent, in all parts of every language.

*To avoid swelling the bulk of this volume, the remainder of the remarks
will be given at the end of the Syntax.*

END OF THE GRAMMAR.

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